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AN INVESTIGATION OF THE CONTRIBUTION OF LATTER-DAY
REVELATION TO AN UNDERSTANDING OF
THE
ATONEMENT OF CHRIST

A THESIS
SUBMITTED TO THE FACULTY OF
THE DIVISION OF RELIGION
OF
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
OF
MASTER OF ARTS

219140

by

ELDON R. TAYLOR

1956

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ABSTRACT OF
AN INVESTIGATION OF THE CONTRIBUTION OF LATTER-DAY
REVELATION TO AN UNDERSTANDING OF THE
ATONEMENT OF CHRIST

THESIS
OF
ELDON R. TAYLOR

A. Purpose of Study

The purpose of this study was to determine the contributions of latter-day revelation to an understanding of the atonement of Christ in addition to that which is taught in the Bible.

B. Justification of Problem

It is generally acknowledged among Christians that the primary purpose of Christ's mission was to redeem mankind. The doctrine of the atonement contains the foundation principles of Christian faith, and yet the creeds of the several churches are in serious disagreement on many vital principles involved.

If the widely differing views are due to insufficient information in

the Bible, the question naturally follows--how does modern revelation clarify the problem?

C. Procedure

In an attempted solution to the question, the following procedure was followed:

1. Bible references on five problems relative to the atonement were recorded.

2. The creeds of nine Christian churches were investigated to determine which of these principles were not clearly presented in the Bible.

3. Latter-day revelations were then referred to in order to determine wherein they clarified the issues involved.

In none of the five areas investigated were there indications of the same interpretation of the Bible by all the churches considered. If this method has any merits as a measuring device to determine wherein there is a need of additional information beyond what the Bible contains, we must conclude that not one of the fundamental doctrines of the atonement are clearly presented in the Bible.

Several contributions of "modern revelation" are as follows:

1. On premortal existence:

- a. Man is a spiritually begotten child of God, and associated in a brother and sister relationship as members of a great

family of spirits of which Christ and Satan were leading figures.

b. The plan of salvation was presented to the hosts of heaven before the formation of the earth.

c. Christ was foreordained to be the Saviour of the world. Many other noble and great spirits were also foreordained for important missions on the earth.

d. The concept of the expulsion of Lucifer and one third of the hosts of heaven is clarified.

2. On the Fall of Man:

a. In their first created state Adam and Eve, the earth, and all life thereon could have continued without seeing corruption.

b. In partaking of the forbidden fruit, blood replaced the spiritual fluid in the bodies of Adam and Eve. By thus transgressing divine law they and their environment were changed from a perfect¹ to a less perfect state.

c. As a result of the fall Adam and Eve became subject to a temporal death; they also suffered a spiritual death, or separation from the association with God the Father.

d. The fall was a blessing to mankind and opened to him the blessings of immortality and eternal life.

¹Perfect having reference to a condition free from mortal death.

3. On the Plan of Salvation:

a. The teachings of Paul, ("For as in Adam all die, even so in Christ shall all be made alive"),¹ is clarified to mean that the free gift of the resurrection which is unconditionally extended to all is salvation from the temporal death as distinguished from salvation from spiritual death.

b. Salvation from spiritual estrangement from God is obtained by faith, repentance, and baptism, and continued obedience to the commandments.

c. The plan of salvation was given to man in the first generation. The holy priesthood was conferred upon Adam, Seth, Enoch, and others who taught faith and repentance, and baptism for the remission of sins to the people of their time.

d. The glory inherited in the resurrection is determined by the worthiness of the spirit as it leaves this life and is not altered by death-bed repentance.²

4. Salvation of infants and those who die without law:

a. "Every spirit of man was innocent in the beginning: and God having redeemed man from the fall, men became again, in their infant state, innocent before God."³

¹1 Corinthians 15:22.

²Assuming that the person has an opportunity to hear and accept the Gospel here in mortality.

³Doctrine and Covenants, 93:38.

b. The primary difference between the steps in salvation for the living and those who have died without law, is that the latter will not be condemned by the law, and when they accept the Gospel in the spirit world, the necessary ordinance work will be performed in their behalf by the living.

5. On atonement by the shedding of blood:

a. Many Biblical ideas on blood atonement, rejected by many modern scholars of the Bible, are restated through modern revelation.

b. Sacrificial offerings were instituted by God and were to be offered in similitude of the infinite atonement of Christ.

c. After receiving light and knowledge one may commit certain grievous sins, that will place him beyond the power of redemption through the blood of Christ.

d. Christ inherited the ability to die through his mortal blood in which were found the seeds of death. He inherited the power over death from his divine Father, He was therefore qualified to lay down a sinless life and atone for Adam's transgression, and thereby restore life through the resurrection. Christ lived free from sin and never suffered spiritual death.

Generally speaking, the present differences existing between Christian denominations can be attributed to a lack of information in the Bible (setting aside the influence of the Holy Ghost). This study has given

substantial evidence that modern revelation does furnish the necessary information to resolve these differences by contributing many fundamental doctrines on the plan of life and salvation through the atonement of Christ, and without which, information on the doctrines pertaining to this subject must remain incomplete.

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CHAPTER 1

INTRODUCTION

A. Statement of the Problem:

The object of this study on the atonement will be to determine and evaluate the contribution of latter-day revelation in clarifying the benefits made available through the atonement of Christ. The Bible and modern scripture will be the primary sources of investigation¹ along with a searching analysis of the effective carryover of scriptural doctrine into the philosophies of life and salvation maintained by ten Christian denominations. The latter is to be determined through a comparison of the Creeds and Confessions of Faith of the particular denominations investigated.

B. Questions Within the Problem:

As one examines the problem, he soon discovers a number of questions, among which are the following:

1. What does the Bible contain relative to the atonement?

¹For further clarification, note par. #2 under topic heading "Limitations of Study".

2. To what extent are these passages reflected in the various Creeds and Confessions of Faith of Christian Churches today?
3. In what respects do interpretations of these passages differ among these various denominations?
4. How do these churches differ in their individual interpretations of the Bible as to the benefits available through the atonement?
5. Wherein do their creeds fail to satisfy questions on the plan of salvation for all people?
6. What questions on the atonement of Christ are therefore not satisfactorily answered in the Bible?
7. What are the specific contributions of latter-day revelations in clarifying areas on the atonement not fully covered by the Bible?

C. Significance of the Problem:

The answers to these questions become an interesting challenge for several reasons. First, it is generally acknowledged that the primary purpose of Christ's mission in mortality was to effect the atonement and thereby reconcile God and man. Most Christian denominations teach this concept as fundamental to the atonement. If this is true, the atonement of Christ must, of necessity, be the foundation principle upon which Christian churches rest. And yet, the accepted Creeds and Confessions of Faith, in which the requirements for individual salvation are specified, are as numerous and varied as the Christian denominations proffering them.

Second, the Saviour said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and will not be able".¹ In what respects, then, is the Bible failing to clarify the means of individual salvation? If there is only one way to be saved,² the present differences among Christian faiths must be attributed to faulty interpretation of Biblical passages seemingly in conflict with one another, or a lack of sufficient clarity in the Biblical statements pertaining to salvation.

Third, the subject of the atonement is vital to Christian faith. Few subjects in Christian literature are more universally discussed than the atonement of Christ. Bearing testimony of His mission brought persecution and death to many Christians.³ Promising salvation to the gentiles was a primary cause of a major division among the Jews after the death of Christ.⁴ Controversy on the vital issues involved in the salvation of mankind resulted in many ecclesiastical councils of the early Church.⁵

¹Luke 13:24

²John 10:1

³Acts 4:1-22; 7; 14:3-5; 19; Mosiah 17:1-20; Alma 14:1-25; Eusebius, Ecclesiastical History, Eng. trans. by K. Lake, (New York: G. P. Putnam's Sons, 1926-32), Bk. II, Ch. 23; Bk. III, Ch. 5; Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: The Deseret Book Co., 1927), Vol. 1, pp. 617-620.

⁴Daryl Chase, Christianity Through the Centuries, (Salt Lake City: Deseret Book Company, 1944), pp. 43, 44.

⁵James L. Barker, The Divine Church, A Course of Study for Mel. Pr. Quorums, Sec. Part 1953 (Salt Lake City: Deseret News Press, 1951) pp. 107-167.

The question of how man was to gain salvation became a primary factor involved in the rebellion of Martin Luther and the resultant organization of Protestant denominations throughout the world.¹ A lack of harmony among Christian faiths regarding the true plan of salvation prompted the boy Joseph Smith to seek further information. The Lord then gave him revelations which brought about the restoration of the Gospel to the earth in these latter days.² Through this restoration, three volumes of scriptures were added to man's library of divine law in order that he might more clearly understand the plan of life and the atonement of Christ.

Fourth, generally speaking, Latter-day Saints claim to have a true understanding of the plan of life and salvation. Their faith is founded on four accepted books of scripture, of which the Bible is one; but nothing has been written to indicate the specific contributions of latter-day revelation to man's knowledge of the Gospel.

D. Method of Procedure:

The presentation and attempted resolution of the problem will be made in the following steps: First, important passages in the Bible pertaining to each aspect of the atonement investigated herein will be recorded. Second, the Creeds and Confessions of Faith of nine different Christian

¹Christianity Through the Centuries, pp. 124-126.

²Joseph Smith, "Writings of Joseph Smith", Pearl of Great Price, (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1941), 2:5-12.

denominations will be investigated in order to determine their interpretation of the Bible on each principle considered.

It is intended that this comparison of doctrine among the different Christian faiths will indicate wherein the Bible either does, or does not, clarify each of our problems on the atonement.

Third, Latter-day Saint doctrines will then be presented in order to determine wherein they either clarify Biblical passages or furnish information on the plan of salvation not mentioned in the Bible.

E. Limitations of Study:

Because the subject of the atonement is broad and far-reaching, this study will be limited to the following areas for investigation:

1. The reality of pre-earth life and the foreordination of Christ.
2. The nature of the fall and its effects.
3. Means of redemption from the fall and from personal sin.
4. Effects of the atonement on children who die in infancy and on those who die without a knowledge of the Gospel of Christ.
5. The significance of the shedding of blood in the atonement.

It will be assumed in this paper that the Messiahship of Christ has been satisfactorily established for Christian people.

It is not our purpose here to either prove or disprove the acceptability of any particular passage of scripture pertaining to events or principles upon which this study is based; rather it is assumed that the

Bible and modern scriptures contain revelations from God and they will be referred to accordingly.

It is further accepted that little uniformity in interpretation of the mission of Christ and the means of redemption through His divine sacrifice, has existed among Christian scholars,¹ and that a uniformity of faith does not exist at the present time. It is not our purpose to resolve or settle these differences, or to contend with any who might discredit the doctrine of the fall and infinite atonement altogether.²

The churches investigated in this study will be: a. the Seventh-day Adventists; b. the American Baptist; c. the Church of Christ, Scientist; d. the Congregational Christian Church; e. the American Lutheran Church; f. the Methodist Church; g. the Presbyterian Church; h. the Roman Catholic Church; i. the Religious Society of Friends (Quakers); and j. the Church of Jesus Christ of Latter-day Saints.

The difficulty of presenting the doctrines of other faiths in an objective manner on the vital issues outlined above is acknowledged. For this reason, a conscientious effort will be made to confine the statements of faith ascribed to other churches to their professed Creeds and Confessions of Faith, etc., as have been recorded in such standard works as, The Creeds of Christendom, by Schaff; The Creed of Presbyterians, by Smith; A Baptist Manual, by Soares; The Lutheran Manual, by Remensnyder;

¹Appendix A

²Appendix B

Creeds and Platforms of Congregationalists, by Walker; Catholic Belief, by Lambert; The Catholic Encyclopedia, by Herbermann; Encyclopedia of Religion and Ethics, by Hastings; The Baptist Encyclopedia, by Cathcart, ed.; Science and Health with Key to the Scriptures, by Eddy; and others to be selected with discretion.

In addition to these, the following books were sent to the writer by ministers of the Catholic and Lutheran churches as representative of their faiths. These books will therefore be used extensively. They are: The Question Box, by Conway; The Faith of Our Fathers, by Gibbons; This We Believe, by O'Hara; and, the Senior Catechism, by Dell.

Scriptures used will be The Bible, The Doctrine and Covenants, The Book of Mormon, and The Pearl of Great Price.

Interpretative sources for Latter-day Saint doctrine will be confined primarily to, Doctrines of Salvation, Vol. 1, by Joseph Fielding Smith; Man, His Origin and Destiny, by Joseph Fielding Smith; Mediation and Atonement, by President John Taylor; Seventy's Course in Theology, by B. H. Roberts; and Blood Atonement, by Charles W. Penrose.

F. Definition of Terms:

In this research, "modern revelation" will be interpreted to mean any revealed information received through the general authorities of the Church of Jesus Christ of Latter-day Saints within the last one hundred and fifty years. Interpretative sources will consist of written explanations,

or comments, on any of the ramifications of the atonement referred to in the scriptures.

By "atonement", we mean the vicarious sacrifice of Christ, wherein he suffered, bled, and died that man might be resurrected and obtain forgiveness of sins.

The term "vicarious" will be used in connection with the atonement to mean that the sacrifice Christ offered was entirely for the redemption and exaltation of others, and was not necessary for His own personal well being.

G. Historical Background:

The doctrine of the atonement has been discussed by many authors. Numerous Latter-day Saint writers have treated the subject; so many in fact, that it would serve little purpose here to comment on their individual contributions. In general, they have presented the Latter-day Saint point of view on the atonement of Christ, and in many cases the authors have given their personal interpretations on the various issues pertaining to the subject. It will be demonstrated, as reference is made to these authors, that their explanations have been well supported by the scriptures. A few of these authors and their works have been referred to previously.¹

In no case has there been an effort made to show the specific contributions of latter-day revelation pertaining to the atonement of Christ.

¹Supra., p. 7e.

Our purpose then, is to discover these contributions and indicate their value as a means of clarifying the doctrine of the atonement.

CHAPTER 11

THE ETERNAL NATURE OF THE PRINCIPLE OF THE ATONEMENT

The question confronting us at the outset of this study is whether or not the atonement of Christ was contemplated before the transgression of Adam and Eve. Was the principle known in the heavens, or did it come as an afterthought to repair an unforeseen tragedy imposed on the human race because Adam yielded to temptation? If the atonement was known in a pre-mortal world, the scriptures should furnish evidence of such an existence.

A. Biblical Passages on the Subject:

Several statements in the Bible seem to imply that man lived a pre-earth life. For example, Jehovah, speaking to Jeremiah, the Prophet, said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations".¹

In Hebrews 12:9 we find: "Furthermore we have had fathers of

¹Jeremiah 1:5.

our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?"

Other references related to the subject are:

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation. Num. 16:22.

Let the Lord, the God of the spirits of all flesh, set a man over the congregation. Num. 27:16.

Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. Eccl. 12:7.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind. John 9:1, 2.

Regarding the antemortal existence of Christ, the Bible is more explicit. We read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:1, 2, 14.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. John 3:13.

For I came down from heaven, not to do mine own will, but the will of him that sent me. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . What and if ye shall see the Son of Man ascend up where he was before? John 17:3-5.

The Bible indicates a conflict and judgment occurred in the world

of spirits. In Jude v. 6, we find: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Again, in Revelations 12:7-12 we find the following:

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 the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Satan's designs are clarified somewhat by the Prophet Isaiah:

How art thou fallen from heaven, O Lucifer, son of the morning: how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High! Isaiah 14:12-14.

As to whether or not the atonement of Christ was contemplated before the earth was formed, the Bible furnishes little information. However, in 2 Tim. 1:9, we read: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the

world began." Again, Peter mentions His foreordination in the following:

Forasmuch as ye know that ye were not redeemed with Corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Peter 1:18-20.

From the above cited references, it seems evident that Christ did live in a premortal state with God before the world was formed, and was foreordained to be the Saviour of the world. Satan and his angels are portrayed as playing a prominent role in the spirit world, but as for a pre-earth life on the part of man, we only have allusions to such a life. These references do not specifically state that fallen man was one of the spiritual beings mentioned by the Bible, or that he ever existed as a separate and distinct entity, with freedom of thought and action. This fact may be reflected in the concepts of other Christian churches.

B. Teachings of Christian Churches:

1. The Catholic Church:

The Catholic Church claims Adam and Eve were first informed of a plan of redemption while in Eden, and through successive "figures" the promise of the Messiah has been renewed to mankind. Reverend Jamison explains the promise given in Eden and later "figures" of the Messiah:

"The first promise of the Messiah was that made by God to our first parents in the terrestrial paradise; he said to the serpent, the woman

shall crush they head".¹

The first figure of the Messiah, he continues, is seen in Adam, as the woman is taken from his side, and gives to Adam a numerous posterity. . . . "our Lord dies on the cross, and from his opened side God raises up the church with which our Lord will be united till the end of ages, and which will give him a great number of children".² Thus he continues through eighteen figures of the Old Testament, all of which allude to the atonement of Christ.

It appears that Catholics do not believe in the pre-existence of man in any form. They teach that God creates man's spirit out of nothing at the time of his birth. We read:

When we say that God is the Creator of heaven and earth we mean that He made all things from nothing by His almighty power. Only God can create, that is, make something from nothing because creation requires infinite power, which God alone possesses. . . . God preserves all creatures; otherwise, they would at once return to nothingness. . . . Angels are created spirits, without bodies, having understanding and free will. . . . Angels are spiritual beings inferior to God and superior to man.^{3*}

The human soul is directly created by God. God gives existence directly to the soul at the very moment when it is to be united to the body produced by generation,* because it is

¹F. B. Jamison, Catechism of Perseverance, (Boston: Marlier Publishing Co., 1850), p. 76.

²Ibid., pp. 76, 77.

³Edwin V. O'Hara, Francis J. Connell, This We Believe, (Revised Edition of the Baltimore Catechism, No. 3, 1954), pp. 28-31.

*Italics mine.

designed by God to form with that body one human nature. . . .
The rational or intellectual soul is directly and essentially
the form, i. e., the life-giving principle, of the body.¹

Further insight into their concept of the spirit world is noted in
the following expression: "The animal soul, or principle of life, is,
incapable of life apart from the body, and perishes with it".²

They teach that the spirits of Angels existed with God, and were
tested by Him. "Not all angels remained faithful to God; some of them
sinned. We do not know the exact nature of the test to which God put the
angels that they might prove themselves worthy of eternal happiness. The
angels who were unfaithful committed a serious sin for which they were
punished".³

Spirits do not have bodily form, but may assume one on special
occasions. Of this doctrine we read further: "Although angels are pure
spirits, they can be seen by man when on special occasions God permits
them to take on bodies or the appearance of bodies, which are visible to
the human eye."^{4*}

¹Bertrand L. Conway, C. S. P., The Question Box, (New York:
The Missionary Society of St. Paul the Apostle in the State of New York,
1929), p. 16.

²Ibid., p. 16.

³This We Believe, p. 32.

⁴Ibid., p. 34.

*Italics mine.

2. The Methodist Church:

The outstanding difference between the Methodist Church of America, and the Church of England, is the rejection by the former of the section on predestination, as well as some changes in the section on original sin.

The Methodists contend that: "Scripture nowhere alluded to a salvation ordained for a set number of men. . . . Christ died that all men through him might be saved: . . . the election is unlimited."¹ Herein we note a direct opposition to the creeds of the Baptist and Lutheran churches. To continue: "Men are not elected or predestined unto faith and obedience, but are elected through faith and obedience."²

3. The Presbyterian Church:

Like the Lutheran and Baptist churches, the Presbyterians believe in predestination. As will be noted, they carry the line of reasoning a step or two further. Without making assertions as to the reality of a spirit world, they contend that everything was predestined, evil as well as the good.

After explaining that the universe was created to develop the purposes of God, they continue: "That purpose is Predestination. That

¹Matthew Simson, Cyclopedia of Methodism, (Philadelphia: Everts and Stewart, 1878), p. 335.

²Ibid., p. 335.

development is Providence. The one is the all-wise predetermined plan in the mind of God; the other is the all-powerful execution of that plan in the administration of the universe."^{1*}

They teach that the plan of our existence was known from the beginning even to the most minute detail, but admit: "How God can be sovereign and yet man be free, how God as Supreme Ruler can decree events beforehand and bring them to pass exactly as decreed without interfering with the freedom of the human agent, is a question man cannot answer."^{2*} Although God is not the author of, nor approves of sin, yet: ... "sinful acts, however, are included in God's plan is a truth abundantly evident in the scriptures."³

4. The American Baptist Church:

The Baptists teach that angels of men existed previous to mortality, and that all men are predestined to salvation or damnation. From the Baptist Confession of Faith we read:

By the decree of God, for the manifestation of his glory, some men and angels are predestined or foreordained to eternal life, through Jesus Christ, to the praise of his

¹Egbert Watson Smith, The Creed of Presbyterians, (Philadelphia: The Baker and Taylor Co., 1901), p. 157.

²Ibid., p. 167.

³Ibid., p. 174.

*Italics mine.

glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice. ¹

The angels and men thus predestined and foreordained are particularly and unchangeably designed; and their number so certain and definite, that it cannot be either increased or diminished.

Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; without any other thing in the creature as a condition or cause moving him thereto. ^{2*}

The Baptist Church interprets the Bible as teaching a pre-earth life for man, as distinguished from angels, wherein both men and angels were predestined according to the good pleasure of God.

It is interesting to note the contrast between this doctrine of a fixed and unchangeable salvation or condemnation and the doctrine of free agency taught by the Latter-day Saint Church. ³

5. The Seventh-day Adventist:

Much of the doctrine of this denomination seems to be based on the fundamental premise of a conflict between God and Satan. They do, therefore, believe in the premortal existence of spirits. Their concept

¹William Cathcart (ed.), The Baptist Encyclopedia, (Philadelphia: Louis H. Everts, 1881), p. 1312.

