

## 1: The Origin, Fall, and Redemption of Man

*THE FALL AND REDEMPTION OF MAN AND THE WILL OF GOD by Paul A. Dewhirst Hardcover 5 3/4 x 8 3/4 inches, pages Pentland Press Inc. NC Read more Product details.*

This is both taught and accepted almost without question. The teacher presents the ideas of evolution as already proved and fully established scientific facts, and the pupil receives the information without question. And neither the teacher nor the student has the slightest thought that perhaps the fantastic scheme being presented to him has absolutely no basis in the facts of the real world in which he actually lives. It has been said that a man will believe almost anything as long as it is a lie. The more fantastic the tale is, the more readily will it be believed, even by the most educated of men. On the other hand, no matter how simple, plain, and direct that the truth is, it will almost always be rejected. As an ex-scientist, being well acquainted with the theory of evolution, I can say that I have seen first hand that this saying is true. For although that theory is utterly fantastic and not in the least verified in the laboratory or in real life experience, almost the totality of the scientific community accepts it without question and considers anyone to be a fool that believes the simple declarations of the Bible about creation. The theory of evolution says that man began as a little glob of protoplasm or some such thing in some primeval sea of slime and that over millions and millions of years he has progressively evolved through some unknown but fantastic process into higher and higher forms of life, culminating in the wonderful, awesome, and miraculous creature that he is presently found to be. However, the Scriptures tell us simply that God created the world and that He then created Adam and Eve, who were perfect in holiness and righteousness. It further tells us that they sinned against the known will of God and that they fell from their exalted state of perfection and that their progeny have inherited from them this fallen and perverted state. Modern science teaches us that there is no need of a Saviour; we are evolving from a lower more imperfect form and we will all, by and by, evolve into perfection. It says that we are not fallen creatures needing redemption and that we have absolutely nothing to feel guilty about because we are merely evolving creatures doing the best that we can do at this stage of our upward journey. On the other hand, the Bible says that all have sinned and come short of the glory of God and that wrath is determined against all sinners. But the Scriptures also offer us hope of deliverance, not just from the wrath but also from the sin that brings the wrath. For the Scriptures tell us of a means of restoration out of our fall, not just back up into that state of perfection from which Adam fell originally but into a far more exalted state, even into the very stature of Christ. The theory of evolution gives no explanation for the evil that permeates man and all that he touches. By this theory there is no accounting for the evil and cruelty that almost completely fill the pages of the history of mankind because evil is a spiritual entity and not physical. As far back in time as one can search, all that can be found in relation to man and his doings is war, robbery, slaughter, invasion, murder, torture, rape, etc. Science, with all of its touted wisdom and knowledge, can furnish us with no explanation nor any solution. The Bible alone reveals to us why man is the way that he is and what can be done about it. With this in mind let us search the Scriptures to see what they have to tell us about the past, the present, and the future of the human race. In the very first verse of the Bible and in all of the pages that follow we can see that, as opposed to the polytheism of the heathen, the God of Abraham, Isaac, and Jacob is presented to us as one God. Yet, throughout the Old Testament one of the Hebrew words which is very often used for God is Elohim, which is a plural word. Thus, from the very first to the very last our God remains a mystery to the mind of man. In some mysterious way, that one God evidences a three-fold nature, all three of which may be manifested at the same time. This, of course, boggles the mind and if one is not careful, it can lead into dangerous speculations about the structure of God, leading ultimately to idolatry in one form or another. In the first chapter of the Bible we are told about the creation of man: And God said, Let us make man in our image, after our likeness So God created man in his own image, in the image of God created he him Naturally, this does not mean that he was like God but only that he was created with qualities and characteristics like God. In this sense, Adam was a unique creation. All other creatures are dichotomies, e. As far as we can see from the Bible, Adam alone in all of the universe was created in the image of God, a being with a three-fold nature, all three being manifest