²Ibid., p. 1313.

³Appendix C.

*Italics mine.

of the origin of sin, and the covenant of salvation, is explained as follows:

Lucifer, leading angel in heaven, and one of the covering cherubs at the throne of God, sponsored the rebellion. This meant that God's love, law, and wisdom were challenged as well as His power. Lucifer became Satan and he, with his rebellious following, was cast out unto the earth.¹

If Satan can lead men to reject the Atonement of Calvary, as Cain refused the blood sacrifice, he will overcome them. If he can lead believers in the cross to reject obedience to God's commandments, he will overcome them.²

As to this covenant of salvation, we read further:

The Covenant between God and His Son before the creation of the world, the covenant made in Eden, and the Covenant with Abraham may properly be termed the everlasting covenant. (Heb. 13:20, Gen. 17:19). This everlasting covenant was a covenant of grace based upon God's promise to do for sinful man what he could not do for himself, namely, to provide atonement and regeneration--forgiveness for transgressing God's holy law, and power to keep it. It provided for final eradication of sin and the restoration of the Edenic world. The blessings of this covenant come to man by grace through faith.^{3*}

It will be noted that in the declaration of faith by this church, we get the first mention of a covenant between God and Christ previous to the time Adam and Eve were placed in the Garden of Eden.

6. The Lutheran Church:

Little is found in the creeds of the Lutheran Church regarding

¹Arthur E. Lickey, Fundamentals of the Everlasting Gospel, (Takoma Park, Washington, D. C., Review & Herald Pub. Assn., 1947), p. 9.

²Ibid., p. 25.

³Ibid., p. 49.

*Italics mine.

either the foreordination of Christ, or the expulsion of Lucifer from Heaven. They do contend, however, that man is saved through election of God, and those so elected to salvation are never overcome by evil:

"The predestination or eternal election of God is occupied only with the godly, beloved children of God, and this is a cause of their salvation, which he also provides as well as disposes what belongs thereto. Upon this our salvation is founded so firmly that the gates of hell cannot overcome it."¹

Jacobs mentions that God created the nature of man, but there is no reference to man as a spiritual being prior to mortality. He says:

Although God doth create and preserve natures yet the cause of sin is the will of the wicked, that is of the devil and ungodly man; which will, unaided of God, turns itself from God."²

7. Congregational Christian Church:

The Congregationalists do not have a theology universally accepted by all their churches. "They have uniformly refused to accept the authority of any creed."³ The most distinguishing character of the Church is the independence of the congregation. They call themselves "free seekers". "Congregationalists are free to say what they believe

¹Henry Eyster Jacobs, The Book of Concord, (Philadelphia: The United Lutheran Publishing House, 1911), p. 525.

²Ibid., p. 43.

³Frederick L. Fagley, The Congregational Churches, (New York: The Abbott Press, 1925), p. 58.

concerning God and man, and Christ, and Salvation through Him.^{1*}

They believe that the mission of Christ is an expression of God's love, which found its greatest expression in the redemptive work of His Son. For the above-mentioned reasons, no declaration of belief, either on the pre-existence of man or the foreordination of Christ, was available.

8. The Religious Society of Friends (Quakers):

The Quakers believe that much learning of scriptures is foolishness of men, that saving knowledge is simple, but necessary. They have no recorded information about a spiritual existence before earth life, but teach that Christ came to save mankind from the "wicked seed" inherited from Adam, and this saving power is given to all mankind who do not resist grace.

9. The Church of Christ, Scientist:

The Christian Scientist believes in only one creation, and that is spiritual, all matter is a result of error, so is sickness, disease, sin, etc., error. Christ's mission was to save mankind from these false assumptions of reality. Stated in their own terms, we read:

There is no such a thing as mortality, nor are there properly any mortal beings;* because Being is immortal, like Deity. . . . Only impotent error would seek to unite spirit with matter, Good with evil, Immortality with mortality,

¹Ibid., p. 58.

*Italics mine.

and call this sham unity man; as if man were the offspring of both mind and matter, of both Deity and humanity. ¹

The Saviour was not foreordained for His mission, but came in response to a concept, or idea, in the mind of Mary:

The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in infant form. . . . Jesus was the offspring of Mary's self-conscious communion with God. ²

Their concept of Spirit existence is portrayed in a description of the great Mind, God:

That God is finite or material no man should affirm. . . . Eye hath not seen Spirit, nor ear heard His voice. ^{3*}

It would require an infinite form to contain infinite Mind. Indeed, the phrase infinite form involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. ^{4*}

The Saviour came, then, to save man from illusion, even from the illusion that he needed to be saved. ^{5*} If man is created in the image

¹Mary Baker Eddy, Science and Health with Key to the Scriptures, (Boston: Joseph Armstrong, C. S. D., 1900), p. 547.

²Ibid., pp. 334, 335.

³Ibid., pp. 151, 152.

⁴Ibid., p. 154.

⁵Mary Baker Eddy, Unity of God, (Boston: Allison V. Stewart, 1915), pp. 59, 60.

*Italics mine.

of God, he is good, all else is evil, and therefore not real. This concept precludes the existence of sin. Thus, we have some insight into the origin of the idea of salvation in the Christian Science Church.

From the above information, it will be noted that the Bible specifically teaches the premortal existence and foreordination of Christ. Further, regarding this premortal existence, the Bible mentions a conflict of spirits that was waged there, but it does not clarify man's relationship to these spirits. The Bible does not explain the nature of spirits, neither is there sufficient explanation of the purpose of spirit existence to come to any worthwhile conclusion on the matter.

The Catholic Church recognizes evidence in the Bible of a spirit world where God and angels live. Man did not live prior to his birth into mortality, however, but is spiritually created at the time of his birth.

The most extreme ideas on the reality of the spirit world are maintained by the Christian Scientist who acknowledges but one creation, and that is spiritual. Christ came in response to an idea in the mind of Mary, to save man from the error that admitted the reality of a physical creation at all.

In the Lutheran, Baptist, and Presbyterian churches, predestination was accepted as a part of their creeds; however, no explanation was made as to the circumstances under which election was made. On the other hand, the Methodists and Quakers are just as confident that salvation is not limited to a set number of people.

In only one church, the Seventh-day Adventists, was there mention of a covenant between God and Christ prior to the time Adam and Eve were placed in the Garden of Eden.

Thus we note that men have not been able to obtain a widely accepted concept of pre-earth life, or the foreordination of Christ, from the Bible. Several vital issues are not clarified therein; namely: a. Specific evidence that man lived a pre-earth life is incomplete; b. Man's relationship to Christ and God the Father is not clarified; c. The value, or purpose, of a premortal existence is not clear; and, d. Implication of events effecting salvation, that transpired in the spirit world, need clarification.

C. Contributions of Latter-day Revelations:

1. The Nature of Spiritual Beings and Their

Relationship to God:

The Saviour has given a clear description of a spiritual being in the Book of Mormon. Approximately 2,200 years before His birth in the flesh, He appeared to the brother of Jared, and said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. . . . Behold, this body, which ye now behold, is the body of my spirit; and even as I appear*

*Italics mine.

unto thee to be in the spirit will I appear unto my people in the flesh."^{1*}

Thus the brother of Jared beheld and talked with the Saviour, who testified of His divine foreordination to be the Redeemer of the world.

The relationship between Spirit personages, and to God the Father, is given with equal clarity: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives: For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father--That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."^{2*} This quotation lends new meaning to Bible references on the pre-earth life of man. Not only are we informed that we are sons and daughters unto God, but in addition, that other worlds have been created and peopled in a manner similar to this one. Of further significance is the brother and sister relationship between all people. Such a concept might be contrasted with the idea that man was created from nothing at the moment he was born.

We further learn from the writings of Abraham that great differences exist between the spirits who enter mortality:

¹Ether 3:14, 16.

²Doctrine and Covenants 76:22-24.

*Italics mine.

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. ¹*

2. The Relationship of Pre-earth Life to Mortality:

Regarding these differences in spiritual beings, Elder B. H. Roberts said: "The amount and kind of development in that pre-existent state influences the character in this life, and brings within reach of men privileges and blessings commensurate with their faithfulness in the spirit world."²* This statement helps one better understand the great variations in the circumstances of birth, and suggests that blessings of mortality are positively or negatively effected by our premortal existence.

Along this same line of reasoning, Elder Harold B. Lee suggested that the circumstances of birth were according to the plan of a just God. He explained that inasmuch as man was to be judged according to the laws he had, it would be reasonable to suppose that to have a spiritual being born under and judged by a higher law than he was able or prepared to receive and live, would be to place him under a seemingly unfair con-

¹Abraham 3:22, 23.

²B. H. Roberts, The Gospel and Man's Relationship to Deity, (Salt Lake City: Deseret Book Company, 1950), p. 289.

*Italics mine.

demnation.¹ Thus the bounds of segregation found among the peoples of the world are set by a just God who is concerned about the progressive welfare of his children.

Herein we see a noteworthy contribution to an understanding of the relationship between the first estate, or spirit life of man, and his second estate, or mortal life.

3. Premortal Events Effecting Salvation:

Whatever the lineage or condition of birth mentioned above, it was necessary that a plan be formulated whereby man could be redeemed from death and sin, and return to the presence of his Father in Heaven.

Through modern revelation, we are informed that vital issues were decided in council, where those concerned were free to participate. Joseph Smith said: "The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the times. . . . the head Gods called together the Gods and sat in grand council to bring forth the world."² At least a part of the council was devoted to considering entrance into mortality, and the means of redemption therefrom.

It was visualized that some would not profit by the exercise of

¹Harold B. Lee, "Seminary Lectures", 1954.

²Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, (Salt Lake City: The Deseret News Press, 1938), p. 348.

free agency, and would therefore be lost. Lucifer had, therefore, proposed a plan whereby he would take away man's free agency: "That not one soul would be lost, and surely I will do it; wherefore give me thine honor."¹ But the Only Begotten said, "Father, thy will be done, and the glory be thine forever."²

As to the number involved in the subsequent rebellion of Lucifer, the Doctrine and Covenants furnishes some idea as to the magnitude of his following:

... 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; and they were thrust down, and thus came the devil and his angels. ^{3*}

The Saviour tells us in his message to Abraham that in so doing, they failed to keep their first estate of spirit existence:

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 those who keep their second estate shall have glory added upon their heads forever and ever. ^{4*}

We note that Lucifer and his followers, in rebelling against the

¹Moses 4:1.

²Ibid., 4:3

³Doctrine and Covenants 29:36.

⁴Abraham 3:25, 26.

*Italics mine.

accepted plan, ¹ rebelled against God, ² and therefore failed to keep their first estate; "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down."³

It is important to note that, in rejecting the plan of life, Satan and his followers rejected the atonement of Christ. * Now, as then, those who elect to follow Satan, and reject Christ, will be the only ones not redeemed through his atoning sacrifice:

They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; Concerning whom I have said there is no forgiveness in this world nor in the world to come--Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame. *

These are they who shall go away into the lake of fire and brimstone, with the devil and his angels--And the only ones on whom the second death shall have any power; Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. ⁴*

Again from modern revelation we catch a glimpse of the spirits of

¹Moses 4:1, 2; Abraham 3:25-28.

²Doctrine and Covenants 76:25.

³Moses 4:3.

⁴Doctrine and Covenants 76:32-38. See also 132:27.

*Italics mine.

men and women making vital decisions through the exercise of free agency¹ and standing accountable for the decisions made in exercising that God-given right. This concept helps one to better understand the expulsion of Lucifer, and his role in the plan of salvation.

4. The Significance of Christ's Mission:

The importance of this great vicarious program is clarified by modern revelation. In the redemption of mankind through the sacrifice of Christ, we have the key to resurrection and eternal life. He said to Jacob:

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.

O, the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.*

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the*

¹Appendix C.

*Italics mine.

presence of our God, and to remain with the father of lies, in misery, like unto himself: yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.^{1*}

We are further informed that Christ was doing the will of the Father in atoning for mankind: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."^{2*} And again: "I am Jesus Christ; I came by the will of the Father, and I do his will."^{3*} For an understanding of the purposes behind this "will", we read: "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man."^{4*}

Through his suffering, Christ took upon himself "the pains and sickness of his people".⁵ And even as Christ drank from the bitter cup, those who reject his sacrifice on their behalf must drink from the cup of the wrath of God themselves.* Speaking of the condemnation of the wicked the Lord said: "Therefore they have drunk damnation to their own souls...."

¹2 Nephi 9:6-9.

²3 Nephi 11:10, 11.

³Doctrine and Covenants 19:24.

⁴Moses 1:39.

⁵Alma 7:11.

*Italics mine.

They have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit;"¹

The importance of this sacrifice is further clarified by Mosiah:

For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead: therefore, he bringeth to pass the resurrection of the dead.²

Not only was man's redemption at stake, but the authority, through which the principles and ordinances of salvation are administered, was made available to man through the atonement of Christ. Of this principle Elder John Taylor said:

Thus through the atonement of Jesus, and the salvation and redemption brought about by that atonement the wonderful manifestations and deliverances, (by prophets of old), have been accomplished by faith in God; and the Priesthood being after the order of the Son of God, and the proceeding from Him, through the atonement those who held this Priesthood possessed, according to their faith, the above-mentioned powers; and without that atonement this power never could have existed, for men without that sacrifice never could have been brought into that relationship to God, by which they would have the right, the power and authority to act in His name, or to be His representatives to fallen humanity.^{3*}

¹Mosiah 3:25, 26.

²Ibid., 15:19, 20.

³John Taylor, Mediation and Atonement, First edition with concordance, (Salt Lake City: Stevens and Wallis, Inc., 1950), p. 87.

*Italics mine.

5. Summary of Contributions:

The contributions of modern revelation herein presented might be summarized as follows:

- a. All who have entered mortality, or will yet enter, lived in an extended pre-earth life as spiritually begotten sons and daughters unto God, with body parts comparable to their mortal bodies.
- b. The concept of a brother and sister relationship between all spirits and Jesus Christ is taught. This same relationship was extended to include Satan and all of his followers.
- c. That the life in mortality is influenced by premortal experiences is another concept scarcely mentioned in the Bible. The condition of the spirit as it entered mortality and the state of perfection when it leaves are due to the choices and frugality of the individual. The relationship between mortality and immortality is understood when the latter is thus conceived as a small segment in a long period of individual progression.
- d. Modern revelation clarified the concept that Lucifer and his following, consisting of one third of the hosts of heaven, were cast out for rebellion against that plan of life and salvation that was necessary to further the will of God in bringing to pass the immortality and eternal life of man.

e. Further, the reason for Satan's influence for evil is explained as a continuation of his active rebellion against God, and were it not for the atonement of Christ, he would succeed in bringing all of the spirits of men under his power in his fallen condition.

f. One blessing of the atonement not mentioned in the Bible is that through Christ's sacrifice man is brought into that relationship with God whereby he can receive the authority of the Priesthood so essential to salvation.

CHAPTER III

THE NATURE OF THE FALL

AND IT'S EFFECTS

A. Quotations from the Bible:

Because Christ came "by reason of the fall", the event must have a direct bearing on the principle of the atonement. Faith in the atonement would necessitate faith in the doctrine of the fall. The Bible records the following commandment given to Adam and Eve when they were placed in Eden:

And 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 shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.¹

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

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 is in the midst of the

¹Genesis 2:16, 17.

garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die:

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.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. ¹

As a result of partaking of the forbidden fruit, God gave the following pronouncement to Adam and Eve:

Unto the woman he said, 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 also 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. ²

¹Ibid., 3:1-7.

²Genesis 3:16-19.

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.¹

Thus in simple terms is recorded the story of the fall according to the Bible record. In his letter to Timothy, Paul said, "And Adam was not deceived, but the woman being deceived was in the transgression."²

Paul further indicates the significant relationship between the transgression of Adam and Eve and the atonement of Christ: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."³ Again to the Corinthian saints he said: "For as in Adam all die, even so in Christ shall all be made alive."⁴

The Biblical record teaches that: a. Adam and Eve were given a law in Eden the breaking of which would result in death; b. through the serpent, Lucifer tempted Eve with the assurance that she would not die

¹Ibid., 3:22-24.

²1 Timothy 2:14.

³Romans 5:12, 18.

⁴1 Corinthians 15:22. See also 2 Cor. 5:14, 15.

but be as the gods to know good from evil; c. she partook of the fruit and induced Adam to do likewise; d. the first effects appear to be a realization that they were naked; e. in further consequence of the act, the woman was to bring forth children in sorrow and be subject to her husband; d. the man was to earn his bread by the sweat of his brow; e. the earth became corrupt, bringing forth thorns and thistles; f. they were to suffer dissolution of body and death; g. they were driven from the garden of Eden; and, h. as Paul said, all men suffered a similar fate because of Adam's transgression and all would be raised to immortality through the atonement.

B. Statements of Belief by Christian Churches:

1. The Catholic Church

In order to determine the effective carryover of these scriptures into the doctrines of Christianity, we note first in the Catholic Church:

Adam and Eve were endowed by God with sanctifying grace, and with certain preternatural gifts, such as freedom from concupiscence, freedom from pain and death, and a high degree of knowledge. These gifts were dependent on their obedience to moral command, proportionate to their knowledge of God and His will.¹

They indicate by reference to Gen. 2:17 that Adam was specifically forbidden to partake of the fruit and that "Adam deliberately did disobey this express command.... Adam's sin was a sin of pride, and consisted in a formal disobedience to God and the law of probation. The eating of

¹The Question Box, p. 219.

an apple was a trivial thing in itself, but God made it a supreme test of loyalty."¹

Abundant testimony is given as to the seriousness of this sin. No consequence is attached to the eating of the fruit itself, it being referred to as an 'apple', only in the disobedience of the act do they place the cause of the fall. To continue: "It was a greivous sin, because Adam could have avoided it, as there was in him neither ignorance nor concupiscence, and he certainly knew, as head of the race, what terrible consequences would follow for all mankind."² Again: "In eating the forbidden fruit Adam and Eve committed sins of pride and disobedience. Our first parents sinned grievously because they deliberately disobeyed a grave command of God."^{3*}

The Very Reverend Joseph Bruno, in Catholic Belief, defines these consequences in the following terms:

The Catholic Church teaches that Adam, by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human*

¹Ibid.

²Ibid.

³This We Believe, p. 43.

*Italics mine.

race, but also sin, which is the death of the soul. ^{1*}

On account of their sin, Adam and Eve lost sanctifying grace, the right to heaven, and their special gifts; they became subject to death, to suffering, and to a strong inclination to evil, and they were driven from the Garden of Paradise. ²

On account of the sin of Adam, we, his descendants, come into the world deprived of sanctifying grace and inherit his punishment, as we would have inherited his gifts had he been obedient to God. ^{3*}

A formal declaration to these effect was also made by the Catholic Church at the Council of Trent:

If any one assert that the prevarication of Adam was hurtful to himself only, and not to his progeny; and that he lost for himself only, and not for us, the sanctity and justice received from God; or that being himself defiled by the sin of disobedience, he transmitted to all mankind only death and the suffering of the body, but not the sin which is the death of the soul, let him be anathema, for he contradicts the Apostles. ⁴

Thus, the Catholic Church maintains that not good, but evil, is the result of the fall, and further, that without the fall, man would have entered a paradisaical state of happiness free from all the vicissitudes of mortality.

¹Joseph Bruno, Catholic Belief, L. A. Lambert, ed., (New York: Benziger Bros., 1884), p. 30.

²This We Believe, p. 44.

³Ibid., p. 45.

⁴The Question Box, p. 220.

*Italics mine.

2. The Methodist Church:

In their "Articles of Religion" the Methodists have three statements pertaining to the fall:

Original sin standeth not in the following of Adam, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature enclined to evil, and that continually.

The condition of man after the fall is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us when we have that good will.¹

Turning more specifically to the transmission of sin, they believe men are not accountable for Adam's transgression:

In consequence of it, [the fall], men are born in sin and exposed to wrath; not that they are to be punished for his transgression. As their depraved nature comes not of their choice, so a Savior is freely given, who suffers to save them from that corruption and to take away every stain. If we are condemned, it will be, not for having inherited a corrupt nature, but for having refused the offer of salvation through Jesus Christ.²

In this comment we note a direct contradiction of the Catholic belief formulated at the Council of Trent and quoted above.

3. The Presbyterian Church:

The Presbyterian doctrine of the fall as it is found in their Con-

¹Cyclopedia of Methodism, p. 56.

²Ibid., p. 335.

fession of Faith consists of the following:

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace.¹

... man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe....² Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereto.³

4. The Baptist Church:

The Baptists teach that the fall brought man into a sinful state of defilement. In the New Hampshire Articles of Faith we read:

We believe the scriptures teach that man was created in holiness under the law of his Maker; but by voluntary transgression he fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore

¹Phillip Schaff, The Creeds of Christendom, (New York: Harper and Brothers, 1877), p. 254.

²The Creeds of Christendom, p. 617.

³Ibid., p. 623.

under just condemnation to eternal ruin, without defense or excuse.¹

Another declaration in the Philadelphia Confession of Faith reads:

Although God created man upright and perfect, and gave him a righteous law which had been unto life, had he kept it, and threatened death upon the breach thereof; yet he did not long abide in that honor. . . . Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin and wholly defiled in all the faculties and parts of soul and body.^{2*}

Again, we note in this confession a belief that evil has resulted from the fall, and the implication that man would have been far better off if the fall had never occurred at all.