at one and the same time. In addition to the above, Adam was created morally perfect. He was without spot or wrinkle or any such thing. He was created perfect in holiness and righteousness and was worthy to stand in the presence of the Almighty, being in His own image and likeness. There was not the slightest stain of sin or wickedness to be found in him in thought, word, or deed. Also, like God, he was a free will agent, for holiness and righteousness have no meaning without the exercise of free will. Many will argue with me about this, but to me it is obvious that man was created in the image of the eternal appearance or likeness of the second Person of the Triune Godhead, the only begotten Son of God. God has an image or Adam could not have been created in His image. It seems to me that in order for Jesus to be incarnated as a man he must have had an image like a man and that man must have the likeness of Him in His pre-incarnate form. This, of course, I cannot prove except to point to two scriptures that seems to allude to it: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person And Adam was created in that image and likeness. Finally, like God, Adam had the power to create in his own image and likeness. Again, Adam was unique in this regard because, although animals have the ability to procreate, as far as we can see from the Bible no other spirit in the universe could do so. Angels can never procreate in order to bring forth more angels; every angel is an individual act of creation by God Himself. This was Adam in his original state of perfection and purity. This is the man from whom every member of the human race is generated. God had restored the earth and had created Adam to be its new governor. He was placed in the garden to learn and to be proved and tested. Initially, he was given only one commandment to obey. Doubtless, there would have been more to follow. But God plainly warned him that in the day that he sinned he would surely die, or as the marginal reading in the Bible says, "in dying thou shalt die," that is, death will begin to take hold of him. If and when he were to prove himself worthy, he would replace Satan and would then take dominion over the whole earth. But Satan entered into the garden and tempted Adam so successfully that he wilfully sinned against his Creator. In the fifth chapter of his letter to the Romans, Paul tells us that by the sin of one man death entered into the world. When Adam sinned, the death sentence passed upon him. And since all men were in Adam, that is, in his seed, death came upon all men. When he was overthrown and fled into exile, he lost his crown. But not he alone, for all of the future first-born sons that issued forth from him and his lineage also lost the crown in him. We can see this application to the human race in the following verse of Scripture: And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and he called his name Seth. Because Adam had become a sinner, he could only beget sinners. He had fallen from the image of God and could no longer pass that image on to his children. Death permeated his being, and he could do no other than pass that death on to the children that were in his loins. What does death mean? Does it mean annihilation, i. No, it most assuredly does not. Then does it mean that the body dies and the soul and spirit are separated from it? Yes, it means that, but it also means more than that. We must remember that death was passed on the total man. And we must also remember that Adam was a trichotomy. Thus, death must lay hold on every facet of his nature, his body and his soul and his spirit. Almost everyone is acquainted with physical death. We have seen our mothers and fathers, our brothers and sisters, and our aunts and uncles die and we know with certainty that we ourselves must one day go the way of all flesh. We understand that one day the life processes stop and the body begins to decay. Men often go to great efforts and expense to avoid it, but without success. When a baby is born into the world, we can be certain of only one thing about its future, one day it will die. In one sense, the child is born dead, for death is in its very being. Just as every child is born with a physical corruption called death working in his members, he is also born with a moral corruption working death in his soul. When Adam sinned, an evil corruption or death entered into his soul. He was no longer in the image of God but fell into the corrupt and rebellious image of Satan. And all of the children of Adam have inherited this evil propensity of the mind and heart. It is for this reason that God looked down on the earth and said, And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. This is why men, women, and children kill, lie, steal, and commit every sin imaginable; this is why unions, corporations, and nations cheat, lie, steal, and kill to

gain their selfish ends; and this is why the world will destroy itself unless the Lord returns and sets up His Kingdom on the earth. This soul death, this fallen state of the mind and will is also called the carnal mind in the Scriptures: For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: When Adam sinned, his spirit suffered death, that is, he could no longer have natural communion with God who is a Spirit. Paul speaks expressly about this: And you hath he quickened who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ First, we must notice that this letter is written to Christian believers, not to the people of the world, as is evidenced from the first verse of the epistle. Second, Paul tells them that they had been dead in trespasses and sins, but that they were now quickened or made alive. Third, he reminds them that they used to walk the way of the world, that is, according to the leadings of Satan who motivates all of the unconverted people of the whole world. Fourth, he reiterates that every man without conversion lives to fulfill the lusts of the flesh and mind and that they are one and all hell-bound creatures. And last, he says that when they were dead in their sins they were made alive in Christ.

## 2: Redemption of Man - From Creation to Now

*The Origin, Fall, and Redemption of Man. The scriptures present man as being significantly different from all other "animals." Man has dominion over the animal creation, for instance (Gen. 1: 28).*

Nyman and Charles D. Lund One of the most misunderstood and misinterpreted doctrines in all of Christianity is the doctrine of the fall of Adam. Talmage said, It has become a common practice with mankind to heap reproaches upon the progenitors of the family, and to picture the supposedly blessed state in which we would be living but for the fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity—the means of winning title to glory, exaltation and eternal lives. That doctrine is probably taught no more clearly and forcefully than it was by father Lehi to Jacob, his firstborn son in the wilderness. Each family group in turn received counsel and admonitions from the great patriarch see 2 Nephi 1:4. Oddly enough the longest of all of these blessings, as recorded by Nephi, is that given to Jacob. Therefore, it would be helpful as we examine 2 Nephi 2, to step back and see the overall picture of what Lehi is trying to do. In broad terms he seems to be doing four things after making his introduction: In more detail, the outline of these four points is as follows: The Spirit is the same yesterday, today and forever v. The way is prepared from the fall of man. Men are instructed sufficiently to know good from evil, i. By the law is no flesh justified. By the temporal law men are cut off. By the spiritual law they perish and become miserable forever. Is full of grace and truth v. Offers himself as a sacrifice for sin. This answers the ends of the law for those with a broken heart and contrite spirit v. Unto none else can the ends of the law be answered. This is so because he: Laid down his life according to flesh. Took it up again by the power of the Spirit. Brought to pass resurrection. Which makes him the firstfruits unto God and allows him to make intercession for all men v. Be judged of him. Receive punishment or happiness v. There must be opposition in all things v. There could be no righteousness or wickedness, etc. All things would be a compound in one. There would be no death, no life, no mental functions. There would be no purpose in the creation v. If that were true, then: The purposes of God would be destroyed vv. It would prove there is no creation and that we do not exist. But we do and there is a God, and he created opposition and gave us agency v. To bring about his eternal purposes, he: Set up opposing choices in the garden v. Gave man his agency v. Made both choices enticing. Allowed Satan to become the enticer for evil vv. And so Adam and Eve fell v. They were driven out of the Garden of Eden. All mankind are born under the effects of the fall v. The lives of men were prolonged so they could repent and mortality became a time of probation v. All men must repent since they are lost because of the Fall. If there had been no Fall: Adam and Eve would have remained in the Garden of Eden v. All things would have remained in the same state forever. They would have had no children v. They would have remained in a state of innocence, knowing neither good nor evil. Adam fell so men could be. Men are, that they might have joy. The Messiah redeems men from the Fall v. This allows them to be free and act for themselves. Two fundamental facts exist: Men are free according to the flesh v. All that is expedient for them to have is given to them. The choice is simple. The Mediator, who brings liberty and eternal life. The devil, who brings captivity and death. Lehi earnestly exhorts his sons to: Follow the will of the Spirit and choose eternal life by: Looking to the Mediator. Harkening to his commandments. Being faithful to his words v. Not follow the will of the flesh and choose eternal death, because this: Gives the spirit of the devil power over us. Brings us down to hell where Satan rules v. Final testimony that he Lehi has chosen the good part v. This is a significant point, especially for Jacob, who lived six centuries before the Messiah came to earth to work out the infinite atonement. From this statement, we know that the Atonement is retroactive. One can either look forward to the Atonement and have its redemptive power work in his behalf, or one can look backward to it and have its redemptive power work in his behalf. Indeed we learn from other sources that the Atonement is not only bidirectional but also literally omni-directional. He is, under the Father, the Creator of worlds without number Moses 1: Romney said, Jesus Christ. Except for his mortal ministry accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants. The fact that the plan of redemption was prepared long before the Fall took place is clearly taught in many places in the