5. The Seventh-day Adventists:

This denomination declares that Adam fell from a state of happiness; that Adam was placed in a probationary state prior to that fall, and that he would have been crowned with the blessing of immortality had he passed the test. His failure to keep the law resulted in his downfall, and the result was the fallen condition in which man finds himself today.

In the writings of Spicer we read:

Adam was not created immortal, but was placed on probation

¹Theodore GERALD Soars, A Baptist Manual, (Philadelphia: American Baptist Publication Society, 1911), p. 126.

²William Cathcart (ed.), The Baptist Encyclopedia, (Philadelphia: Louis H. Everts, 1881), p. 1313.

*Italics mine.

and had he continued faithful, the gift of immortality must have been given him at some later time, after he had passed the test. As the original plan is carried out through Christ, "The second Adam", the gift of immortality is bestowed finally upon all who pass the test of the judgment and are found in Christ, in whom alone is life. ^{1*}

6. The Lutheran Church:

Like many of her sister Protestant Churches, the Lutheran Church teaches that original sin is great and far-reaching in its effects: "as great as the distinction between the work of God and the work of the Devil."² They further explain the extent of original sin as follows:

We believe, teach and confess that original sin is not a slight, but so deep a corruption of human nature, that nothing healthy or uncorrupt in man's body or soul, in inner or outward powers, remains.*

We reject and condemn the dogma that original sin is only a debt, on account of what has been committed by another without any corruption of our nature.... . . . that in man the human nature and essence are not entirely corrupt, but that man still has something good in him, even in spiritual things. ³

The fall is thus defined as the means by which man entered the sinful state of mortality. Man's present condition is further explained as follows:

That is, without the fear of God, without trust in God, and with concupiscence; and that the disease, or vice of origin, is

¹W. A. Spicer, Our Day in the Light of Prophecy, (California: Pacific Press Pub. Assn., 1917), p. 279.

²The Book of Concord, p. 493.

³Ibid., pp. 494, 495.

*Italics mine.

truly sin.¹

... the fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as unbelief, false faith, idolatry, to be without the fear of God, arrogance, blindness, and, to speak briefly not to know or regard God; secondly, to lie, to swear by God's name, not to pray, not to call upon God, not to regard God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc....²

7. Congregational Christian Church:

The Congregationalists acknowledge that the fall of man came about through disobedience and the result is briefly expressed as subjection to sin. In Creeds of Christendom we read: "Our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace."³

8. Religious Society of Friends (Quakers)

The Quaker doctrine of the fall can also be stated briefly. The Friends teach that by the fall man became degenerate and dead:

Deprived of the sensation of feeling of this inward testimony or seed of God, and is subject to the power, nature, and seed of the Serpent, which he sows in men's hearts, while they abide in this natural and corrupted state.... Man can not know

¹Ibid., p. 37.

²Ibid., p. 321.

³The Creeds of Christendom, Vol. 3, p. 914.

anything aright concerning God until disjoined from this wicked seed. . . . This seed is not imputed to infants until by sin they join therewith.¹

9. The Church of Christ, Scientist

This Christian denomination has a unique doctrine of the fall. They strongly maintain that there was but one creation; that creation was spiritual. The physical world and evil are unreal, and are not the handiwork of God. Rather, the Scientists urge that spirit alone is real, all material things, and evil, are expressions of Adam's false assumption that they exist.

Beginning with an explanation of Gen. 2:7, the formation of man from the dust of the ground, they point out that the story of Adam's and Eve's entrance into Eden was based on error:

Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? . . . does Mind, God, enter matter, to become there a mortal sinner, animated by the breath of God? The validity of matter is herein opposed, not the validity of Spirit, or its creations. Man represents God; mankind represents the Adamic race, and is a human, not a divine, creation.^{2*}

In explaining the formation of the woman from a rib, Gen. 2:21, they say:

¹Ibid., p. 793.

²Mary Baker Eddy, Science and Health with Key to the Scriptures, (Boston: Joseph Armstrong, C. S. D., 1900), p. 517, 518.

*Italics mine.

Here falsity, error, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create a woman. Beginning creation with darkness instead of light, . . . materially rather than spiritually . . . error now simulates the work of Truth.¹

Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man somewhat mildly, but increases in falsehood as his days become shorter. In this development, the divine law of Truth is made manifest by the mortality of error.^{2*}

They discount the story of the serpent as false. It is regarded as a "myth", entering the "metaphore only as evil".

The history of error is a dream-narrative. The dream has no reality, no intelligence, no Mind; therefore the dreamer and dream are one, for neither is true or real. First, this narrative supposes that something springs from nothing, that matter precedes mind. Second, it supposes that mind enters matter and so matter becomes living, substantial, and intelligent. The order of this allegory--the belief that everything springs from dust, instead of from Deity--has been maintained in all the subsequent forms of error. This is the error, . . . that mortal man starts from dust, that non-intelligence becomes intelligence, that mind and soul are both right and wrong.*

If, in the beginning, man's body originated in the non-intelligent dust, and mind was afterward put into it by the Creator, why is not this divine order still maintained by Him in perpetuating the species?³

Did God at first create one man unaided, --that is, Adam, --but afterward require the union of the two sexes, in order to create the rest of the human family? No! He made and governs

¹Ibid., p. 521.

²Ibid., p. 522.

³Ibid., pp. 523, 524.

*Italics mine.

all.¹

Genesis 3:11, 12 is explained as a shifting of responsibility by

Adam:

Adam, alias mortal error, charges God and woman with his own dereliction, saying--"The woman, whom Thou gavest me, is responsible". According to this belief, the rib, taken from Adam's side, has grown into an evil mind, named woman, who aids man to make sinners more rapidly than he could alone. Is this "a help meet for man"?

Materiality, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve.²

Woman is given the credit for being the first to recognize evil, and is blessed by becoming the mother of Jesus. She is also credited with being the first to correctly interpret the scriptures and thereby to reveal the spiritual origin of man:

[Woman] is first to abandon the belief in the material origin of man, and to discern spiritual creation. This hereafter enables woman to be the mother of Jesus, and to behold at the sepulchre the risen Savior, soon to manifest the deathless man of God's creating. This enables woman to be the first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.^{3*}

Adam's error is perpetuated through the species:

Error of thought is reflected in error of action. The continued contemplation of existence as material and corporeal--

¹Ibid., p. 524.

²Ibid., p. 525.

³Ibid., p. 526.

*Italics mine.

as beginning and ending, with birth and decay, and dissolution as its component stages--hides the true and spiritual Life, and causes our standard to trail in the dust. If life has any material starting point whatsoever, then the great I Am is a myth. If Life is God, as the Scriptures imply, then it cannot be embryotic; and an egg would be an impossible enclosure for Deity. ^{1*}

Either Mind produces or it is produced. If Mind is first, it cannot produce it's opposite, matter. If matter is first, it cannot produce Mind. Like produces like. ²

There is no such a thing as mortality, nor are there properly any mortal beings, because Being is immortal, like deity. . . . only impotent error would seek to unite Spirit with matter, Good with evil, Immortality with mortality, and call this sham unity man; as if man were the offspring of both Mind and matter, of both Deity and humanity. ^{3*}

Thus the doctrine of the transgression of Adam and Eve, and the fall, is explained as false by the Christian Science Church.

It was pointed out at the beginning of this chapter that the doctrine of the fall is a vital issue to the problem of the atonement. The brief presentation of Bible references to the event, and the brief summary that was drawn from those references seem to have little relationship to the creeds of the various Christian denominations that followed. It appears that either more information is necessary, or Bible students need a standard guide to interpretation. One thing most churches are sure of,

¹Ibid., p. 542.

²Ibid., p. 542.

³Ibid., p. 547.

*Italics mine.

and that is that Adam fell into a state of sin and unrighteousness, and the concept that humanity would have been much better off if the fall had never occurred was expressed by at least five denominations.

C. Contributions of Latter-day Revelation:

We noted that one of the first contributions of latter-day revelation concerning the story of the fall, is the designation of the place of the Garden of Eden.

Christian denominations have no uniform belief as to its location. They generally concede, however, that it was somewhere in Persia.

Latter-day Saints maintain, on the other hand, that it was here on the western continent. Through the medium of revelation, Spring Hill, Missouri, was designated as the place where Adam lived,¹ and was named Adam-ondi-Ahman by the Prophet Joseph Smith in 1838.² This location was further ascribed to be the place where Adam would come to visit his people, and the same place where he gave his final blessing to his sons three years before his death:

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahlaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.³

¹Doctrine and Covenants, 117:8.

²Ibid., 116.

³Ibid., 107:53.

We have noted that Christian churches seem to be in general agreement that Adam and Eve were in a paradise, or blessed condition, while in Eden, and that the fall was a tragedy by which they entered a state of sin. No attempts have been made to explain how the fall occurred, or what the overall effects of the fall were.

Modern revelation provides an opportunity for deeper insight into the story, and therefore provides opportunity for further interpretation than would be possible from the Bible account alone. We discover that Eve was beguiled by Satan, but that Adam transgressed knowingly, and felt that he was doing the best thing for all concerned. Elder Harold B. Lee explained: "Satan, in all his cunning, and not knowing the mind of God, was permitted to tempt Eve through the body of the serpent."¹

Elder James E. Talmage gives the following interpretation of this event:

Adam found himself in a position that made it impossible for him to obey both of the specific commandments given by the Lord. He and his wife had been commanded to multiply and replenish the earth. Adam had not yet fallen to the state of mortality, but Eve already had; and in such dissimilar conditions the two could not remain together, and therefore could not fulfil the divine requirement as to procreation. On the other hand, Adam would be disobeying another commandment by yielding to Eve's request. He deliberately and wisely decided to stand by the first and greater commandment; and therefore, with understanding of the nature of his act, he also partook of the fruit that grew on the tree of knowledge.^{2*}

¹Harold B. Lee, "Seminary Lectures", June 23, 1954.

²James E. Talmage, The Articles of Faith, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1942), p. 65.

*Italics mine.

The major effects of the fall are explained by Elder Joseph Fielding Smith in these words: "By partaking of the forbidden fruit, and thus violating the law under which he was placed, his nature was changed and he became subject to (1) spiritual death, which is banishment from the presence of God; (2) temporal death, which is separation of spirit and body.* This death also came to Eve his wife."¹ And in the Doctrine and Covenants we read:

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;*

And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not;² *

Turning more specifically to the means by which the fall was accomplished, prominent Latter-day Saint authors maintain that the fruit itself played a part in the physical change that occurred to Adam and Eve:

The man and the woman had now become mortal; through

¹Joseph Fielding Smith, Man, His Origin and Destiny, (Salt Lake City: Deseret Book Company, 1954), p. 51.

²Doctrine and Covenants, 29:41-43.

*Italics mine.

indulgence in food unsuited to their nature and condition and against which they had been specifically warned, and as the inevitable result of their disobeying the divine law and commandment, they became liable to physical ailments and bodily frailties to which mankind has since been the natural heir. Those bodies, which before the fall had been perfect in form and function, were now subjects for eventual dissolution or death.^{1*}

Again, in the writings of Joseph Fielding Smith, we read:

Because of this transgression bringing mortality, the children of Adam and Eve inherit mortal bodies and become subject to the mortal death.²

Blood was not only the life of the mortal body, but also contained in it the seed of death which bring the mortal body to its end. Previously the life force in Adam's body, which is likewise the sustaining power in every immortal body, was the spirit.^{3*}

These interpretations of scriptures state that by the act of partaking of the forbidden fruit, the fluid of immortality was replaced by blood in the veins, blood being the life of mortality in which the seeds of death are found.

Elder Smith explains further: "Because Adam transgressed the law, the Lord changed the earth to suit the mortal condition and all things on the face of the earth became subject to mortality, as did the earth also."^{4*} This idea adds new significance to the doctrine of the atonement.

¹James E. Talmage, Jesus The Christ, (Salt Lake City: Deseret Book Company, 1941), p. 19.

²Man, His Origin and Destiny, p. 51.

³Ibid., p. 377.

⁴Ibid., p. 51.

*Italics mine.

Christ's sacrifice, then, is not limited to the salvation of man, but is extended to include the restoration of the earth and all forms of life that move upon its surface.

Regarding the fate of fallen man, the following description is found in the teachings of Jacob:

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.*

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and become the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself.^{1*}

Perhaps the greatest contribution of modern revelation to this problem is the idea that the fall was a blessing to man and brought within his ability to obtain, far greater blessings than he could otherwise have received. The divine purpose of the fall is expressed by Lehi to his son,

¹2 Nephi 9:6-9.

*Italics mine.

Jacob: "Adam fell, that men might be; and men are that they might have joy."^{1*}

According to the belief of Latter-day Saints, Adam and Eve rejoiced in the fall; Adam said: "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."^{2*} And Eve, his wife, exclaimed: "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."^{3*} Joseph Fielding Smith comes to this conclusion: "We can hardly look upon anything resulting in such benefits as being a sin, in the sense in which we consider sin."⁴

Through revelation we are further instructed as to why Adam and Eve rejoiced in the prospective vicissitudes of mortality, and why the change brought about through the fall was essential to exaltation. Lehi explains:

For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness,

¹2 Nephi 2:25.

²Moses 5:10.

³Ibid., 5:11.

⁴Joseph Fielding Smith, Doctrines of Salvation, (Salt Lake City: Bookcraft, 1954), Vol. 1, p. 115.

*Italics mine.

neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.*

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

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.

...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 an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.*

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

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

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy,*

*Italics mine.

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.^{1*}

From Lehi's words we note that: a. the will of God was not for Adam and Eve to remain in the garden of Eden. There would have been no purpose in creating the garden unless it was foreseen that our first parents would eventually take the step necessary in order that they and their environment might be changed into a less perfect condition; b. Man must experience opposition in all things if the eternal purposes of God are to be realized. Good and evil, pleasure and pain, and joy and sorrow are essential experiences that were not found in the paradisaical Eden. c. Because divine purposes could not be accomplished in this unomrtal state of existence, Adam and Eve could have had no children whereby bodies might be provided for other spirits to inhabit, until entrance into mortality was realized.

Summary:

To briefly summarize then:

a. The thinking of many Bible scholars would have to be changed regarding the location of the garden of Eden if they were to conform to modern revelation. The idea of it being on the

¹2 Nephi 2:11-13, 15, 16, 22-24.

*Italics mine.

American continent might well open a new area for archaeological investigation for the most ancient traces of civilization, from Persia and the surrounding countries, to the western world.

b. Marked changes, in fact a near about-face, in the prevailing concept based on the Bible is necessary in order to accept latter-day revelation on the fall. The fall of Adam is taught as a blessing to mankind. Adam and Eve furthered the will of the Father and rejoiced in the transgression that so greatly effected themselves and their environment.

c. Another distinguishing feature of modern revelation is that Adam and Eve suffered both a physical and a spiritual death in the fall. Therefore, the atonement of Christ must provide a means of redemption from each.

d. Book of Mormon prophets explain that only through experiencing opposition in all things is man able to gain the necessary wisdom to become Godlike. In other words, exaltation is something to be struggled for and to be achieved, and is not merely a blessed condition into which a person is created or born.

e. It is further revealed that Adam could not have gained exaltation from the garden of Eden experience and therefore he would not have had children under those conditions.

f. When they understood these principles, Adam and Eve rejoiced in the blessings opened to mankind through the fall.

CHAPTER IV

MEANS OF REDEMPTION FROM THE FALL AND FROM PERSONAL SIN

As was pointed out in the introduction, if this study were to include all of the scriptural references pertaining to the various topics investigated here, each would furnish ample material for a thesis project. Especially is this true in the problem facing us in this chapter. We will not attempt to compile and present all the Bible teaches on the means of redemption, neither will research findings among the several denominations be exhausted. Only a few areas will be covered whereby the object of this research might be carried out, and in those areas, quotations will be representative of many possible.

Information as to how salvation is effected seems to be limited in the Old Testament to a few laws given to Israel, the interpretation of which constitutes a vital part of a good life, according to the Prophets. Certain principles and ordinances are more clearly set forth in the New Testament record, therefore, this will be our primary source of information as to what the Bible teaches.

A. Passages From the Bible:

1. Universal Aspect of the Atonement:

Paul taught that the atonement of Christ was of universal application:

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.¹

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.²

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.³

2. The Principle of Faith:

The following references indicate some qualification on the part of the individual is necessary. In the Gospel of John we read, concerning the principle of faith:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

¹1 Cor. 15:20-22.

²Romans 5:18.

³Heb. 2:9. See also 1 Tim. 4:10.

...he that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.¹

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.²

Again turning to the writings of Paul to the Hebrews we find:

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.³

The necessity of the principle of faith is recorded in the Acts of the Apostles:

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.⁴

The words of the Saviour to Martha after the death of her brother also stress the principle of faith: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."⁵

Some of Paul's teachings about faith tend to leave questions in the readers' mind as to whether or not all other requirements are not secondary to faith. For example, we read in Romans 10:8, 9, 13:

¹John 3:14-16, 18.

²John 3:36. See also John 5:24; 20:31; 3:17-18; Rom. 10:9, 13, 17; 3:23-25; Heb. 10:38, 39; 1 Peter 1:9.

³Heb. 5:8, 9.

⁴Acts 10:42, 43.

⁵John 11:25, 26.

...The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

...For whosoever shall call upon the name of the Lord shall be saved.

Again, in his epistle to the Hebrews, he says:

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto Perdition; but in them that believe to the saving of the soul.¹

Speaking of the Saviour's second coming, he continues:

Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, even the salvation of your souls.²

3. Bible Teachings on Grace and Election:

Other references imply that man is saved through grace alone:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."³

Paul also refers to election as pertaining to salvation:

¹Heb. 10:38, 39.

²1 Peter 1:8, 9.

³2 Tim. 1:9.

Even so then at this present time also there is a remnant according to the election of grace.

And if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.¹

Addressing the people of his time, Peter speaks of the elect:

Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.²

4. Faith and Works:

From some of the same writers we learn that faith is effective toward salvation only when it is accompanied by good works, for example:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.³

Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath....⁴

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass;

¹Rom. 11:5, 6. See also Rom. 9:11; 2 Tim. 3:10.

²1 Peter 1:2.

³Matt. 7:21.

⁴Rom. 2:6-8.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.¹

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believeth that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

...Ye see then how that by works a man is justified, and not by faith only.

...For as the body without the spirit is dead, so faith without works is dead also.²

¹James 1:22-25.

²Ibid., 2:14:26.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.¹

5. Repentance and Baptism:

Turning from the principle of faith, we note two specific admonitions were given to all those who desired membership in the Church. In answer to a request by the multitude, we read Peter's instructions: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."²

a. Repentance:

Pertaining to repentance and baptism, we find the Bible teachings of the former reflected in the words of the Saviour in his parable of the lost sheep: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."³ Later the risen Christ explained that repentance and remission of sins were possible through his sacrifice. He said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusa-

¹Rev. 20:12.

²Acts 2:38.

³Luke 15:7.

lem.¹

In his admonition to Simon the sorcerer, who had thought to purchase the power of the Priesthood with money, Peter said: "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee."²

b. Baptism:

John the Baptist taught that repentance qualified an individual for baptism and the remission of sins; we read: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."³ To those who requested baptism without repentance he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance: And think not to say within yourselves, We have Abraham to our father. . . .the axe is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."⁴

The Saviour taught that the ordinance of baptism was vital to salvation. To Nicodemus he said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."^{5*} Mark records Jesus' words to the apostles as containing

¹Ibid., 24:46, 47.

²Acts 8:22.

³Mark 1:4.

⁴Matt. 3:7-10.

⁵John 3:5.

*Italics mine.

similar instructions: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."¹

The Bible teaches that Christ requested baptism of John the Baptist: "But John forbad him, saying, I have need to be baptized of thee, and comest thou to me. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water:"²

Biblical writers further stress the ordinance of baptism for the remission of sins; we read further:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.³

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.⁴

And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.⁵

That this ordinance is of universal application is apparent from the following references: "If we say we have no sin, we deceive ourselves,

¹Mark 16:15, 16.

²Matt. 3:14-16. See also Mark 1:9; Luke 3:21, 22.

³Mark 1:4; See also Luke 3:3.

⁴Acts 2:38.

⁵Ibid., 22:16.

and the truth is not in us."¹ And again: "As it is written there is none righteous, no, not one."²

6. Gift of the Holy Ghost:

The references quoted above indicate that baptism is for the remission of sins. In connection with this ordinance, we note the gift of the Holy Ghost.³ John said this Spirit was to be a witness: "And it is the Spirit that beareth witness, because the Spirit is truth."⁴ The Saviour referred to this Spirit as a Comforter: "And I will pray the Father, and he shall give you another Comforter, that may abide with you for ever; Even the Spirit of truth."⁵

The Saviour explains the mission of the Comforter in these words: "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me:"⁶ And further, that the Spirit should lead into all truth:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive*

¹ John 1:8.

² Romans 3:10.

³ Acts 2:38; Matt. 28:19.

⁴ John 5:6.

⁵ John 14:16, 17.

⁶ Ibid., 15:26.

*Italics mine.

of mine, and shall shew it unto you.¹

John the Baptist indicates that the Holy Ghost is bestowed by one holding authority that transcends that which is required for baptism by water; he said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."²

Again, the Saviour taught, like baptism, the gift of the Spirit was also essential to salvation: "Jesus said, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."^{3*}

7. The Sacrament Ordinance:

Before his death, the Saviour gave to the disciples an ordinance wherein bread and wine were contained as symbols of Christ's sacrifice of his flesh and blood.⁴ This ordinance was to be performed in remembrance of this sacrifice; Paul said:

That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you:

¹Ibid., 17:13, 14.

²Matt. 3:11.

³Ibid., 3:5, 6.

⁴Matt. 26:26-28; Luke 22: 19, 20.

*Italics mine.

this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.¹

8. Salvation Through Christ Only:

A final thought on the means whereby man can be saved was given by Peter to the Sanhedrin. Speaking of the resurrected Christ, he said: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."²

The Saviour expressed a similar thought:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.... I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.³

From the foregoing, we might conclude that the Bible teaches that faith, repentance, baptism, and the gift of the Spirit, or Holy Ghost, are essential prerequisites for individual salvation; and that the sacrament

¹1 Cor. 11:23-26.

²Acts 4:11, 12.

³John 10:1, 9. See also James 4:12.

ordinance is a means of remembering the sacrifice of Christ--who is the only means by which man can be saved.

Now let us consider the doctrines explaining the means of salvation as taught by Christian churches.

A. Creeds of Christian Churches:

1. The Catholic Church:

The Catholics teach that even though Christ offers redemption to all it is those of the church who accept redemption, these Christ has:

Chosen out of the world.... Thus it is the Church alone which he hath purchased with his own blood.... Of the members of the Church, the Apostles can say that 'God hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love'.^{1*}

Of those who hold enmity toward the church by rejecting membership, Augustine said:

The world of Perdition hates the world of salvation. ...to the Church Christ has given the means of grace He merited by his life and death. She communicates them to her members; and those who are outside her fold she bids to enter that they too may participate in them. By these means of grace--the light of revealed truth, the sacraments, the perpetual renewal of the Sacrifice of Calvary--the Church carries on the work of sanctifying the elect. Through their instrumentality each individual soul is perfected, and conformed to the likeness of the Son of God.²

¹Charles G. Herbermann, et al., The Catholic Encyclopedia, (New York: The Encyclopedia Press, Inc., 1914), Vol. 3, p. 751.

²Ibid.

*Italics mine.

It appears therefore that only those who avail themselves of the saving grace of Christ by joining the Catholic church can be saved. (The Catholic church being the only one which holds and can administer the treasury of salvation entrusted to them by the Saviour himself.) This concept is justified in these words, "Since Christ accomplished our redemption, and rendered satisfaction for us it is our task to appropriate to ourselves the riches and merits of his redeeming death".¹

The Catholic priest claims the right to draw on this divine treasury of grace from Matt. 16:19; 18:18.² In administering penance, "The Priest takes the place of Jesus Christ, who commissioned and empowered him thereto, as he did formerly the Apostles.... In this commission the priests have received the power both of forgiving and retaining sins".³

They define an indulgence to be: "A release from, or a remission of the temporal punishment due on account of sin, after the guilt or eternal punishment has been remitted." They claim two principles are involved in sin, namely, "The guilt of the sin, and the debt of punishment due to God on account of sin. Now, upon a sinner's repentance and confession, the sin is remitted as to guilt, and likewise as to the eternal punishment in hell, due to every mortal sin".⁴

¹F. S. Shadler, The Beauties of the Catholic Church, (New York: Frank Pustel and Co., 1881), p. 391.

²The Question Box, p. 295.

³The Beauties of the Catholic Church, p. 388.

⁴Ibid., p. 401.

Indulgences are divided into two classes, "A plenary indulgence is one by which all temporal punishments are remitted, just as if we had rendered full satisfaction for them. A partial indulgence is one by which only a part of the debt of punishment is remitted."¹

Death and hell need hold no fear for the faithful member of the Catholic faith, even loved ones who have come short of salvation by misdeeds while on earth can be prayed out of purgatory:

Since we can help the souls in purgatory by prayer, fasting, alms, and the holy sacrifice of Mass, we can also aid them by the application of indulgence.... She [the Church] appears before the tribunal of the Judge, not only as a supplicant, but also as the stewardess of the treasure of the merits of Christ and his saints, and from it offers to him the ransom for the souls in purgatory, with full confidence that he will accept her offer and release her children from the tortures of the debtor's prison. Indeed, who could for a moment entertain the idea that Christ, the Divine Judge, would decline the offer of his beloved spouse, the Church, or refuse to grant her maternal prayers."^{2*}

As for those who stand on the threshold of death and desire the comfort of the blessing of the church, "extreme unction" is performed in their behalf. This sacrament is performed on the sick after a form of confession, "confiteur", is recited by the sick or by someone in their behalf. Prayers usually used in confession are recited, after which the eyes, ears, nose, mouth, hands, and feet of the afflicted are anointed with oil by a cross. This unction expresses, "...that strength which is to be imparted

¹Ibid., p. 403.

²Ibid., p. 404.

*Italics mine.

to the sick man, that in the last death-struggle he may valiantly and victoriously fight against the power of Satan".¹ He is thus placed within the protection of God. The five senses are anointed because through them God is offended, and, "to strengthen the soul, to remit venial sins, and remove something of the debt of punishment due to past sins".² When death is imminent, and there is no time for all the anointings, one on the forehead will suffice, with the words: "By this holy unction may the Lord pardon thee whatever faults thou hast committed".³

Because we are not certain just when the "soul" leaves the body, the sacrament of Extreme Unction may be performed for several hours after a person is apparently dead:

In case of sudden or unexpected death a priest should be called always, because absolution and Extreme Unction can be given conditionally for some time after apparent death. We are not certain of the moment when the soul leaves the body; the soul may remain united to the body for some time after apparent death.⁴

Because baptism is the sacrament that effects salvation, and absolves all sins, both original and present, it becomes a necessary ordinance for all to perform if they are to be saved. Of this ordinance, they teach:

¹Ibid., p. 411.

²Ibid., p. 412.

³The Question Box, pp. 302, 303.

⁴This We Believe, pp. 344, 345.

Baptism is a sacrament instituted by our Lord Jesus Christ to remit original sin, and to make us children of God and of the Church.¹

Baptism can be given in three different ways; by immersion, by infusion, and by aspersion. *

It became obligatory to receive baptism in order to be saved when our Lord said to the Apostles: 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost'.

...it is obligatory to baptize children as soon as they are born; with good reason does the Church command it.^{2*}

The effects of baptism are noted in the following:

First Baptism effaces original sin, and actual sin if we are guilty of any previous to our baptism; second it remits all the punishment due sin; third it makes us children of God and heirs of heaven; fourth it makes us children of the Church, and gives us a right to all her goods; fifth it imprints upon our soul an indelible character, which distinguishes us from those who are not Christians.... Baptism obliges us first, to remain always attached to Jesus Christ; second, to continue in union with the Church; third, to renounce whatever is contrary to the life which, as children of God, we are bound to lead.³

Another important sacrament to members of the Catholic church is Communion. They firmly believe that the bread and wine are changed during the prayer, actually becoming the flesh and blood of Christ. Of this change, known as Transubstantiation, we read: "At the moment of consecration the bread and wine are really and entirely changed into the

¹Catechism of Perseverance, p. 208.

²Ibid., p. 209.

³Ibid., p. 210.

*Italics mine.

body and blood of our Lord. This change is called Transubstantiation.

That which afterwards appears to our senses, as the color, the figure, and the taste, is but the form of appearance."^{1*}

In further explanation we find:

The species of bread is not really bread, but the body of Christ, for the substance of the bread has been changed into the substance of Christ's Body. St. Cyril stated this clearly: 'Being fully persuaded that what seems bread is not bread, even though it seems so to the taste, but Christ's Body; and what seems wine is not wine, even though the taste will have it so, but Christ's Blood'.²

The benefits of this Eucharist offering are realized in the spiritual union of the soul of the member with that of Christ, this union is by means of the "Mystical Body of Christ", and is so intimate it has been compared to the fusing together of two pieces of melted wax.³ It is not only a food but "an Antidote, whereby we may be freed from daily faults and preserved from mortal sin".⁴ And finally it is "a pledge of our glory to come and everlasting happiness".^{5*}

They contend that this phenomenon is not unlike the "Creation, Blessed Trinity, and Incarnation", and further reason that: "If God can

¹Ibid., p. 215.

²The Question Box, p. 255.

³Catechism of Perseverance, p. 215.

⁴Ibid., p. 257.

⁵Ibid.

*Italics mine.

create the universe out of nothing, why cannot he change the substance of bread and wine into His Body and Blood? The true follower of Christ does not ask how can this man give us His Flesh to eat with the unbelieving Jew."¹

This doctrine may appear somewhat mysterious to the non-Catholic. There is some consolation in the observation that it is also mysterious to the Catholic. To quote: "This is certainly a mysterious doctrine, hard to understand, because there is nothing like it in all our experience. But the mysteries of Christianity are all unique, because they pertain to divine things."²

Another unique doctrine of the Catholic church pertaining to the salvation of the soul, is the sprinkling with holy water. They teach the blessings of this practice are fourfold, namely to: "First, chase away the devil; second, to aid in healing the sick; third, to obtain help from God; and fourth, to aid in the remission of venial sin."^{3*}

They believe that certain signs and tokens aid in the remission of venial sins. The promise has been received from the "Blessed Virgin" that those who wore the "Scapular" would receive:

¹The Question Box, p. 254.

²Ibid., p. 255.

³Catechism of Perserverance, p. 360.

*Italics mine.

...extra-ordinary grace for obtaining a good death. But this does not mean that all who wear the Scapular are assured of their salvation. She promises to deliver from purgatory, the Saturday after their death, all the departed members of the confraternity.^{1*}

In order to participate in the first privilege, it is sufficient to live as Christians in our respective states of life, and to wear constantly the Scapular. To participate in the second we must also live as Christians; and those who can read must recite every day the little office of the Blessed Virgin or other appointed prayers; those who cannot read must abstain on Wednesday.^{2*}

The Catholics also teach that blessings might be obtained through prayers offered to departed Saints and especially to the Blessed Virgin. Prayers offered to Saints and to Mary are with the hope that they will intercede in their behalf. Of prayers to the Blessed Virgin we read:

This devotion has been the means of obtaining the greatest favors; and a multitude of popes, kings and princes have eagerly united in its performance. We also should join in this devotion, for we have the most pressing need of the protection of the Blessed Virgin.^{3*}

This doctrine will not be elaborated here. It is treated in the appendix, section D.

2. The Methodist Church:

The doctrine of salvation taught by the Methodist denomination is much less involved than that of the Catholic church. As has been stated

¹Ibid., p. 395.

²Ibid., p. 396.

³Ibid., p. 396.

*Italics mine.

previously, the Methodists do not believe the Saviour died for a specified number of people, but that He died for all. Their doctrine is as follows:

Christ in suffering became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made full and complete satisfaction to divine justice in behalf of all who should ever believe on him, that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his sovereignty has been pleased to declare its application.^{1*}

Christ died that all men through him might be saved; he died in order that they might be elected through faith to eternal life. He reveals in his death the extent of the atonement; it is co-extensive with the sin of the race. As many as have suffered death in Adam, so many have the possibility of eternal life in Christ. The election cannot be limited.^{2*}

It appears that they believe the atonement to be of universal application to all who will accept, and by accepting, the person becomes one with the elect of God. This election and salvation is not obtained through good works, but through faith alone. We read:

We are accounted righteous before God only for the merits of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.^{3*}

According to their doctrine it is possible to sin and repent after

¹Cyclopedia of Methodism, p. 69.

²Ibid., p. 335.

³Ibid., p. 57.

*Italics mine.

justification:

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore they are to be condemned and say that they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.¹

Through his mission Christ showed his hatred for sin and substituted his pain and agonies for all save the persevering offender. To such He indicated the terribleness and certainty of their punishment and opened the gates of salvation to the true penitent. The Holy Spirit plays an important role in the process of securing salvation. Of this office they teach:

The same divine plan secures the influence of the Holy Spirit to awaken the wanderer to repentance, and to lead him back to God; to renew his fallen nature in righteousness at the moment he is justified through faith, and to qualify him to 'walk not after the flesh but after the spirit'!^{*}

...a new and singular manifestation of the divine purity is offered, pardon is offered to all who seek it, and the whole world may be saved.²

Regarding the ordinance of Baptism in the church, they teach:

Let every adult person, and the parents of every Child to be baptized, have the choice of either sprinkling, pouring or immersion.^{3*}

¹Ibid., p. 57.

²Ibid., p. 68.

³Henry Wheeler, One Thousand Questions and Answers Concerning the Methodist Episcopal Church, (New York: Eaton & Mains, 1898), p. 108.

*Italics mine.

Baptism is not only a sign of confession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.¹

Pertaining to the Lord's Supper they continue:

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner, and the means whereby the body of Christ is received and eaten in the supper is faith.²

They do not believe in the doctrine of transubstantiation as taught by the Catholic Church, and conclude that the Sacrament is not essential to salvation. We read:

First, that the sacraments of baptism and the Lord's Supper were instituted by Christ, and their perpetual observance is obligatory upon the church; and, second, that, nevertheless, the grace offered in the Gospel does not reside in these sacraments, so that, although obligatory as duties and helpful as means, they are in no sense essential to salvation.^{3*}

Herein we note a direct contradiction to the teachings of the Catholic church on baptism.

¹Cyclopedia of Methodism, p. 57.

²Ibid.,

³One Thousand Questions and Answers, p. 107.

*Italics mine.

3. Presbyterian Church:

The doctrine of the Presbyterian church is influenced by their concept of predestination. Although they claim the atonement to be universally applicable to all who have faith to receive it, those who have that faith were predestined and those not so favored exercise their faith in vain. The following is quoted from their Creed:

We believe that God, out of his great love for the world, has given his only begotten Son to be the Savior of sinners, and in the gospel freely offer his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind.¹

We believe that God pardons our sins and accepts us as righteous, solely on the grounds of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.^{2*}

When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good.^{3*}

Those not regenerated by the Spirit have no hope:

Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God; yet, because they pro-

¹The Creeds of Christendom, p. 254.

²Ibid., p. 256.

³Ibid., p. 623.

*Italics mine.

ceed not from a heart purified by faith; nor are done in a right manner, according to His Word; nor to a right end, the glory of God; they come short of what God requires and do not make any man meet to receive the grace of God.^{1*}

Like the Methodists, the Presbyterians lightly regard the ordinance of baptism, stating that it is not essential to salvation:

Dipping the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.... Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.*

Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.^{2*}

4. Baptists:

Like the Presbyterian and Lutheran churches, the Baptists teach a salvation for the elect only. Thus the application of the atonement is qualified as follows:

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given him.³

¹Ibid., p. 921.

²Ibid., pp. 662, 663.

³The Baptist Encyclopedia, p. 1314.

*Italics mine.

They explain this election is merited by the individual through his conduct in a pre-earth life:

As for those wicked and ungodly men, whom God as a righteous judge, for former sin, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts, but sometimes also withholdeth the gifts which they had, and exposeth them to such objects as their corruptions make occasion of sin; and withal gives them over to their own lusts and temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.^{1*}

On the other hand, regarding those elected to salvation, we read:

To all those for whom Christ hath obtained eternal redemption he doth certainly and effectually apply and communicate the same, benefit of atonement ; making intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the word, the mystery of salvation; persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his Almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all are free and absolute grace, without any condition foreseen in them to procure it.^{2*}

Dr. Wilkinson expresses the permeability of this redeeming influence in these words:

The grace of God is poured into the life of a man or woman, and he or she is redeemed; . . .into homes it comes, into schools it comes, into communities it comes, this abounding, renovating,

¹Ibid., p. 1313.

²Ibid., p. 1314.

* Italics mine.

uplifting grace of Jesus Christ which the Church is the steward, and wherever there is this coming there is redemption.^{1*}

The Baptists further teach three important principles in connection with the blessings of the atonement; they are, Justification, Regeneration, and Perseverance. Of these three principles they teach:

We believe the scriptures teach that the great gospel blessing which Christ secures to such as believe in him is justification: That justification includes the pardon for sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.^{2*}

The second principle includes baptism. "By baptism the consistent Baptist understands immersion alone. The word in the original means immersion, and that only."³ This "regeneration" becomes very significant to salvation. Article six states:

We believe the scriptures teach that regeneration, or the new birth, is that change wrought in the soul by the Holy Spirit, by which a new nature and a spiritual life, not before possessed, are imparted, and the person becomes a new creation in Christ Jesus; a holy disposition is given to the mind, the will subdued, the dominion of sin broken, and the affections changed from a

¹Philip L. Jones, A Restatement of Baptist Principles, (Philadelphia: American Baptist Publication Society, 1909), p. 117.

²A Baptist Manual, p. 128.

³A Restatement of Baptist Principles, p. 52.

*Italics mine.

love of sin and self to a love of holiness and God; the change is instantaneous, effected solely by the power of God, in a manner incomprehensible to reason; the evidence of it is found in a changed disposition of mind, the fruits of righteousness, and a newness of life. And without it salvation is impossible.^{1*}

Of Perseverance we read:

We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and finally perish, but will endure unto the end; that there persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.²

It would seem then, that baptism unlocks the storehouse of saving grace for each member, and through the grace thus offered, they are saved through faith in Jesus Christ. The Saviour being the only mediator they recognize, according to their creed:

This office of Mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the Church of God; and may not be either in whole or in part thereof transferred from him to any other.³

They believe that the righteous are resurrected to dwell with God to all eternity. While the wicked are sentenced to unspeakable torments with the devil and his angels forever.⁴

¹A Baptist Manual, p. 127.

²Ibid., p. 128.

³The Baptist Encyclopedia, p. 1314.

⁴John Rippon, The Baptist Catechism, revised, Paul K. Jewett, (Philadelphia: pub. co. not available, 1742), pp. 25, 26.

*Italics mine.

Unlike the Lutheran Church, the Baptists place less emphasis on the value of the Lord's Supper, as the following quotation indicates:

In regards to the Lord's Supper, Baptists have always held it to be commemorative, and commemorative only. They repudiate with emphasis the thought of its being, as the Romanist thinks, in any way a sacrifice. It is not a mass. It is a feast of remembrance. There is neither transubstantiation nor consubstantiation in the thought of Baptists with reference to the Lord's Supper. 'This do in remembrance of me', Jesus said, and as a rite of remembrance they have always observed it.¹

Regarding these two ordinances they teach:

The one is intended to express allegiance to Jesus Christ, and the other is designed continually to show a participation in him.... Both are intended to set forth thus the soul's individual relationship to Jesus Christ.²

5. Seventh-day Adventists:

Salvation for the Seventh-day Adventist is based on grace through faith and not on good works; they teach: "Our unjust past cannot be made just except as Christ's just and righteous life takes the place of our unjust life. We are thus justified by God's grace and not by works."^{3*}

Their reasons for discrediting salvation through good works are explained as follows:

Salvation comes through faith and obedience--Satan would

¹A Restatement of Baptist Principles, pp. 53, 54.

²Ibid., pp. 51, 52.

³Fundamentals of the Everlasting Gospel, p. 29.

*Italics mine.

lead men to destruction by directing them either to the right or to the left of the true path. To the right hand he would lead men to seek salvation by their own works, by penance, by multiplied prayers, fastings, ceremonies, etc. To the left hand he would lead them to profess salvation by faith while continuing to live in deliberate disobedience to God's commandments. Such people substitute presumption and feeling for true faith and obedience.¹

By submitting to the Spirit we become spiritually minded. The carnal mind is not subject to the law of God, but the spiritual mind is. Thus we are created in Christ Jesus to good works. Those born again keep the commandments by faith and love.²

This justification through faith, they teach, is very freely offered to all: "No sinner has need to plead that God may be willing to forgive him; the Lord's infinite love that gave his son to die, is pleading with the sinner to believe and accept salvation."^{3*}

Throughout the declarations of faith by the Seventh-day Adventists, we note the important role played by Satan. For example:

If Satan cannot make of men hermits who seek salvation through self-denial and withdrawal from society, he will lead them to make no distinct difference between themselves and the pleasure-bent world.⁴

The secret of victory, over Satan is for Christ to dwell in the heart by faith.⁵

¹Ibid., p. 29.

²Ibid.

³Our Day in the Light of Prophecy, p. 13.

⁴Fundamentals of the Everlasting Gospel, p. 33.

⁵Ibid., p. 48.

*Italics mine.

6. The Lutheran Church:

The Lutherans seem to be the most ardent supporters of divine election to salvation or condemnation. Man is entirely helpless to work out his own salvation. Of this concept we read that: "In spiritual things, the understanding and reason of man are (altogether) blind, and, from their own power understanding nothing. . . . The will of unregenerate man is not only turned away from God, but also has become an enemy of God."¹

Belief in good works is without foundation: "Good works should be entirely excluded, as well when the question at issue is concerning salvation, as in the article of justification before God."² And again, "Our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith."³ They conclude that salvation is entirely through the grace of God alone, . . . "out of pure mercy, without all merit of ours, he saves us, according to the purpose of his will."^{4*}

They practice baptism by "affusion, or sprinkling".⁵ This impor-

¹The Book of Concord, p. 497.

²Ibid., p. 504.

³Ibid., p. 44.

⁴Ibid., p. 527.

⁵The Lutheran Manual, p. 51.

*Italics Mine.

tant ceremony is the means of obtaining salvation by faith. In the Lutheran Manual we read: "It is no mere symbolic rite, but it is a means of grace, conveying to the subject the spirit-gift which it typifies."¹ And further in the Book of Concord: "It worketh forgiveness of sins, deliverance from death and the devil, and confers everlasting salvation on all who believe as the Word and promise of God declare."²

Regarding the sacrament they continue: "Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disapprove of those that teach otherwise."³ And further the emblems "are given and received not only by godly, but also by wicked Christians".⁴

The Lutherans maintain that this "Real Presence" of the flesh and blood of Christ in the sacrament, "is the peerless jewel of the Evangelical Lutheran Church. No other Protestant confession now professes to teach it".⁵ The Lord's supper is the "cornerstone of the Lutheran Church".⁶ Because in it the soul is "irradiated and entranced by 'finding Him in"

¹Ibid., p. 45.