scriptures e. In other words, when Adam fell there was not a mad scramble in heaven to determine what to do to save men from the effects of the Fall. Though Lehi gives this statement in three simple words, it is a profound and important concept. The best single commentary we have on 2 Nephi 2 is chapter 9. An excellent example of it is his commentary on the concept that salvation is free. Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price. Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy. Lehi states this fundamental principle in two different ways. Though not stated explicitly by Lehi, he is speaking of those who reach accountability. Jacob later makes this point clearly see 2 Nephi 9: Moroni, citing the words of his father, Mormon, said, For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. To understand the reason Lehi says that by the law no flesh is justified or because of the law men are cut off, we must first understand the operations of the law of justice. In the Book of Mormon especially, this concept of justice is discussed in some detail by King Mosiah, by Alma and other of the prophets. The law of justice could be simply stated in both its negative and positive forms as follows: For every obedience to the law there is a blessing; 2. The scriptures seem to make it clear that the ultimate blessing from obedience to the law is joy and that the punishment from violation of the law is misery or suffering 2 Nephi 2: Why is it then that Lehi says that by the law no flesh is justified? It is because no one keeps the law perfectly! So by the law, that is, speaking as though there were nothing but the law operating, men would be cut off both temporally and spiritually. However, this principle is of such transcendent importance that he sets it apart and discusses it at great length. Very simply put, Lehi states that men are condemned by the law but redeemed by the Messiah. A word that occurs frequently in the New Testament, especially in the writings of Paul. The main idea of the word is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ.

## 3: The image of God, the fall and the redemption

*God purposed the fall of man for His glory and for our good. As we conclude this lesson, let us reflect on two transforming truths. First, God's plan is one that turns ruin to redemption and a curse into a blessing.*

The image of God, the fall and the redemption Originally Posted by Follower wow can I ask you, are you sinless? To be crystal clear from the beginning, in my entire life, no, I am not sinless. But Christ died while we were yet sinners, while we were still helpless. The questions one should be asking are, am I still a helpless sinner under the Law of Moses Romans 7 or am I a son of God who has been set free from the law of sin and death by the the Law of the Spirit of Life in Christ, being led by His Spirit, crucifying the deeds of the flesh by not obeying the desires of the flesh and producing the fruit of the Spirit against which there is no law Romans 8 and Galatians 5: Am I walking sinless in my Christian walk now, yes I am through the Spirit of grace given to me and all who believe by God when I accepted Christ. Have I always walked this way in my Christian life, no, because I was taught all of my life it was not possible. I was taught over and over and over that I could not completely overcome sin and would never be pleasing to God because my mind would always bow down to the will of the flesh. Then I did as we all should, as the Bereans did, I started reading my Bible on a regular basis asking God for wisdom and direction to verify if what I have been taught is true. Why do so many find it strange or even impossible to not sin as a Christian? Is it because of what it means for many who thought they were saved or is sin still controlling their lives? If one believes it is impossible then they must also believe that God is a miserable God who has given us commands which are impossible to keep even with His indwelling Spirit. Who wants to believe in a God who demands the impossible when it cannot be done. I serve the God who sent His Son as the example of how we can live this way and has given everything we need to serve Him alone. I believe in the God who is powerful enough and loves me enough to overcome sin so that I no longer obey it. This does not mean I am not tempted, but that I do not give into the temptation because I look to God for the way of escape because He knows how to rescue the godly from temptation. If you want to continue with this discussion I am more than willing because I want others to know the joy of living only for God. Am I being conceited or am I simply living according to the promises given to us by God? Trust me I had my arguments with God not wanting to believe, but I lost the argument. Accepting the loss, I found what it means to have joy, being able to rejoice in all things. I want the same for others. Please, instead of trying to judge my claim, listen to what I have to say with an open heart and test if what I present with His Word is true or false. In the end you will hopefully understand or at a minimum your faith will have grown. For you it will be a win-win situation. He who comes from heaven is above all. By this we know that we are in Him: We know by this that He abides in us, by the Spirit whom He has given us. God is love, and the one who abides in love abides in God, and God abides in him. After Christ taught us to love our enemies He made the following statement. The Son of God appeared for this purpose, to destroy the works of the devil. This is just a small portion of scripture that lead me to what I believe. There is much more than these.