²The Book of Concord, p. 370.

³Ibid., p. 40.

⁴Ibid., p. 330.

⁵The Lutheran Manual, p. 59.

⁶Ibid., p. 53.

*Italics mine.

whom it liveth'.^{1*}

They teach that the power of the Bishop to remit and retain sins, etc., "is exercised only by teaching and preaching the Gospel and administering the sacraments. ...for thereby are granted eternal things".² However, "confession and absolution are aids to good life and are retained in the Church".³

In conclusion, the Lutherans believe in only one Mediator: "The scriptures teach not the invocation of saints, since (the Scripture) sets before us Christ, as the only Mediator, Propitiation, High Priest and Intercessor."⁴

7. Congregationalists:

This Christian denomination does not advocate the doctrine of grace in the same sense as do the Lutherans and others, neither do they place much importance on the ordinance of baptism. Any person may assume the responsibility of establishing a church,⁵ and could perform baptisms or administer the sacrament without any confirmation of

¹Ibid., p. 59.

²The Book of Concord, p. 61.

³Ibid., p. 331.

⁴Ibid., p. 46.

⁵William Warren Sweet, Religion of the American Frontier, (Chicago: University of Chicago Press, 1939), pp. 227, 228.

*Italics mine.

of authority.¹

The sacrifice of Christ, in which a perfect atonement was offered, is the sole means of salvation. Their creed regarding this sacrifice is as follows:

Whose sacrifice [speaking of Christ], of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation.²

Regarding the redemption of those who believe in Christ, they continue:

We believe that Jesus Christ... sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.³

We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and the obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.⁴

Fagley, speaking for the church, adds his comment on this doctrine:

When we are drawn to Christ and accept Him, we are ashamed of our wrong-doing, and repent and turn from our sins.

¹Ibid., p. 229.

²Creeds of Christendom, p. 219.

³Ibid.

⁴Ibid., p. 914.

If we are weak we gain strength. But above all we know God as Father; we live hopefully, work cheerfully, conquer discouragements and bear our burdens, pain, and sorrow as good soldiers. We set ourselves to do the world's work in an honest and friendly way as workers together with our Father God. When we trust and obey Him, whatever it may cost, He is our Lord and Savior.¹

Thus the Holy Spirit turns the individual to righteousness, and the faith that saves is evidenced by the member in living a good life.

8. Society of Friends (Quakers):

In the doctrine of the Society of Friends, we find the belief that all men might be saved who do not reject the "seed" or "light" which Christ gave to all. For "Christ hath tasted death for every man".²

Sin is likened to a wicked seed which must be destroyed by the good seed of Christ. Redemption is as universal to mankind as the seed of sin--all will be redeemed who do not reject the "Light of Christ".

This light in the individual produces a spiritual birth, bringing forth all things acceptable to God. It is not by our works alone but gift of Spirit of Christ.*

The body of sin and death is crucified and removed in those who receive this light--thus they are free from temptation or suggestion of the evil one, thus free from transgression of the law of God and in this respect perfect.*

Yet in perfection admit of growth and there is a possibility of sinning if the mind doesn't attend unto the Lord.

¹The Congregational Churches, pp. 62, 63.

²The Creeds of Christendom, p. 797.

*Italics mine.

In resisting this influence man falls under condemnation.¹

They teach that only a spiritual baptism has any value, "and this baptism is a pure and spiritual thing, to wit, the baptism of the Spirit and Fire, by which we are buried with him, that, being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, which was commanded for a time, and not to continue forever.^{2*}

As to the sacrament, it too is an inward, spiritual experience, of which that instituted by Christ was but a figure:

The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ with his disciples was a figure.^{3*}

They teach that the practice of breaking of bread was continued for a time in the church for the benefit of the weak.

9. The Church of Christ, Scientist:

To the Christian Scientist, salvation is realized in a changed state of mind; in a new or different concept. When a person acquires proper understanding, salvation is assured, because a false concept is all from

¹Ibid., pp. 794, 795.

²Ibid., p. 797.

³Ibid.

*Italics mine.

which a person needs to be saved. They teach that:

Mortal man is a false concept that is not spared or prolonged by being saved from itself, from whatever is false.
This salvation means: saved from error, or error overcome.^{1*}

The power of sin is pleasure in sin. Take away the pleasure, and you remove all reality from it's power, Jesus demonstrated sin and death to be powerless. This practical truth saves all from sin, and will save all who understand it.²

Further, they declare that men are redeemed through:

... spiritual Truth and Love, which redeem them and become their Savior, through the flesh, from the flesh.
... This Life, Truth, and Love--this trinity of good--was individualized, to the perception of mortal senses, in the man Jesus.³

They teach that all who believe that human suffering was required as a part of the atonement of Christ do not understand the works of God. They maintain that man is to work out his own salvation, which is in direct contrast to doctrines taught by other Christian denominations, as we have already seen.

The doctrine of salvation as taught by Mrs. Eddy is as follows:

Final deliverance from error--whereby we rejoice in immortality, boundless freedom, and sinless sense--is neither reached through paths of flowers, nor by pinning one's faith to another's vicarious effort. Whosoever believeth that wrath is righteous, or that Divinity is appeased by human suffering, does

¹Mary Baker Eddy, Miscellaneous Writings, (Cambridge: John Wilson & Sons, 1896), p. 89.

²Ibid., p. 90.

³Mary Baker Eddy, Rudiments of Science, (Boston: Allison V. Stewart, 1915), p. 3.

*Italics mine.

not understand God. . . . justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. . . . Work out your own salvation, is the demand of Life and Love; for to this end God worketh with you. ^{1*}

Wisdom and Love may require many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. . . . That God's wrath should be vented upon His beloved son is divinely unnatural. ^{2*}

The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. . . . His mission was to demonstrate the Divine Science of celestial Being, to prove what God is and what he does for man. ³

Through his birth, Christ partook of an earthly condition that enabled him to direct man in overcoming the error of mortality:

This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or way-shower, between God and man. Had his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind as the way. ^{4*}

The human element struggled against the divine in Gethsemane. In this crisis, "our great Leader said: Not my will, but Thine be done, that is, Let not the flesh but the Spirit, be represented in me." ⁵

For the Christian Scientist, it is impossible to repent at death:

¹Science and Health, p. 327.

²Ibid., p. 328.

³Ibid., p. 329.

⁴Ibid., p. 335.

⁵Ibid., p. 338.

*Italics mine.

It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the righteous their full reward. It is useless to suppose that the wicked can gloat over their offences up to the last moment, and then be suddenly pardoned and pushed into Heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives, in return for our efforts in well-doing.¹

They do not concede to the reality of death at all; in explaining Christ's death and resurrection, they say:

Let men think they had killed the body! Afterwards he would show it to them unchanged.²

The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time.³

His body rose healed from wounds without drugs, anti-septics, etc.... In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinful, and triumph over death through Mind not matter. This was the highest proof he could offer.⁴

Of their teaching regarding the method of baptism and the Lord's Supper, we read:

We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is life, by bringing forth the fruits of Love--casting out error--and healing the sick. Our eucharist is spiritual communion*

¹Ibid., p. 341.

²Ibid., p. 347.

³Ibid., p. 349.

⁴Ibid., p. 359.

*Italics mine.

with the one God. Our bread, 'which cometh down from heaven, is Truth. Our cup is the cross, our wine the inspiration of Love, --the draught our Master drank, and commended to his followers.¹

Bread and wine merely represented the true sacrament; the disciples had carried this sacrament from house to house in carrying the message of the Truth of spiritual Being, healing the sick, casting out error, etc. "They had borne this bread from house to house breaking (explaining) it to others."²

From the foregoing declarations of faith, the failure of the Bible to clarify itself to the understanding of men is apparent. The inconsistency of interpretation is especially noted in the several interpretations of how salvation is obtained.

Biblical references quoted at the beginning of this chapter indicated that faith was important to salvation, but that faith unaccompanied by good works was insufficient. The principle of repentance was taught as a prerequisite to the ordinance of baptism which, in turn, was required of all men.

The baptism of fire, or gift of the Spirit was also specified as an essential ordinance, whereby a person was born of the Spirit, and through this means was led into truth.

It appeared that the sacrament was instituted to be symbolic of the

¹Ibid., p. 340.

²Ibid., p. 338.

sacrifice Christ offered for man; members were to participate in the ordinance in remembrance of him. And finally, we noted that salvation came only through the name of Christ.

The possibility of other interpretations of the Bible is apparent for the following reasons: First, of the nine churches investigated, at least five did not seem to feel that baptism was essential to salvation. Second, seven felt that man was saved through the grace of God alone, and not by good works. Faith alone was interpreted as being sufficient to bring forgiveness of sins and make the candidate worthy of redeeming grace.

The Catholics alone felt that the power of salvation rested in the church. Christ being the source of this power to save which was in turn offered only to baptized members of the church. Those cut off from the services of the Church are acceptable through the baptism of desire, or the baptism of blood.¹ "In case of necessity, even a heretic or an unbaptized person can validly and licitly baptize."² This baptism would need to follow the procedure acceptable to the Church.³

The Christian Scientist does not acknowledge the sacrifice of Christ to be vicarious; the value of the atonement is realized only to the extent that it shows man how to save himself.

¹This We Believe, pp. 261-264.

²Ibid., p. 259.

³Ibid.

From the foregoing we must conclude that there is a total lack of harmony among Christian churches on the problem of how individual salvation is to be obtained. It is apparent that the Bible fails to clarify the issues involved.

A. Contributions of Latter-day Revelation

1. Universality of Salvation:

For those churches that teach pre-election and salvation through grace alone, Latter-day revelation holds a thought more clearly stated than was expressed in the Bible:

"Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God."^{1*} Speaking of the Lord's invitation to all men he continues: "and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile".^{2*}

It is helpful to keep in mind the concept mentioned in chapter two of this paper, wherein we learned that man must be saved from the death of the body brought about by the fall, and from spiritual death due to sin. This concept is not clearly taught in the Bible and was not reflected in

¹1 Nephi 17:35.

²2 Nephi 26:33.

*Italics mine.

the teachings of other Christian churches.

Of this principle Amulek testified:

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death. . . . Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous."¹*

Thus we are taught that all will participate in the atonement to the extent that the resurrection, wherein the body and the spirit are reunited, is extended to them.

In Helaman 14:16, 17, we read further:

Yea, behold, this death, [of Christ], bringeth to pass the resurrection, and 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, and bringeth them back into the presence of the Lord.*

The universal application of the benefits of the atonement are thus clarified.

2. Salvation from the Punishment Due Personal Sins:

a. Repentance:

Specific requirements for salvation are outlined for us as follows:

Behold he offereth himself a sacrifice for sin, to answer

¹Alma 11:42, 44.

*Italics mine.

the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.^{1*}

...But behold, and fear and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

...For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.²

Abinidi further prophecies concerning the state of those who reject Christ; speaking of the judgment he says: "And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken to the voice of the Lord; therefore the Lord redeemeth them not."³

A lack of information in the Bible on these two benefits of the atonement is a primary cause of confusion in the minds of many Christians.

The principle of repentance is more clearly understood as it is presented in the following references.

First, it is necessary in order to receive a remission of sins:

¹2 Nephi 2:7; See also Mosiah 15:11, 12.

²Mosiah 15:26, 27.

³Ibid., 16:2.

*Italics mine.

For behold, I God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--Nevertheless, glory be to the Father, and I partook and finished my preparation unto the children of men.^{1*}

Second, you cannot enter the Kingdom of Heaven without it:

I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. . . .and he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.*

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death.^{2*}

Amulek erases any doubt that might remain, by further clarifying the need for accepting and practicing this principle in our lives:

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

¹Doctrine and Covenants 19:16-19.

²Alma 11:37, 40, 41.

*Italics mine.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.^{1*}

b. Baptism:

The problem of sprinkling, aspersion, or immersion, causing so much disharmony among Christian faiths is resolved by a single reference from Third Nephi wherein the Saviour himself instructs his people:

On this wise shall ye baptize; and there shall be no disputations among you.

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them--Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then shall ye immerse them in the water, and come forth again out of the water.²

¹Alma 34:32-35.

²3 Nephi 11:22-26; See also Doctrine and Covenants 20:73, 74.

*Italics mine.

The Prophet Alma clarifies for us the reason for this ordinance. He explained it as "a witness before him [Christ] that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his spirit more abundantly upon you".^{1*}

Thus through the covenant of baptism the candidate accepts the atonement of Christ on his behalf and promises to keep the commandments of Christ with faith that by so doing he will be forgiven of his sins and gain salvation through the atonement of Christ. In other words, it is the outward sign of an inward grace and the entering into covenant with Christ to keep His commandments by which we may be saved, and without which a person has no claim on the vicarious sacrifice for sin offered by the Saviour.

The Book of Mormon does not leave a baptized person feeling he is saved, but continues:

And now my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold*

¹Mosiah 18:10.

*Italics mine.

thus saith the Father; ye shall have eternal life.¹

It is apparent therefore that salvation is not acquired at a particular moment in life, but, as Elder Joseph Fielding Smith said: "There are definite laws which are known as the Gospel of Jesus Christ, that must be obeyed in order to obtain this salvation", and further, "all men will be judged according to their individual works and none will be required to pay the debt of another".²

The Lord further explains why men are to be judged by their works. This passage clarifies the teaching of Paul on the principle of good works by showing the relationship between works and salvation:

Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.*

But behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy.³

Finally, we are informed that the righteousness of an individual is largely manifest in his works, and therefore, will directly effect the degree of glory he will obtain:

¹2 Nephi 31:19, 20.

²Man, His Origin and Destiny, p. 52.

³1 Nephi 15:33, 34.

*Italics mine.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.*

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

...And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.¹

c. Gift of the Holy Ghost:

Of vital importance to unity of understanding is the confirmation of the Holy Ghost. Although the Quakers seem to feel this was the only baptism necessary, their creed did not point out it's value. The things of God are not understood without this Spirit.

Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him.²

...God shall give unto you knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost.³

And by the power of the Holy Ghost ye may know the truth of all things.^{4*}

¹Doctrine and Covenants 88:22-24, 34.

²Doctrine and Covenants 76:116.

³Ibid., 121:26.

⁴Moroni 10:5.

*Italics mine.

3. None Lost Except the Sons of Perdition:

Perhaps one of the greatest and most shocking declarations to the Christian world in general, made through modern revelation, was that all mankind would be saved and receive a degree of glory, except the sons of perdition;

The only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.*

For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

... who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.*

Wherefore he saves all except them^{1*}

These who reject Christ and his vicarious sacrifice will receive the blessing of the resurrection, as well as others of the posterity of Adam and Eve, but they will be cast out:

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity.²

For they love darkness rather than light, and their deeds are evil,³ and they receive their wages of whom they list to obey.

In the above quoted references from modern revelations, we have a few selections from many contributions that clarify and add to what is

¹Doctrine and Covenants, 76:37-39, 43, 44.

²Ibid., 76:33.

³Ibid., 29:45.

*Italics mine.

contained in the Bible.

The contributions of modern revelation can be very briefly summarized as follows:

4. Summary:

We noted in the previous chapter on the "fall" that man was in need of salvation from the temporal death of the body, and from the spiritual death, or separation from God. Thus, primary contributions include:

a. Distinguishing features as to how the atonement is applied to temporal salvation, and the means of spiritual salvation, are clearly drawn so there is no longer confusion on these two aspects of the atonement.

b. The teachings of Paul, that the resurrection is a free gift to all, is clarified to mean salvation from the death of the body, and is not applicable to personal sins. Without the atonement of Christ, no amount of faith and repentance or ordinance work could have made possible the resurrection. With that infinite sacrifice, death has been conquered and therefore all who enter mortality because of the fall will be resurrected through the atonement of Christ.

c. Spiritual salvation, as distinguished from temporal salvation, is a blessing offered to every person, whereby personal sins are forgiven on condition of faith, repentance, baptism, and the gift of the Holy Ghost. Those who are thus cleansed from sin and continue faithful to the end, obedient to the commandments of God, will be reunited in

fellowship with God in the world to come.

d. The Holy Ghost bears witness of the Father and the Son, and in addition, it is that source of power that will lead the individual who receives it into truth. This gift is vitally important to the individual in his search for knowledge of the Gospel plan of life.

e. Only those who deny the witness of Christ that is born by the Holy Ghost will be condemned to suffer with Satan and his followers in eternity.

CHAPTER V

BENEFITS OF THE ATONEMENT RECEIVED BY CHILDREN DYING IN INFANCY AND BY THOSE WHO DIE WITHOUT A KNOWLEDGE OF THE GOSPEL

A. Passages from the Bible:

There appear to be no references in the Bible which refer specifically to the salvation of infants who die in infancy. However, there are several references which indicate that children are pure in the sight of the Lord. For example:

Lo, children are an heritage of the Lord.¹

And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.²

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

¹ Psalms 127:3.

² Matt. 18:2-4.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.¹

As for those who die without a knowledge of the plan of salvation, Paul taught that they who die without law will not be condemned by the law.

Several of his teachings on this point are as follows:

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed.²

For sin shall not have dominion over you: for ye are not under the law, but under grace.³

Now we know that what things soever the law saith, it saith to them who are under the law: . . . Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.⁴

For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.⁵

With such a limited amount of information in the Bible, Christian churches have been left to their own resources to fill in the details of sal-

¹Ibid., 19:13, 14; see also Mark 10:14; Luke 18:16.

²Gal. 3:8.

³Rom. 6:14.

⁴Ibid., 3:20.

⁵Ibid., 2:12.

vation for those concerned under our present topic.

B. Creeds of Christian Churches

1. The Catholic Church:

Although definite statements of belief by Christian denominations are quite limited on these questions, the Catholic church does teach a specific doctrine regarding the salvation of infants dying in infancy, and those who die without the gospel.

Baptism is a necessary ordinance for all who would be saved, and therefore:

There is a grave obligation, on parents, to have their children baptized soon after birth. A notable delay in this matter, without cause, would be a grave fault on account of the danger to which children are exposed of dying without Baptism, and of being forever deprived of the vision of God.^{1*}

The state of infants who die without baptism is explained by Reverend Conway as follows:

Children dying unbaptized are indeed deprived of the Beatific Vision of God in heaven, but they do not incur the punishment of hell, which is due only to actual sin.*

...It is highly probable that they enjoy a natural happiness, as St. Thomas teaches, 'They are free from pain and sorrow, and even enjoy a certain inward peace and happiness, so that they attain at least a minimum of that felicity which would have been their natural end, if human nature had not been elevated to a supernatural order.'^{2*}

¹Arthur Devine, The Sacraments Explained, (New York: Benziger Brothers, 1899), p. 138.

²The Question Box, p. 243.

*Italics mine.

The Catholic church justifies its position on the baptism of infants by declaring: "The necessity of infant Baptism follows from the fact that they have contracted the guilt of original sin which baptism alone can remit."^{1*} So strongly do they advocate infant baptism that the ordinance can even be performed on an unborn child.²

As for those who die without law, they teach that men are predestined to salvation or condemnation and receive sufficient grace to fulfill their destiny:

As the salvation of the good is owing to God's grace given to them in the measure that he foreknew they would make use of, and not resist, though they could have resisted it, it follows that those that are saved must be considered to have been predestined, because their salvation was not only foreseen but effected by God, through His grace, which sanctified them and helped them in the good use of their free-will left in them unconstrained.³

Divine mercy gives to every man a measure of grace at least sufficient for his salvation. Even the greatest sinner is moved from time to time by grace to return to God, and God gives him sufficient grace to correspond.

It is nevertheless true that God distributes this precious gift in an unequal manner, giving more to some and less to others, according to the inscrutable designs of His mercy and wisdom; but to no one does he give less grace than is sufficient for salvation.^{4*}

¹Ibid.

²The Sacraments Explained, p. 141.

³Catholic Belief, p. 361.

⁴Ibid.

*Italics mine.

Although the baptism of infants is essential to salvation, the baptism of adults, under certain conditions, is not:

The Catholic church does not condemn everyone to hell who has not been baptized with water. She mitigates the apparent harshness of her doctrine by teaching that in case of urgent necessity the Baptism of desire will suffice.*

The Baptism of blood, or martyrdom for Christ, was also regarded by the Fathers as an equivalent for Baptism of water, St. Augustine writes: 'To all those who die confessing Christ, even though they have not received the laver of regeneration, martyrdom will prove as effective for the remission of sins, as if they were washed at the Baptismal font'.*

Adults who die without the knowledge of the Gospel are saved by the merits of Christ, if they die in perfect charity or are perfectly contrite for their sins. This includes the implicit desire of Baptism, which is defined as a state of mind in which a man would ardently long for Baptism, if he knew that it was necessary for salvation.^{1*}

Briefly stated we might conclude that all who gain salvation are predestined and are saved by grace; therefore, those who do not hear the gospel have sufficient grace imparted to them to work out their own salvation, and where baptism by the church is not possible, the baptism of desire will suffice. Infants who die without baptism receive only a partial salvation, but are not condemned to hell. And, the baptism of blood, suffered by martyrs for Christ, is recognized as sufficient to effect the salvation of all of the unbaptized who meet this fate.

2. Methodists:

The Methodist faith teaches that children are saved uncondi-

¹The Question Box, p. 242; see also This We Believe, pp. 262-264.

*Italics mine.

tionally through the atonement of Christ. Mr. Wheeler writes:

All children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God, and all who die before reaching the state of moral accountability are graciously received into heaven and find eternal rest and development in the presence of God.^{1*}

And further he states:

Although Christ has died for all, yet men are not saved unconditionally, except infants and those who know not good from evil, the conditions of salvation are repentance toward God and faith toward our Lord Jesus Christ.^{2*}

I believe that the holy Spirit is given to all men, to enlighten and to encline them, to ³repent of their sins and to believe in the Lord Jesus Christ.

Herein we see the salvation of infants and those who know no law is assured through the atonement of Christ.

3. Presbyterians:

Regarding infant salvation they teach: "We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases".^{4*}

The Presbyterians teach that all who are divinely elected to

¹Henry Wheeler, One Thousand Questions and Answers Concerning The Methodist Episcopal Church, (New York: Eaton & Mains, 1898), p. 137.

²Ibid., p. 115.

³Ibid., p. 113.

⁴The Creeds of Christendom, p. 921.

*Italics mine.

salvation will be saved regardless of the circumstances of life:

We believe that God, out of his great love for the world, has given his only begotten Son to be the Savior of sinners, and in the gospel freely offers his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind. ¹

We believe that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases. ^{2*}

Thus it seems that salvation is assured to all who die in infancy, and all those who die without law, on the condition that they are of the elect and therefore predestined to salvation through grace.

4. Baptists:

As has been noted in a previous chapter, the Baptists advocate pre-election and salvation through grace. In their Catechism we note the following:

Those whom God hath predestined unto life, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving unto them an heart of flesh; renewing their wills, and by his almighty power,

¹Ibid., p. 254.

²Ibid., p. 255.

*Italics mine.

determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

This effectual grace is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with his special grace; the creature being wholly passive therein.

Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.*

Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion be saved, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess. . . Although there is no sin so small but it deserves damnation, yet there is no sin so great that it shall bring damnation on them that repent.¹

Information to satisfy the two questions presented in this chapter is very incomplete in the creeds of most Christian faiths. For this reason three of them are not represented in this chapter. It is interesting to note that where little information is given in the Bible on any question pertaining to salvation, those faiths that attempt to answer the problem are far removed from each other in interpretation. To the Christian Scientist with his unique philosophy, the questions considered in this chapter present no problem whatever. The reason becomes obvious when we recall

¹The Baptist Encyclopedia, pp. 1315, 1316.

*Italics mine.

that they interpret salvation as freedom from the error of mortality.

Three theories have been advanced on the salvation of unbaptized children who die in infancy: first, they are not saved, or damned, but remain in an intermediate state of rest; second, only the elect are saved; and, third, all are saved. Inasmuch as the Bible is not specific regarding the state of infants who die without baptism, those who must rely on the Bible as their only source of information are severely handicapped.

5. The Lutheran Church:

"On the baptism of children, we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the church should administer it to them."¹ "They condemn the anabaptists, who allow not the Baptism of children, and say that children are saved without Baptism."²

We find the Lutheran church further condemning the following principle: "That children who are not baptized are not sinners before God, but righteous and innocent, who in their innocency, because they have not yet attained their reason, will be saved without baptism. . . That children should not be baptized until they have attained their reason."³

They teach: "We must declare it as a simple fact that a child,

¹The Book of Concord, p. 330.

²Ibid., p. 40.

³Ibid., p. 530.

*Italics mine.

which by nature is oppressed with sin and death, begins eternal life at the time of its Baptism."¹ And further, "The Church has received it from the Apostles that infants are to be baptized".^{2*}

They believe faith is necessary to baptism, but infants can be baptized and receive grace without conscious faith.³ Although baptism is thus required, unbaptized infants are not condemned. In explanation of this principle of faith we read: "Though Baptism is thus the ordinary means of the regeneration of infants, yet those dying unbaptized are not lost".⁴ They conclude that it is not the want, but the contempt of the sacrament that condemns a person.^{*}

They teach that baptism is essential for all, and apparently make no provisions for those who never hear of it. They explain that all men are corrupt because of original sin:

Original Sin is not a sin which is committed, but it inheres in the nature, substance and essence of man, so that though no wicked thought ever should arise in the heart of corrupt man, nor idle word be spoken, nor wicked deed be done, yet the nature is nevertheless corrupt through Original Sin, which is born in us by reason of the sinful seed, and is a fountain-head of all our actual

¹The Lutheran Manual, p. 47.

²Ibid., p. 48.

³J. A. Dell, Senior Catechism, (Columbus: The Waterbury Press, 1953), p. 173.

⁴The Lutheran Manual, p. 50.

* Italics mine.

sins, as wicked thoughts, words and works. ^{1*}

The will of unregenerate man is not only turned away from God, but also has become an enemy of God. ²

The predestination of eternal election of God is occupied only with the godly, beloved children of God, and this is a cause of their salvation, which he also provides as well as disposes what belongs thereto. Upon this our salvation is founded so firmly that the gates of hell cannot overcome it. ^{3*}

6. The Society of Friends; (Quakers):

The Quakers briefly discredit the baptism of infants with these words: "As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the scripture". ^{4*}

They do, however, have considerably more to say concerning those who die without law:

Christ hath tasted death for every man; not only for all kinds of men, as some vainly talk, but for every one, of all kinds; the benefit of whose offering is not only extended to such, who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such, from whom God himself hath withheld it; yet they may be made partakers of the mystery of his death --- though ignorant of the history --- if they suffer his seed and light == enlightening

¹The Book of Concord, p. 496.

²Ibid., p. 497.

³Ibid., p. 525.

⁴Creeds of Christendom, p. 793.

*Italics mine.

their hearts, to take place; in which light communion with the Father, and Son is enjoyed, so as if wicked men become holy, and lovers of that power by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by; in which Christ himself affirms all to be included.*

This light in the individual produces a spiritual birth, bringing forth all things acceptable to God.^{1*}

All men who do not reject the seed of Christ, receive a spiritual rebirth, and are thereby influenced to live a life acceptable to Christ and thus obtain salvation.

C. Contributions of Latter - day Revelations

1. Salvation of Infants:

Latter-day scriptures clarify the issue in the following manner;

King Benjamin taught:

And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.^{*}

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.

For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; 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.^{2*}

¹Creeds of Christendom, pp. 793, 797.

²Mosiah 3:16-18.

*Italics mine.

Thus we see that children are redeemed through the atonement of Christ, and those who deny this blessing, or redemption, to them are not justified. We are informed as to the reason for the innocence of children in Doctrine and Covenants: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." ¹*

Thus we see that children are redeemed from the fall through the atonement. Spiritual death comes through sin, therefore all who die in infancy, being free from sin, have no need of repentance and baptism. Their spirits are clean and return to the presence of God.

Mormon clarified the problem in these words:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.*

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. *

Behold I say unto you that this thing shall ye teach -- repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.*

¹Doctrine and Covenants, 93:38.

*Italics mine.

And their little children need no repentance, neither baptism,
Behold, baptism is unto repentance to the fulfilling the command-
ments unto the remission of sins. *

But little children are alive in Christ, even from the founda-
tion of the world; if not so, God is a partial God, and also a
changeable God, and a respecter to persons; for how many little
children have died without baptism! *

Wherefore, if little children could not be saved without
baptism, these must have gone to an endless hell.

Behold I say unto you, that he that supposeth that little
children need baptism is in the gall of bitterness and in the bonds
of iniquity; for he hath neither faith, hope, nor charity; wherefore,
should he be cut off while in the thought, he must go down to hell.

For awful is the wickedness to suppose that God saveth
one child because of baptism, and the other must perish because
he hath no baptism. *

Wo be unto them that shall pervert the ways of the Lord
after this manner, for they shall perish except they repent. Be-
hold, I speak with boldness, having authority from God; for I
fear not what man can do; for perfect love casteth out all fear.

And I am filled with charity, which is everlasting love;
wherefore, all children are alike unto me; wherefore, I love
little children with a perfect love; and they are all alike and
partakers of salvation. *

For I know that God is not a partial God, neither a Change-
able being; but he is unchangeable from all eternity to all eternity.

Little children cannot repent; wherefore, it is awful wicked-
ness to deny the pure mercies of God unto them, for they are all
alive in him because of his mercy. *

And he that saith that little children need baptism denieth
the mercies of Christ, and setteth at naught the atonement of
him and the power of his redemption. ¹*

¹Moroni 8:8-20.

*Italics mine.

We are further informed that power is not given to Satan to tempt little children for the Lord says: "Behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten; Wherefore, they cannot sin, for power is not given unto Satan to tempt little children until they begin to become accountable before me."^{1*}

2. Salvation for Those Who Die Without Law:

Again to this question we have several theories advanced: first, that Christ gives of his Spirit sufficiently to all men that all might be saved, if they do not reject it; in this case the baptism of desire, or death for Christ, will be acceptable. Second, that only the elect are saved. The elect of God who live without law have sufficient grace imparted to them to live acceptable lives. Third, that all are saved who do not reject the Spirit of Christ. And, fourth, those who do not know good from evil are saved through the atonement.

These theories are presented for the purpose of showing the trends of thinking Christians, and are an indication that the Bible is not clear on the issue of how people are to be saved who die without a knowledge of the plan of salvation.

As before, we will examine modern revelations to see if the issue might be clarified. That the atonement was not just for the elect, and that Paul was correct in his statement that those not under the law were not judged by the law, is explained in the following comment:

¹Doctrine and Covenants 29:46, 47.

*Italics mine.

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.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.

Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him.*

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.^{1*}

That these people will have part in the resurrection of the just is taught by Abinidi:

And these are those who have part in the first resurrection;¹ and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the resurrection of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.²

¹2 Nephi 9:21-26.

²Mosiah 15:24.

*Italics mine.

To die without law does not mean unconditional salvation. All will have the gospel taught to them, and will be judged according to the desires of their hearts. The Prophet Joseph Smith taught:

Thus came the voice of the Lord unto me, saying, all those who have died without the knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desires of their hearts.^{1*}

Then we might conclude with Alma that "he that knoweth not good from evil is blameless; but he that knoweth good from evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience".²

The dead are not exempt from any of the ordinances required of the living for salvation. Essential ordinance work must be performed vicariously. Elder Joseph Fielding Smith summarizes this work in these words:

By eternal provision, declared in the beginning, all of these have the opportunity to hear the Gospel in the world of spirits, and all who are willing to accept it there, will be heirs of salvation, the work essential for that salvation which belongs to this mortal existence, will be done for them vicariously. Thus our Eternal Father in his great mercy grants salvation to all who are willing to receive it, both the living and the dead. This great work for the dead is performed in the temples and shall continue to be performed through the coming millennium until every soul

¹Deseret News, Vol. 2, #22.

²Alma 29:5.

*Italics mine.

who is worthy of salvation shall hear and understand the fulness of the Gospel. ^{1*}

It seems that the Bible fails to satisfy our problems in this chapter for two primary reasons; first, there is no clear explanation in the Bible as to what constituted original sin; second, neither is there a definite explanation on the status of unbaptized children, and to say that men who do not know the law will not be judged by it does not satisfy the mind as to how salvation will be obtained by those who thus die in ignorance. This being the case, the only solution to the problem would have to be solved through additional revelation.

3. Summary:

a. The Bible indicated that children were pure -- modern revelation further explains that the spirits of all men were pure in the beginning: that all are saved from the fall through the redemption of Christ, therefore, children who die in their infant states, are innocent before God.

b. Power is not given to Satan to tempt little children until they begin to be accountable before God. Under normal conditions the age of accountability has been set at eight years. ²

c. All people who have attained to the years of accountability must repent and be baptized in order to enter the kingdom of heaven. This

¹Man, His Origin and Destiny, p. 53.

²Doctrine and Covenants, 68:25; 20:71.

*Italics mine.

work will be done vicariously by the living for all those who have died without this opportunity.

d. Those who die without law will not be condemned by the law. They will have an opportunity to hear the Gospel in the world of spirits, and all who accept it there will be heirs of salvation.

CHAPTER VI

THE SIGNIFICANCE OF THE SHEDDING OF BLOOD IN THE ATONEMENT

A. Passages From The Bible

The doctrine of atonement by the shedding of blood, as contained in the Bible, is reflected in the offering of sacrifices, and various other ceremonies and washings wherein blood played an important part.

A few extracts from the many references on this subject, as they are found in the Bible, are presented here with the purpose in mind that they will reflect the importance of these sacrifices and ceremonies in the Biblical record.

The first mention of sacrificial offerings in the Old Testament is found in the brief account of Cain and Abel:

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

But unto Cain and his offering he had no respect.¹

Because previous records in the Bible do not mention when sacrifices were first introduced, or why they were being offered, it will be

¹Genesis 4:3-5.

necessary to look further into the record for this information.

We learn that the blood of animals was to be regarded as sacred. For example, in the commandments given to Noah and his sons, we read: "But the flesh with the life thereof, which is the blood thereof shall ye not eat".^{1*}

Again we have the words of the Lord to Moses:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood. I will set my face against that soul that eateth blood, and will cut him off from among his people.²

The children of Israel were commanded to pour out the blood of animals slain for food upon the ground:

For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh;³ for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.^{4*}

The principle upon which the sacredness of blood is founded, was further clarified for the people: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul".^{5*}

¹Genesis 9:4.

²Leviticus 17:10.

³See Lev. 7:26; Deut. 12:23.

⁴Leviticus 17:14.

⁵Ibid., 17:11.

*Italics mine.

Aside from representing the sacrifice of life on the altar, blood was used for other significant purposes. For example, in the law of the lepers cleansing, we read that he was to be sprinkled with the blood of a bird seven times, and after an eight day period, he was anointed with the blood of a lamb in the following manner:

And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.^{1*}

From the recorded ceremony found in the eighth chapter of Leviticus, it appears that the foregoing was a cleansing ceremony, in the following instance, it appears that the foregoing was a cleansing ceremony, in the following instance, it appears to be a ceremony of consecration:

And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.*

And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet;²

It will be noted that the ram was apparently consecrated by the laying on of hands,³ before the blood was used in this ceremony. In other

¹Ibid., 14:14.

²Lev. 8:22-24.

³Ex. 29:19.

*Italics mine.

instances, the laying on of hands seemed to be a symbol of the transfer of sin to an animal,¹ or to a person,² as the case may have been.

After Moses had delivered the word of the Lord to the children of Israel at Mt. Sinai, we read: "... and they said all that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words".³ In this instance it appears that blood was used as a sign of a covenant between the children of Israel and the Lord.*

The Bible record also indicates the use of blood for purification purposes. Several examples of this practice are cited below:

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.^{4*}

And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.⁵

¹Lev. 16:21, 22.

²Ibid., 24:10-15.

³Ex. 24:7, 8.

⁴Ibid., 29:21.

⁵Lev. 1:5.

*Italics mine.

... and Moses took the blood, and put it upon the horns of the altar, and poured the blood at the bottom of the altar and sanctified it, to make reconciliation upon it.^{1*}

... and he shall cleanse the house with the blood of the bird.²

That this practice was associated with the atonement is verified by two additional references on sprinkling with blood from the New Testament. While exhorting the Hebrews to faith, Paul said: "And Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel".^{3*}

In an address to the peoples surrounding the land of Palestine, Peter speaks of sanctifying the elect: "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."^{4*}

These references do not answer the problem presented in the Bible as to why the practice of sprinkling was used among Old Testament people, they do infer that the ceremony was associated with the sacrifice made by Christ.

¹Ibid., 8:15.

²Ibid., 14:52.

³Heb. 12:24.

⁴1 Pet. 1:2.

* Italics mine.

In his description of these ancient rites and ceremonies, Paul explains them as pertaining to a first covenant between the Lord and his people Israel. Christ gave his life in fulfillment of this covenant, of which event the sacrifice of animals were symbolic. Speaking of the ceremony performed in the inner sanctuary of the temple, he said:

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:*

... which was a figure for the time then present, in which were offered both gifts and sacrifices,

... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

... For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.*

*Italics mine.

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

... So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. ¹*

The writings of Paul have been quoted at length in order that the significance of his explanation of blood atonement might be obtained. The children of Israel understood that the sacrifice of animals was symbolic of the sacrifice of Christ. Paul explained further: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.... For it is not possible that the blood of bulls and of goats should take away sins."²*

These explanations by Paul will serve to show the relationship between sacrificial offerings and ceremonies performed by the priests of Israel, and the atonement of Christ, with which we are concerned.

Another aspect of blood atonement is reflected in the following

¹Heb. 9:7, 9, 11-15, 19-23, 28.

²Heb. 10:1, 4.

*Italics mine.

passages from the Bible. These references indicate that under certain conditions animal sacrifices did not satisfy the law of atonement by the shedding of blood. Of this principle, the following will serve as examples:

But flesh with the life thereof, which is the blood thereof, shall ye not eat;

And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.^{1*}

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.^{2*}

Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

... So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.^{3*}

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*

¹Genesis 9:4-6.

²Leviticus 20:10.

³Numbers 35:31, 33.

*Italics mine.

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you it shall be required of this generation.¹

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for that sin not unto death. There is a sin unto death:²

From the foregoing references on the problem of atonement by the shedding of blood, we might conclude: first, that blood sacrifices were offered; second, the practice of sprinkling or anointing with blood appeared to be for various reasons, such as: to cleans, to consecrate, to hallow or sanctify, and, as a witness of a covenant; third, Paul taught that sacrifices and offerings were symbolic of the sacrifice of Christ; and fourth, under certain conditions animal sacrifices did not satisfy the requirement of the law for atonement, in which event the life of the offender was to be taken.

Inasmuch as the law of sacrifice was fulfilled in the mission of Christ, it is not surprising that the Creeds of Christian faiths contain only a limited amount of information on the subject of blood atonement. If the shedding of Christ's blood was necessary to effect atonement for mankind, such a doctrine should receive some comment.

¹Luke 11:49-51.

²1 John 5:16.

B. Creeds of Christian Churches

1. The Catholic Church

Turning first to the teachings of the Catholic church we find in the record of Saint Augustine the following comments:

Men were held captive under the devil, and served the demons, but they were redeemed from captivity. For they could sell themselves but they could not redeem themselves.

The Redeemer came, and gave the price; He poured forth His blood and bought the whole world.

... Man having yielded to the temptation of Satan, was like to one overcome in battle. Sin, again, is fitly likened to a state of slavery. And when man was set free by the shedding of Christ's precious blood, this deliverance would naturally recall the redemption of a captive by the payment of a ransom.¹

The reference books on Catholic doctrine recommended as being reliable source material contain no discussion of the problem of blood atonement. In discussions on the atonement, we do find such statements as:

In whom we have Redemption through His blood; ... how much more shall the Blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works; ... through Him to reconcile all things unto Himself, making peace through the Blood of His Cross; ... now in Christ Jesus, you, who some time were afar off, are made nigh by the Blood of Christ.²

Inadequate as these references are, they do indicate a believe in redemption through the blood of Christ.

¹Catholic Encyclopedia, Vol. 2, p. 56.

²The Question Box, pp. 60, 61.

2. The Lutheran Church

Most other Christian denominations have even less to say about blood atonement. The Lutheran church states: "All have sinned and are justified without merit (freely, and without their own works or merits) by his grace, through the redemption that is in Christ Jesus, in his blood."¹ And again: "He redeemed me not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death."²

3. The Baptist Church

The Baptist church teaches:

Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf.³

4. The Seventh-day Adventist

In the Confession of Faith of the Seventh-day Adventist, we find:

The God of the Bible is a God of redemption by Blood. . . . This blood redemption was planned long before the creation of this world, in case sin should arise. It was kept in silence through times eternal.⁴

¹The Book of Concord, p. 300.

²Senior Catechism, p. 102.

³The Baptist Encyclopedia, p. 1316.

⁴Fundamentals of the Everlasting Gospel, p. 25.

...By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life.¹

5. The Church of Christ, Scientist

In expressing the faith of the Christian Scientist on this matter,

Mrs. Eddy states:

The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our human blood. The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree', than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life: and they truly eat his flesh and drink his blood, who partake of that life.²

There were no significant statements on blood atonement by the other four churches included in this study, namely the Methodists, the Presbyterians, the Congregational Christian Church, and the Society of Friends (Quakers).

The above references indicate acceptance of Biblical ideas on atonement by the shedding of blood by at least a part of the Christian denominations included in this study, but they offer no satisfactory explanation for the doctrine.

¹Reasons for Our Faith, p. 324.

²Science and Health, p. 330.

C. Contributions of Latter-day Revelation
to Several Problems on
Blood Atonement

1. The Origin of Sacrifices:

In order to better crystalize the weakness of the Bible in clarifying basic questions on the problem, concepts based on Biblical ideas of atonement by three professors of theology from the University of Chicago will be presented.

In his work entitled "The Idea of Atonement in the Old Testament", Professor J. M. P. Smith writes:

Sacrificial rites are a growth, not an invention. They go on from generation to generation and gather to themselves new meaning with the progress of time. So that, to a sacrificial institution dating it's origin far back in the past, we need not be surprised to find more than one explanation attached.^{1*}

In the early stages of the Hebrew ritual, sacrifice was certainly looked upon as a gift to God.^{2*}

The purpose of it all was to propitiate Jehovah, who had shown himself capable of such awful wrath.^{3*}

In his conclusions, Professor B. G. Smith confirms the above

¹J. M. P. Smith, "The Idea of Atonement in the Old Testament", Biblical Ideas of Atonement, (Chicago: The University of Chicago Press, 1909), p. 49.

²Ibid., p. 52.

³Ibid., p. 60.

*Italics mine.

concepts. He said that in the sacrificial offering we see a positive use of the rituals and theological concepts of the age, emancipation of faith from these rituals came about when they had served their purpose.¹

If the above interpretations of the Bible are indicative of the results obtained from intensive Bible study, as they seem to be, we might conclude both from these opinions, and from our conclusions based on Bible quotations at the beginning of this chapter, that, a. The Bible record has failed to preserve any satisfactory record on the origin of sacrifices, and b. It does not adequately explain their purpose.

That sacrificial offerings were not an outgrowth of a primitive society is confirmed in the Pearl of Great Price in which we find the origin of sacrificial offerings preserved. The ritual had a divine origin, and was first given by commandment to Adam:

And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.^{2*}

After an elapse of time, a heavenly messenger appeared to Adam and explained the significance of this ordinance:

¹G. B. Smith, "The Significance of the Biblical Teachings Concerning Atonement", Biblical Ideas of Atonement, (Chicago: The University of Chicago Press, 1909), p. 289.

²Moses 5:5.

*Italics mine.

This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. *

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.¹

Thus the offering of sacrifices is revealed to be a divine institution carrying a message of forgiveness of sin and redemption in the atoning sacrifice of Christ. It was not an outgrowth of a desire to find religious expression by an unmoral and primitive society.

In explaining the atonement to his people, King Benjamin indicated that there were many "types" and "shadows" of the atonement wrought on Calvary, that were given to ancient Israel. His comments indicate that ordinances and ceremonies other than sacrificial offerings may be traced to a divine origin. He said:

And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood.²

¹Ibid., 5:7-9.

²Mosiah 3:15.

*Italics mine.

2. Christ's Sacrifice a Basis for Forgiveness of Sins:

Again Professor Burton concludes in his treatment on "The Idea of Atonement in the New Testament", that Christ's suffering and death came as a result of human sins, and was never definitely made a basis of forgiveness for sins.¹ He continues:

He gave his life a sacrifice for sin in no sense in which he did not ask that we also give our lives in sacrifice.^{2*}

We must understand therefore that he became propitiatory through the effecting of a moral change in those who become reconciled to God through him. . . . He does not become a propitiation for sins in that he provided some objectively available compensation for the sins of the world.^{3*}

The above quotations arouse questions as to whether the Bible is ineffective in teaching the concept of the atonement as an objective basis for forgiveness of sins. If not, then the shedding of blood in the atonement would serve no specific purpose.

In modern revelations we find the following contributions to the problem:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit,*

¹E. D. Burton, "The Idea of Atonement in the New Testament", Biblical Ideas of Atonement, (Chicago: The University of Chicago Press, 1909), p. 129ff.

²Ibid., p. 143.

³Ibid., p. 235.

*Italics mine.

and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory:*

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.*

... This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. ¹*

Other references from modern revelation teach the same principle. Moroni said: "O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day". ²* Of further significance is a statement taken from the prophecies of Ether where he mentions that all the tribes of Israel are partakers of this blessing. Speaking of events to transpire in the last days, he said:

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.*

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham. ³*

¹Moses 6:59, 60, 62.

²Mormon 9:6.

³Ether 13:10, 11.

*Italics mine.

Regarding those who became high priests in his time, Alma writes:

"Therefore they were called after this holy order, and were sanctified,
and their garments were washed white through the blood of the Lamb."^{1*}

It is interesting to note that this testimony of being cleansed by blood is supported in nearly thirty instances throughout the Book of Mormon.

In the Doctrine and Covenants we find further support of this fact.

Of those cleansed through his sacrifice the Saviour said:

I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.^{2*}

And further, of those who inherit the celestial glory we read:

"These are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood."^{3*}

That there is an objective source of redemption in the blood of Christ is thus indicated in the scriptures. This idea is further supported by the following references, which indicate that the price of redemption was not paid on the cross alone:

And lo, he shall suffer temptations, and pain of body,

¹Alma 13:11.

²Doctrine and Covenants 38:4.

³Ibid., 76:69.

*Italics mine.

hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. ^{1*}

Divine confirmation of the above-mentioned prophecy by King Benjamin is found in the Doctrine and Covenants:

For behold, I God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; *

Which suffering caused Myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink-- *

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. ^{2*}

Commenting on this suffering, which occurred in Gethsemane,

Elder Melvin J. Ballard said:

I believe with all my heart that when He went into the Garden of Gethsemane, He bowed himself to receive upon His body, upon His soul, the sins of the world. That is why he cried and said, 'O, Father, if it be possible, if there is any other way and I can escape this terrible load, let that other way be revealed; but not My will but Thine be done'. ^{3*}

In harmony with the last two scriptural references cited above,

Elder Ballard recognizes in the magnitude of these sins, a suffering

¹Mosiah 3:7.

²Doctrine and Covenants 19:16-19.

³Melvin J. Ballard, "The Atonement", Seminary Lectures, 1921, No. 11, 1. 6.

*Italics mine.

wherein Christ redeemed man through the shedding of his blood:

So oppressive upon Him that His truly human body sweat drops of blood, and yet he bore them to the cross and they were upon Him when He was lifted up. And when He died, He died with the sins of the world upon Him, our individual sins; not altogether the atonement for to redeem man from the grave, but to pay the price and the penalty to obtain individual forgiveness; and all that is in the store house.^{1*}

The application of this principle to life is explained by Elder Charles W. Penrose as follows:

But an individual who believes in Christ, and who repents-- that is, turns away from his sins--and is baptized in the name of Jesus Christ by one having authority from Him, receives the blessing of the remission of sins, which is given to him through his obedience, in the act of baptism, and through the shedding of Jesus Christ's blood. Persons who have been thus washed from their sins, who have been thus made clean, who have been thus regenerated, are thus made fit to receive the Holy Ghost--which Holy Ghost will not dwell in unclean tabernacles. But being washed clean, and believing in the blood of Christ, they are made fit to receive the Holy Ghost.^{2*}

From the above references we learn that there is an objective basis for remission of sin in the blood and suffering of Christ.

3. Comments on The Basis of Redemption

Through the Blood of Christ:

In further explanation of the necessity for the shedding of blood in the atonement, we find in the writings of Elder Joseph Fielding Smith:

¹Ibid., p. 7.

²Charles W. Penrose, Blood Atonement and the Origin of Plural Marriage, (Salt Lake City: The Deseret News, 1905), p. 12.

*Italics mine.

Blood had become the life giving fluid in Adam's body, and was inherited by his posterity. Blood was not only the life of the mortal body, but also contained in it the seed of death which bring the mortal body to its end. Previously the life force in Adam's body, which is likewise the sustaining power in every immortal body, was the spirit. In order to restore that immortal condition and destroy the power of the blood, an infinite sacrifice had to be made. No one subject to death could pay the price, for all mortal beings were under the curse of mortality. Therefore it was decreed in the heavens before the world was formed that the Only Begotten Son of God should come and pay the debt demanded by justice and give to man the blessing of immortality and eternal life. ^{1*}

Having been born of a mortal mother and an immortal Father, Jesus had inherited the power over death. He was never subject to death; therefore, was not under the curse of Adam's transgression.... Being the Son of Mary, he had obtained from her his blood and the power to lay down his life and by the power coming from his Father, to take it again. Thus he became the "resurrection and the life", with power to open the door to eternity and redeem from Satan's power every living creature. It was necessary that he die by the shedding of his blood, the life-giving power of mortality, for it was by the blood that mortality came into the world, and by the atonement of Jesus Christ mortality is destroyed and the debt paid that came through Adam's fall. ^{2*}

Inadequate as this interpretation by Elder Smith may appear to some Christians, it furnishes a basis for a better understanding of the words of the Saviour when he said: ... "I lay down my life that I may take it 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." ^{3*} It helps to

¹Man, His Origin and Destiny, p. 377.

²Ibid., p. 379.

³John 10:17, 18.

*Italics mine.

clarify the declaration on the power of the resurrection made by Christ:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."¹*

The Saviour demonstrated his power over death the morning of the resurrection. According to Elder Smith, the resurrection was a manifestation of the power of God abiding within him, a power inherited from his Father, a power that he was not cut off from by entrance into mortality. A little better insight has been furnished into the relationship between his sacrifice of life blood and the power over death that was made manifest in the resurrection.

4. Redemption Through the Shedding of Blood

Outside the Atonement of Christ:

Latter-day Saint leaders, noted for their scriptural insight, have found considerable evidence in modern revelation to support their interpretations of the idea of blood atonement aside from the atonement of Christ.

Elder Joseph Fielding Smith explained the conditions under which this requirement would be made:

¹John 11:25, 26.

*Italics mine.

Man may commit certain greivous sins--according to his light and knowledge--that will place him beyond the reach of the atoning blood of Christ. If then he would be saved he must make sacrifice of his own life to atone--so far as in his power lies--for that sin, for the blood of Christ alone under certain circumstances will not avail. ^{1*}

This concept is supported in the Book of Mormon. In sentencing Nehor for the crime of murder, Alma said: "And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for vengeance. Therefore thou art condemned to die."²

In the Doctrine and Covenants we find: "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die."³ And further, regarding the redemption of the land of America, the Lord continues; "And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."^{4*}

Elder Charles W. Penrose makes two significant statements on this subject:

There is no remission of sins without the shedding of blood,

¹Doctrines of Salvation, Vol. 1, p. 134. See also 2 Nephi,9:35.

²Alma 1:13, 14.

³Doctrine and Covenants 42:18, 19.

⁴Ibid., 101:80.

*Italics mine.

and 'the wages of sin is death'. That is the penalty. 'The soul that sinneth it shall die'. This is the law of God. But Christ, who was sinless, offered Himself as a propitiation for the sins of those upon whom death had a claim, and if they accept His atonement they obtain the benefit thereof. Instead of the blood of the individual being shed the blood of Christ was shed for them, and it stands in the place of their blood.*

... Here is a cardinal principle of the law of God--that without the shedding of blood there is no remission of sins. Therefore if Christ's blood had not been shed, each individual would have had to have his blood shed, according to Bible doctrine.^{1*}

President John Taylor points out that by the plan of salvation accepted before the world was, man may be redeemed through the blood of Christ. In this plan man retains his freedom of choice, and therefore may rise or fall by the exercise of that choice. Elder Harold B. Lee suggests that Satan desired to destroy the agency of man because he did not want the responsibility of suffering the consequences of men's acts,² and, as President John Taylor said: "He probably intended to make men atone for their own acts by an act of coercion and the shedding of their own blood as an atonement for their sins."^{3*}

5. Summary

It will be noted from the foregoing presentation that blood atonement

¹Charles W. Penrose, Blood Atonement and the Origin of Plural Marriage, (Salt Lake City: The Deseret News, 1905), p. 12.

²Harold B. Lee, "The Fall of Man", Seminary Lectures, No. 7, 1954.

³John Taylor, Mediation and Atonement of Our Lord and Savior Jesus Christ, (1st ed. with concordance; Salt Lake City: Stevens and Wallis, Inc., 1950), p. 96.

*Italics mine.

is associated in the minds of many students of the Bible with a primitive society that was incapable of grasping and living a higher moral and ethical concept of worship. They interpret the offering of sacrifices as an attempt to placate God in order that his "rod of affliction", reserved for the disobedient, would be withheld.

Modern revelation gives the following insight to the problem:

- a. Adam was commanded to offer sacrifices by an angel of the Lord.
- b. They were offered in a similitude of the infinite atonement of Christ, and served as a means of reassuring the participant of the blessings in store for the righteous. They represented a covenant between God and Israel upon which their faith was founded and which found fruition in the sacrifice of Christ.
- c. The sacrifice of Christ provided an objective basis for forgiveness of sins, his sufferings were inflicted through the burdens of the sins of the world.
- d. The significance of the shedding of blood in the atonement was somewhat clarified by interpretative sources in the stated principle that Christ partook of the seed of death, obtained by Adam at the time of the fall, from his mother. Death had no power over him because of a sinless life, and his power over death was preserved through his divine Father. Thus, his God-

hood qualified him to restore the broken law that brought about mortality and further it qualified him, possessing a sinless life, to redeem others from the effects of sin by satisfying justice for them and effecting the principle of mercy in their behalf.

e. Modern revelation supports the idea of atonement by the shedding of blood outside the sacrifice made by Christ.

CHAPTER VII

SUMMARY AND CONCLUSIONS

In each of the preceding chapters this study has presented:

a. Biblical ideas on the atonement; b. Extracts from the creeds of nine Christian denominations; and c. Quotations from modern revelation that added to, or clarified, Bible teachings on the several ramifications of the atonement.

In this chapter we will attempt to summarize the results of this study and indicate the fundamental contributions of latter-day revelation in each area.

A. Biblical Ideas on the Atonement

The doctrine of the atonement is not uniform or consistent in the Bible. Sacrifices and offerings suddenly appear as a form of worship without satisfactory explanation of where they came from or just what their purposes were. Reference to ceremonies of cleansing and consecration are introduced without sufficient explanation of their origin.

It appears that the plan of salvation was revealed by degrees from the time of Adam until the ministry of Christ. Most of our quotations on

the means of redemption are from the New Testament. Even here we found no uniform and persistent doctrine of salvation presented.

B. The Creeds of Christian Churches

Because of a lack of information in the Bible, the Christian world is left without sufficient knowledge pertaining to individual salvation. Their creeds are as numerous and varied as the churches themselves. Their declarations of faith reflect a total lack of harmony and these diverse interpretations suggest that the Bible does not satisfactorily explain any of the several problems considered in this study.

C. Contributions of Latter-day Revelation

1. On Premortal Existence

a. The origin of the spirits of men and their relationship to one another:

(1) Man is a spiritually begotten child of God, and associated in a brother and sister relationship as members of a great family of spirits of which Christ and Satan were leading figures.

b. The relationship between premortal existence and earth life:

(1) Spiritual development and progression were achieved through individual freedom of choice and action.

(2) To enable continued progression the plan of life and salvation was presented and accepted or rejected by all who were to participate in the plan.

(3) Earth life is a continuation of, and only a short segment in, the extended existence and progression of man.

(4) Satan and his followers were cast out for rebellion against God. They rejected the plan of salvation and have continued in their fight against it.

This concept of premortal existence is not clearly taught in the Bible.¹ However, these ideas are fundamental to an understanding of the forces of good and evil in the earth, and they are essential in order to understand the doctrine of the fall.

2. On the Fall of Man

A prevalent concept based on the Bible is that the fall was a tragedy to man, the avoidance of which would have resulted in a life under the sublime influence of God, and eventual exaltation in His kingdom.

Additional insight into the garden of Eden story is summarized as follows:

- a. Adam and Eve were placed in the garden of Eden with perfected bodies, created after the very likeness and image of God their Father, and they could have lived forever in that condition.
- b. The earth and all life thereon was good and could also have continued without seeing corruption.

¹A premortal life is alluded to in Jeremiah 1:5, Job 38:3-7.

c. To bring about a change from a perfect to a less perfect state necessitated the breaking of divine law.

d. Adam and Eve broke that law when they partook of the forbidden fruit. Through this act we learned that:

(1) Blood, wherein was found the seeds of death, replaced the spiritual fluid that had sustained life in the unmortal bodies of Adam and Eve.

(2) They became mortal--subject to sickness and death.

(3) Sin entered the world, and they were spiritually cut off from the presence of God.

(4) The earth and all life thereon went through a change comparable to Adam's fallen condition.

e. It was not possible to attain unto exaltation without experiencing the vicissitudes of mortality, therefore the blessings of a posterity could be realized only after the fall.

f. When Adam and Eve came to realize the significance of the fall, they rejoiced in the blessings thus opened to mankind.

g. The fall of man was necessary to effect the plan of life and salvation, in which plan Christ and many others had been foreordained to play important parts.

That the fall was a blessing to mankind, and that through the fall a physical death and a spiritual death (estrangement from the association of God) were brought about, are contributions essential to a correct inter-

pretation of why Christ came and that from which man was to be saved.

3. On the Plan of Salvation

With the understanding that the fall brought about a physical and a spiritual death, we are in a position to summarize the contribution of modern revelation on the problem of salvation.

a. Salvation from temporal death:

The teachings of Paul were clarified to mean that Christ atoned for the transgression of Adam and Eve, which transgression brought mortality and death into the world, therefore, through the atonement the free gift of the resurrection is unconditionally extended to all who enter mortality.

b. Salvation from spiritual death:

The controversy among Christian churches on the problem of justification by faith and works, or by faith alone, could be minimized if the Bible clearly taught which aspect of salvation is involved. It appears that some churches confuse salvation from spiritual death with salvation from temporal death, and consider them as one and the same thing. This has resulted in various interpretations of the means of salvation.

According to latter-day revelation we are informed that:

(1) Redemption from the punishment due personal sins is extended to all who accept the plan of salvation, who truly repent of their sins and continue faithful to the end. This salvation is not limited to any particular race of people.

(2) Individual salvation is predicated upon obedience to certain principles and ordinances of the Gospel of Christ, namely:

- (a) Faith in Jesus Christ
- (b) Repentance from all sins
- (c) Baptism by immersion by one having authority from God
- (d) The gift of the Holy Ghost by the laying on of hands by one having proper authority.
- (e) Continuation in righteousness by obedience to the laws and ordinances of the Gospel

(3) Every man will be held accountable for his own acts, and no one will have to pay for the sins of another.

(4) The glory inherited in the resurrection is determined by the worthiness of the spirit as it leaves this life and is not altered by death-bed repentance.

- (a) This worthiness or unworthiness of the spirit is determined by the law, or standard of righteousness, the individual accepts and lives during mortality.¹

The primary contribution in this area is not in the teaching of new principles, but in clarifying and explaining those already taught in the

¹Assuming he has the opportunity to accept or reject the laws of God in mortality. Those who enter the spirit world in ignorance of the laws of the Gospel will have an opportunity to accept it there.

Bible. Unless the purposes of these principles and ordinances are clearly understood, the doctrine of salvation for infants and those who die without law may not appear reasonable.

4. Salvation of Infants and Those Who Die Without Law

In this area, the Bible leaves Christianity without definite information. Several churches teach that infants who die in infancy are saved, but none give a satisfactory reason why. Keeping in mind that temporal death, or estrangement from the presence of God, is due to personal sin, we note:

a. The Doctrine and Covenants summarizes the principle of infant salvation in these words: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God."¹ Power is not given to Satan to tempt little children until they begin to be accountable before God. Therefore, infants who die before the age of accountability are saved in the kingdom of God. The idea contained in the Bible, that children are pure in the sight of the Lord, is not only justified, but clarified by the explanation that their spirits are free from sin. Provisions for the salvation of those who reach the years of accountability and die without law

¹Doctrine and Covenants 93:38.

are as follows:

b. Means of redemption for those who die without law:

(1) Salvation from the punishment due individual sins is offered to all people regardless of their race or color.

(2) Faith, repentance, and baptism are essential prerequisites to forgiveness of sin for the living and the dead.

(3) Those who die without law will not be condemned by the law. They will have an opportunity to hear the Gospel in the world of spirits, and all who accept it there will be heirs of salvation.

(4) The necessary ordinances essential to salvation, established before the foundation of the world, will be performed for them by the living.

5. On Atonement by the Shedding of Blood

The Bible teaches the principle of atonement by the shedding of blood as a fundamental concept; however, the record is silent on the origin of sacrificial offerings. Many students of the Bible maintain that sacrificial offerings were an outgrowth of primitive forms of worship and were used for a divine purpose to direct the thinking of men toward the atonement of Christ and a higher and more acceptable form of worship. For these reasons modern scholars are quite unanimous in rejecting many aspects of the doctrine of blood atonement.

Many of these rejected ideas are supported by modern revelation. The restatement of these concepts, and additional insight offered from this source, are briefly summarized as follows:

- a. Blood replaced the spiritual fluid that sustained life in the bodies of Adam and Eve before the fall, and is a symbol of mortality and a world of sin.
- b. Adam was commanded by an angel of the Lord to offer sacrifices. Blood represents the life of the body, and was given to man on the altar of sacrifice.
- c. Sacrifices were offered in similitude of the infinite sacrifice of the Son of God.
- d. After receiving light and knowledge one may commit certain grievous sins that place him beyond the power of redemption through the blood of Christ. In these cases the life of an individual, or of a people, may be required for sin.

Christ, being sinless and therefore not under the penalty of a broken law as was Adam, and also being the Only Begotten of the Father in the flesh, was qualified to redeem the world by restoring the life sacrificed in the fall to God who gave it. From His mother He inherited the ability to die, and from His Father He inherited the power over death. Thus by giving His mortal life, represented in His blood, He restored mankind from the penalty of the fall.

This study indicates that not one principle investigated was well

enough explained in the Bible that a majority of the churches accepted it with the same understanding. The apparent inter-relationship between any one of these principles and all of the others is such that failure to clarify the doctrine of pre-earth life, and the nature of events that transpired before the fall, places an added burden on the Bible to clarify other subsequent problems. Because these doctrines are not expressed in the Bible with sufficient lucidity, men are left to their own intellectual resources to learn the will of God.

A primary weakness in the Bible record is its failure to preserve evidence that the plan of salvation was given to Adam. Only through revelation in this dispensation do we learn that Adam was taught the principles of faith and repentance; that he was baptized for the remission of sins, and received the authority of the priesthood; that he taught the Gospel and administered the ordinances to the members of his family; and that these principles and ordinances have continued from generation to generation when men have been worthy to receive them.

Again turning to modern revelation we find words that express our conclusions:

For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away. . . because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble.¹

¹1 Nephi 13:26, 29.

These last records [modern scriptures] . . . shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them.¹

¹Ibid., 13:40.

APPENDIX A

CHRISTIAN LEADERS LACK UNITY OF FAITH ON THE PRINCIPLE OF THE ATONEMENT

In the circle of Christian scholars, there has been little unity of opinion concerning the principle upon which the atonement is founded. Even the Apostles who labored with the Saviour were slow to comprehend the significance of His mission. Almost to the end of His ministry they held out hope that the Kingdom would be established on earth with Christ at the head. Having repeatedly witnessed the manifestation of His power, it was hard for them to accept the fact that He came to give His life for the salvation of man.

The problem seems not to have decreased over the years. From the second century after Christ's death there has been an endless chain of controversy over the nature and effects of the atonement. From the pens of learned men of the Christian world and from various synods of Christian faiths have come a series of contradictory declarations of belief.

Three of the prominent theories which have arisen from the confusion are: "The Ransom Theory", "The Legal Theory", and the "Moral Influence Theory". These theories are briefly stated as follows:

A. The Greek and Roman Ransom Theory

The ancient scholars, Irenaeus¹ and Origen², were among the first to advance the "ransom theory".³ They maintained that the death of Christ

¹Bishop of Lyons and influential leader of the second century.

²Outstanding Biblical scholar and celebrated Christian leader of Alexandria.

³James Hastings, Encyclopedia of Religion and Ethics, Vol. V (New York: Charles Scribner's Sons, 1951), pp. 643, 644.

should be interpreted as a ransom paid to Satan, by God, in order to secure the redemption of humanity. Humanity had fallen under Satan's dominion through sin. The right of Satan to possess his captives is admitted. Death is interpreted as a ransom due the devil in the interest of justice, or, God's graciousness in being unwilling to take by force that which was rightfully His.

In other words, Satan had captured man because of the fall and would not let him go unless God met his demand and sacrificed His Son as a ransom for mankind. The attitude of Satan is explained as a desire for vengeance upon Christ for the part He played in bringing about his fallen condition. ¹

Saint Augustine² stated the problem a little differently. He suggested that because of original sin, man lives in inherited corruption. He differs from the Greek and Roman theory by placing the responsibility for original sin entirely on Adam and Eve. Thus it is not mortality from which man needs deliverance, but the separation from God caused by original sin. So great was the guilt in the sin of Adam that all his descendants are involved in a common doom, and, apart from Christ's redemption, even infants dying in infancy are condemned to eternal punishment. ³

Saint Anselm opposed the above theories on the following grounds:

B. The Legal Theory

Saint Anselm⁴ finds no reason in justice why God was under any obligation to Satan. Therefore Christ's atonement concerns God, and not Satan. Man, in his sin, "defiled" the handiwork of God, thereby thwarting His divine purposes. (Purposes here being the fulfilment of perfect law, which had been broken.)⁵

He classified the sin as infinite, having been committed against God, and therefore required an infinite atonement, which could only be

¹Charles G. Herbermann et al. The Catholic Encyclopedia, Vol. 2 (New York: The Encyclopedia Press, Inc., 1914), p. 56.

²Bishop of Hippo. Noted theologian of the fourth century.

³Encyclopedia of Religion and Ethics, pp. 643, 644.

⁴Theologian of wide influence--Archbishop of Canterbury.

⁵Encyclopedia of Religion and Ethics, Vol. V, p. 559.

made by an infinite being united with humanity. This is the only means of man's escape, and the reason for the "incarnation of Christ". Being a God gives infinite worth to His sacrifice and thus satisfies justice for the sins of many. Saint Anselm reasons further that because of sin, the death of man is just. The death of Christ however was the result of His own choice, and not because of sin on His part. "This death voluntarily borne when it was not due is the infinite satisfaction which secures the salvation of man", appeared to be Anselm's conclusion.¹

The chief differences noted between the theories thus far advanced is that in the first case the ransom was paid to Satan, and in the latter it was paid to God.

Campbell,² however, felt that there was a great moral issue that had not been taken into consideration. The theory he advocated, approved by others, was:

C. The Moral Influence Theory

Campbell explains that the need of atonement lies in man's attitude toward sin, and in his failure to repent for sin. Through His divine nature, Christ was able to comprehend the enormity of mortal sin and thus, in suffering for the sins of man, he set an example to follow. Through the example He set Christ is instrumental in bringing about repentance. Man must reverently submit to God's judgment against sin, and repent for them. Thus the atonement of Christ is effective to that degree of moral influence He has in turning men to God.

Stated in other words, the sole power in the redeeming sacrifice of Christ was in His awakening in man the realization of the serious nature of sin, which aroused a feeling of guilt and shamefulness on the part of man, as to his total unworthiness, and caused an inward resolve to overcome evil. Thus Christ purchased the love of mankind by giving His life for their sins.³

Moberly⁴ agrees with Campbell except for how the benefits of the

¹Encyclopedia of Religion and Ethics, Vol. V, p. 559.

²Scottish Theologian: was convicted of heretical teachings concerning the atonement and expelled from the Presbyterian ministry by the General Assembly, 1830.

³Encyclopedia of Religion and Ethics, Vol. V, pp. 648, 649.

⁴Author of Atonement and Personality. London, 1901.

atonement are to be imparted to man. Here he maintains that it is through the Spirit of Christ in man, (secured through Church affiliation, baptism, the ordinance of sacrament, etc.), that gives birth to righteousness and truth which leads man to seek the good life and salvation.¹

Again the German scholar Ritzel² indicates the value of Christ's life to be in the high moral example it sets, the power of which is found in His love for others and His trust in God. To the extent that man patterns his life after the life of Christ will he find the saving principles that will make him the victor over his worst foe, sin. To emulate Christ's life becomes the pledge of those who desire a similar victory.³

Thus we are able to see some of the issues confronting those who have attempted to explain the principle of the atonement.

¹Encyclopedia of Religion and Ethics, Vol. V, p. 649.

²Author of Justification and Reconciliation.

³The Catholic Encyclopedia, Vol. II, p. 58.

APPENDIX B

SOME SCIENTISTS REJECT CHRIST'S MISSION

In contradistinction to the testimony of latter-day Prophets, we note the words of Andrew D. White who stated in his work, A History of the Warfare of Science with Theology in Christendom, Vol. 1, p. 86:

The theory of an evolution process in the formation of the universe and of animated nature is established, and the theory of direct creation is gone forever. In place of it science has given us conceptions far more noble, and opened the way to an argument for design infinitely more beautiful than any ever developed by theology.

Dr. White does not stand alone with this contention. Dr. E. W. McBride, in his book, The Modern Churchman, p. 232, adds this comment:

If mankind have been slowly developing out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jew.

This line of thought is supported by John Fisk, in The Destiny of Man, p. 103: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him."

Because he feels secure in the assumption that the scientific theory of evolution has supplanted the story of Adam, Robert Blatchford, in God and My Neighbor, p. 159, not only rejects the reality of Adam as a person of history, but also rejects Christ and the atonement. He says:

But no Adam, no fall; no Fall, no Atonement; no Atonement, no Savior. Accepting evidence, how can we believe in a Fall? When did man fall; was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? ... and if there never was a Fall, why should there be an Atonement?

In Problems of Religion, p. 176, Durant Drake literally scoffs at the idea of vicarious sacrifice:

What sort of justice is it that could be satisfied with the punishment of one innocent man and the free pardon of myriads of guilty men? The theory seems a remnant of the ancient idea that the gods need to be placated; but by the side of pagan gods, who were content with humble offerings of flesh and fruit, the Christian God, demanding suffering and death of his own Son, appears a monster of cruelty.

Thus these learned men declare Adam to be a myth, the story of creation a fairy tale, the Saviour and his atoning sacrifice unreal, and therefore there is no basis for moral conduct so it is thrown out the window. Although it is not the object of this study to contend with such radical views, they do indicate that the fall and atonement are held in derision by many educated men.

APPENDIX C

FREE AGENCY

The vital significance of the principle of free agency becomes apparent to the thoughtful student of the scriptures. The Father of our spirits considered it so important that He permitted one third of His children to be cast out of heaven, to lose their chance of progression here on earth, because they refused to accept the terms of life which required the exercise of individual freedom of choice. Undoubtedly Lucifer, the Son of the Morning, and those who chose to follow him, were loved by the Father, and yet the power to choose for oneself was permitted to operate unrestrained. We see the effects of free agency reflected in the lives of people. Surely it is the foundation principle for growth and progression.

The scriptures abundantly testify of its value. Note the following passages, for example:

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.^{1*}

...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.... And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet.^{2*}

¹Moses 4:3.

²Doctrine and Covenants 29:36, 39.

*Italics mine.

Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.^{1*}

...I prepared all things, and have given unto the children of men to be agents unto themselves.²

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.^{3*}

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.⁴

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.^{5*}

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.^{6*}

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to chose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according

¹Moses 7:32.

²Doctrine and Covenants 104:17.

³Ibid., 101:78.

⁴Ibid., 58:28.

⁵Ibid., 93:30, 31.

⁶Alma 29:4

*Italics mine.

to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. ¹*

This agency would be lost in the existence proposed by Satan. Passing through such a state would add little to intelligence and would not qualify a person for exaltation. Still many dreaded the adventures of life and the struggle against evil. To be responsible for their decisions; to be held accountable for their mistakes presented too much of a challenge. If Lucifer's plan had been accepted, man would have come to earth and lived according to the laws prescribed without exercising his freedom of choice. Under such conditions he never would have come to know good from evil; he could not have enjoyed the sweet because he would never have tasted the bitter. Finally, he would not have been able to choose righteousness in the face of unrighteousness, having had no experience on which to base a decision. Under such conditions man could not have developed strength of character and integrity for the principles of right, because he would not have known temptation and the inevitable sorrow that accompanies sin. In short, the experiences of mortality would not have qualified him for exaltation in the world to come.

¹2 Nephi 2:27.

APPENDIX D

MEDIATION OF MARY

The "veneration" of the Virgin Mary by the Catholic church is bound up in the "Immaculate conception" of Mary herself. The principle is taught that she was miraculously conceived and therefore "absolutely free from all implication in the fall of Adam".¹

Because of her position as the mother of Christ they further teach that the "greatest favors" can be secured through her intercession on the part of the sinner. Bruno explains: "Being Mother of the Redeemer, she cannot but feel compassion towards those for whom her son died."² In further explaining why prayers are offered to her, he continues:

Our recourse to the Virgin Mary is the effect of humility and of a sense of our unworthiness. Moreover, Catholics see clearly that in asking the Blessed Virgin to pray for them, they thereby affirm that she is not herself the fountain of grace or of merit, since she herself in order to obtain graces and merits for us, must, as well as we, have recourse to God, her and our Creator and Savior; and that when she prays, she prays only through the mediation and merits of her Divine Son.

In asking the Blessed Virgin Mary to pray to Jesus for us, we thereby openly declare that Jesus Christ is our only Redeemer.³

Reverend Shadler explains a Litany of the Blessed Virgin Mary

¹J. Reuben Clark, Jr., On the Way to Immortality and Eternal Life, (Salt Lake City: Deseret Book Company, 1950), p. 314.

²Catholic Belief, p. 210.

³Ibid., p. 211.

as follows:

After a cry of supplication to the Trinity "God the Father of Heaven, God the Son, Redeemer of the World, God the Holy Ghost, have mercy on us", intercession is invoked of the Blessed Virgin --"Therefore we appeal to him who has power to show us mercy and grant us grace, with the cry, Have mercy on us; while we do not implore mercy of the Blessed Virgin, but only beg for her intercession--Pray for us. *

The Blessed Virgin is addressed as, "Holy Mary", "Holy Mother of God":--"If Mary is the Mother of the Son of the Most High, then Christ is true God; and if she has given birth to God, then Christ is also true man. Now the divinity and humanity of Christ is the foundation of our faith: and we confess our faith in the God-man by calling Mary the Mother of God. "¹

"Virgin of Virgins" is the next title--virginal purity being next to angels, chaste virgins being angels in the flesh. Mary was the first to have made the vow of life-long chastity, thus giving example of perfect purity to all. Luke 1:34 is interpreted as being Mary's declaration of choosing the state of virginity for life.

"Mother of Divine Grace"--Being the mother of Christ, the source and fountain of all grace and sanctity--she must have possessed these virtues to a great degree, thus being worthy of such a distinction. Mary was full of grace, not only for herself, but for all men.

"Mother most Pure; Mother most Chaste; Mother Inviolable; Mother undefiled". Mary conceived brought forth a Son and remained a virgin. "To shield her virginity against even the breath of suspicion, Christ gave to her from the cross his virgin disciple, St. John, as a son. And so herein has her perpetual virginity ever been in the Church, that St. Basil (in the 4th century) says: 'The ears of the faithful would not endure it, if any one were to assert that Mary had ever ceased to be a virgin!' Mary's inviolability is compared to the bush Moses saw burning which was not consumed. "²

¹The Beauties of the Catholic Church, p. 171.

²Ibid., p. 174.

*Italics mine.

"Mother Most Amiable; Mother Most Admirable; Mother of our Creator; Mother of Our Savior". Herein are extolled the spiritual beauty of Mary, purity of her life--"Mother of her and our Creator; Mother of her and our Savior." For he who has made heaven and earth out of nothing, has become man to save the world, and has chosen one of his creatures to become his Mother. And the Mother of the Creator is the Mother of the Savior. ¹

"Virgin Most Prudent! Virgin Most Venerable! Virgin Most Renowned! Virgin Most Powerful! Virgin Most Merciful! Virgin Most Faithful!" A new series of eulogies is begun again extolling Mary's virginity. Thus she is declared to possess humility, which is the beginning of wisdom; most worthy of all creation for intimate union with God, thus confidence in her intercession is unbounded. If God so highly honored her, why should he not hear her prayers? 'If God so favored his apostles that not the imposition of their hands only, but even their shadows healed the sick, with what power must he have endowed the intercession of his Mother! Believing in this power we also trust in her readiness, by her prayers, to help us, and therefore appeal to her as the Virgin most Merciful. ^{2*}

They reason that her interest in the welfare of others was shown at the wedding at Cana--and being near the throne of her Divine Son she would be in a position to intercede, not only in matters of earth life, but for the fate of an individual for all eternity. Reverend Shadler reasons that because she proved faithful throughout life, even persevering at the foot of the cross when others had fled, "Will she not also prove faithful and persevering in her intercession, when grace and salvation is to be implored for those redeemed by the blood of her Divine Son Jesus?--" May these manifold titles conferred upon the Mother of the Lord, as often as you pronounce them, animate and encourage you to invoke her aid with increased confidence. ^{3*}

"Mirror of Justice! Seat of Wisdom! Cause of our Joy!" Mary is declared "The model of virtue, and a bright, inspiring example for imitation, a 'Mirror' of a truly righteous life. True righteousness is true wisdom. Eternal Wisdom had chosen her

¹Ibid., p. 175.

²Ibid., p. 176.

³Ibid.

*Italics mine.

as his throne and habitation, and in her we glory him whom we adore as Eternal Justice. If we cannot think without sorrow of the transgression of Eve, how can we think of her without joy who has given us the Redeemer and Savior.

"Spiritual Vessel! Vessel of Honor! Vessel of Singular Devotion!" We do not content ourselves with simply showing honor to that holy mystery in which the Son of God gives to us his sacred flesh and blood; for the sake of this holy Sacrament we even honor the vessels in which the same is consecrated or preserved. If the metal is worthy of respectful veneration, on account of the sacred mystery to which it is dedicated, how incomparably greater must be the honor we show to her whom God has chosen from among all his creatures as his habitation on earth? And why should we not esteem it the highest title of honor that we can confer upon Mary, to call her the chosen instrument, the vessel, as it were, of the graces which God would dispense to fallen mankind for its restoration?

Therefore we honor her as a spiritual vessel, filled with holy prayer and fervent, ardent devotion; and while invoking her, we feel confident that, by her intercession, she will obtain also for us from God the spirit of true and fervent prayer.¹

Mystical Rose! Tower of David! Tower of Ivory! Mary appeared at the time of Christ's advent as a Rose among thorns and thistles--she is thus extolled as the Queen of Flowers--beauty and fragrance unsurpassed--the 'spiritual, mystical Rose of the human race'. Thus she adorns the Christian family, especially the seed of David, as a tower adorns a city or a palace.

House of Gold! Ark of the Covenant! Inasmuch as gold is the most precious of metals, it serves here as a type of divine grace, with which the Blessed Virgin was clothed by the Lord, **Thus the heavenly King adorned more brilliantly than with gold that temple into which he deigned to descend and there dwell.

Gate of Heaven! Not only was Mary the gate by which Christ entered mortal life--'But Mary will also be for us a gate of heaven if in our prayers we implore her intercession, for she will then present our petitions at the throne of our Heavenly Father and Savior.' Hence we often call her our mediatrix with

¹Ibid., p. 178.

God; not as attributing to her the mediation between the Father and us, accomplished by the Saviour, but because she is the medium to obtain for us God's favors. She will, finally, become a gate of heaven for us if we imitate her shining virtues, and by this imitation, attain to the possession and enjoyment of eternal glory.^{1*}

Morning Star! As darkness came by curse of God on the sin of Adam and Eve, so Mary appeared to herald the Light that was to enlighten the world. She is "the Morning Star in the midst of spiritual twilight which appeared before the advent of the Savior".

Health of the Weak! Refuge of Sinners! Comfortress of the Afflicted! Help of Christians! In these appellations Mary represents those things most needed in this earthly pilgrimage, things to be obtained "through the intercession of the Mother of God". Thus the "forefathers in the Christian faith, had recourse to Mary in all their wants and needs".²

Queen of Angels! Queen of Patriarchs! Queen of Prophets! Queen of the Apostles! Queen of Martyrs! Queen of Confessors! Queen of Virgins! Queen of all Saints! These eulogistic titles represent the glory of Mary and are reminders "of what she is to be blessed in heaven".³

Of significance are two or three comments on the above titles. Mary will not only be raised above all the choirs of Angels, but is granted title of Mother of the human race. "Who could with better right lay claim to the title of mother of the human race than the Mother of God, who, in her Divine Son, gave to the world the new Spiritual Life".⁴ Having thus glorified the 'Queen of Saints' "out of her regal treasures so rich in sublime virtues, and so precious, because of the power of her intercession. Let us ask and receive favors for time and eternity."^{5*}

¹Ibid., p. 180.

²Ibid., p. 181.

³Ibid., p. 182.

⁴Ibid., p. 182.

⁵Ibid., p. 183.

*Italics mine.

As in other litanies, we now likewise turn to Him who has said of himself; 'Behold, I am the beginning and the end!' Having invoked the intercession of our holy Mother we feel assured of her assistance, and, united with her, we implore the Lord of Hosts to hear us for his Mother's sake, and to show us mercy. ^{1*}

The Rosary:

It is said that ancient hermits counted and numbered their prayers by little stones--later those unfamiliar with Latin were directed to say so many "Our Fathers" and "Hail Marys" for canonical hour of Divine office. Later Mary is supposed to have appeared to Saint Dominic and presented the Rosary to him, reminding him that it was a means employed by the Holy Trinity for regenerating the world. It has since been a practice to place a Rosary and a Cross in the hand of a Catholic at the time of burial.

The devotion of the Rosary is begun by reciting the Apostolic creed and professed belief in the Triune God. At the termination of the Creed and at the end of each decade in the Rosary "Glory be to the Father" is added. With each "Hail Mary" which is repeated 150 times, benefits of incarnation are recalled. Also before each decade the Lord's prayer is repeated.

The Rosary is divided into three decades and the following parts:

1. Presents five joyful mysteries:

- a. The annunciation
- b. The visitation
- c. The nativity of our Lord
- d. The Presentation of our Savior in the Temple
- e. The finding of the Child Jesus in the Temple

2. Presents five sorrowful mysteries:

- a. The prayer and bloody sweat of our Lord in the Garden
- b. The scourging at the Pillar
- c. The crowning with thorns

¹Ibid.

*Italics mine.

- d. The carrying of the cross
- e. The crucifixion of our Lord

3. Presents the five glorious mysteries:

- a. The Resurrection
- b. Ascension
- c. The descent of the Holy Ghost upon the Apostles
- d. The Assumption of the Divine Mother into Heaven
- e. The coronation and Exaltation of Mary above all the Angels and Saints

This completed Rosary represents a wreath of roses or garden of flowers.

Feasts dedicated to the Virgin Mary:

1. Immaculate conception
2. Nativity of the Blessed Virgin
3. Holy Name of Mary
4. Presentation of the Blessed Virgin
5. Betrothal or Espousal of the Blessed Virgin
6. The annunciation of the Blessed Virgin
7. The Visitation of the Blessed Virgin
8. The Expectation of the Blessed Virgin
9. Purification of the Blessed Virgin
10. The Seven Dolors of the Blessed Virgin (sorrows)
11. Assumption of the Blessed Virgin

Minor feasts dedicated to the Virgin Mary:

1. Saturday consecrated to honor Blessed Virgin
2. Feast of Blessed Virgin of Mt. Carmel
3. Dedication of St. Mary ad Nives
4. Feast of Mary of Mercy or Redemption of Captives
5. Feast of Solemnity of the Rosary.¹

Of interest are the following verses of a song dedicated to the Blessed Virgin:

Daily, Daily, sing to Mary,
Sing my soul, her praises due;

¹Ibid., see pp. 184-188.

All her feasts, her actions worship
 With the heart's devotion true.
 Lost in wondering contemplation,
 Be her majesty confessed;
 Call her Mother, call her Virgin--
 Happy Mother, Virgin Blest.

She is mighty to deliver;
 Call her, trust her lovingly;
 When the tempest rages round thee,
 She will calm the troubled sea.
 Gifts of heaven she has given,
 Noble Lady, to our race;
 She the Queen, who decks her subjects
 With the light of God's own grace."¹

In the preface to This We Believe, we note the following prayers to Mary:

a. The Hail Mary:

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.²

b. The Confiteor:

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.³

¹Ibid., pp. 198, 199.

²This We Believe, preface p. vii.

³Ibid., p. viii.

c. Hail, Holy Queen:

Hail, Holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve! To thee do we send up our sight, mourning and weeping in this vale of tears! Turn then, most gracious advocate, thine eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus! O clement, O loving, O sweet Virgin Mary!¹

¹Ibid., p. xii.

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