## 4: What truly happened at the fall of man?

*Fundamental 2: "The way is prepared from the fall of man." (2 Ne. ) The fact that the plan of redemption was prepared long before the Fall took place is clearly taught in many places in the scriptures.*

Pieces of wreckage were carefully removed and stored for further analysis. Since that time, the cause of the crash has been the focus of extended research, analysis, and even litigation. Understandably, the cause of such a tragedy is of great concern. Few could deny that something seems desperately wrong with the world in which we live. This very day Kurdish people endure unimaginable suffering at the hands of the Iraqi army and even of nature itself. Innocent children starve to death. The Nazi regime cruelly slaughtered millions of Jews not so long ago, while the world knew better and chose to look away. Rampant crime, cruelty, corruption, and injustice exist side by side. Pollution, nuclear waste, disintegration of the ozone layer, acid rain, and a host of other maladies are bringing the earth itself to the brink of disaster. Among the informed, little optimism remains. The desperate plight of our planet has convinced some that there is no God. Those who do believe in a God find God somehow responsible for all that is painful. They think God is either cruel or that He is not in control. But God is in control. His perfect plan does include the suffering and agony we see all about us. In this lesson we will trace sin and suffering to its earthly origins and causes. By divine permission Satan tempted Adam and Eve; they sinned, and God has graciously pronounced upon all creation a curse for which He has provided the cure. We begin our study at the outset of human history as recorded in the first few chapters of Genesis. We will consider the biblical account of creation, the fall, and its consequences for mankind. The Scene is Set: Genesis 1 and 2 The more I study the early chapters of Genesis the more convinced I have become of their purpose. Providing a scientific explanation of creation 39 is not the purpose of chapters 1 and 2. Rather, their purpose is to set the scene for the fall of man, a major turning point in the history of creation. Man was created by God to rule over His creation: And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day Genesis 1: Adam and his wife were to rule over the earth. Genesis 1 portrays the big picture, the role Adam and Eve were to play in relation to the entire creation. Genesis 2 narrows the focus to the garden of Eden. Adam was placed in the garden to cultivate or keep it. Eating its fruit would give the partaker a knowledge of good and evil, but it would also certainly produce his or her death. When God formed every creature from the dust of the ground, He caused each to pass before Adam for him to name. Each had its own mate, its counter-part. These pairs of creatures were able to procreate and fulfill the mandate to multiply and fill the earth. Not so with Adam. He too needed a counterpart--a wife. God wanted Adam to sense this need, and then joyfully receive the one whom He fashioned to meet his need. After showing Adam his need for a helper, God created one. Neither Adam nor Eve had parents. Eve had no tie to her parents, but only union with her husband. Because of the nature of this first relationship between Adam and Eve, Moses parenthetically interjects the principle that when a man and woman come together, the husband must subordinate the tie he once had with his parents to the tie he now has with his wife verse Before studying the fall of man in Genesis 3, let us pause to reflect on the setting described in the first two chapters. Genesis 1 serves as a commentary on the fall of man in chapter 3. According to this account, all of creation came into existence in response to one thing: God spoke creation into existence. Genesis 2 likewise is most significant when read in light of chapter 3. But all of chapter 2 denies what Eve assumed about God. Chapter 2 has a prominent theme: God provides what is lacking and necessary. No shrubs or trees were yet on the earth in chapter 2 verse 4. There was no rain to water the plants or a man present to cultivate the land. God therefore planted a garden with trees providing all that was needed, a river for irrigation, and a man to cultivate the land. There was also a need for a helper for Adam, and so God fashioned the perfect mate. At every point of legitimate need, God created what was needed. How, then, dare Satan suggest or Eve believe that God had withheld something from her which she needed? The Fall of Man: Genesis 3 Now the serpent was more crafty than any beast of the field which the Lord God had made. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. And they heard the sound of the Lord God walking in the garden in the

cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. Have you eaten from the tree of which I commanded you not to eat? And the Lord God made garments of skin for Adam and his wife, and clothed them. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life Genesis 3: This lesson seeks to view the fall of man in the light of the overall plan of God for creation. Therefore, although a more detailed exposition of the text would be most profitable, we must limit ourselves to a few observations and comments. Hopefully, they will serve as a stimulus for your additional study. Genesis 3 appears to have no struggle at all. Neither Eve nor Adam raise so much as one word of protest or argument against Satan. They appear to be easy prey for his cunning attack. Adam, come over here. Even in his unfallen state, man was no match for the wiles of Satan. The leader followed, and the followers led. Adam, Eve, creature which surely includes the serpent. The order of actions related to the fall are: When God confronts those responsible for the fall, the order is that of His chain-of-command: Adam verse 9 , Eve verse 13 , the serpent verse Eve did not know what she was doing as Adam did. Rather than assume responsibility for their own actions, Adam and Even passed the responsibility on. From their actions in Genesis 3: The forbidden fruit was now seen as desirable even though it was deadly. The tree of life was overshadowed by the tree of the knowledge of good and evil. The Word of God which so recently brought the universe into existence see 1: Why was the tree of the knowledge of good and evil forbidden? The tree of the knowledge of good and evil enabled one to know good and evil see 3: Eve only needed to know that God had forbidden the fruit of this tree. Had Eve trusted God, she would have found His Word sufficient. She needed only to know who had forbidden the fruit, not why the fruit was forbidden. Eve needed only to know what God had said--she did not need to understand why the fruit of that one tree was forbidden. There is an important principle to be seen here: God desires from us the obedience of faith. Such obedience is not based upon our understanding of why we are to act as God requires, but simply because it is God who requires it. The obedience of faith is based on our faith in God, not on our understanding of why God calls one thing good and another evil. Parents teach their children to obey on the same basis. You cannot explain to a young child why an electrical outlet is dangerous. You can only forbid them to touch it, because you said so, and because they trust your word. How quickly we shake our heads and point our finger at Eve. We say we desire to obey God, but we want to understand why we should obey Him before we do. We want to understand why God has commanded some things and prohibited others. One example relates directly to our text. Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says.

## 5: Gods Purposes - Gods Purpose in the Fall and Redemption of Man

*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

What truly happened at the fall of man? We find the biblical account of creation and the fall of man in Genesis 1-3. According to the book of Genesis, God spoke everything into existence: But when God made man, He got down in the dirt and formed the shape of a human body from the clay Genesis 2: He was designed to be like God, fellowship with God, reason like God, and enjoy God forever. So God placed Adam in a garden designed specifically for him Genesis 2: He gave them everything in the garden to enjoy except for the fruit from one tree Genesis 2: God told them that, if they ate fruit from the tree of the knowledge of good and evil, they would die. Genesis 3 introduces us to another being involved in the fall of man: Satan had already been cast down to earth due to his rebellion against God in heaven Luke Satan came to Eve as a serpent and suggested to the woman that God had not really forbidden the fruit for her good but was rather keeping good from her Genesis 3: So she ate it and gave some to Adam Genesis 3: Adam also ate it, and in that moment everything changed. Sin is any human behavior, word, or thought that is contrary to the perfection of God. Their sin had brought upon them the judgment of God, and the only just punishment for such high treason is eternal death Romans 6: But God then put into play a system by which human beings could find pardon for sin. God killed an animal and made garments for the man and woman to cover the nakedness that now brought them shame Genesis 3: In doing so, God painted a picture of what He would do thousands of years later when the Perfect Lamb was slain to take away our sin John 1: After the fall of man, God drove Adam and Eve out of the garden and placed a cherub to guard the entrance. This was so that Adam and Eve could not return and possibly eat from the tree of life and live forever in their cursed state Genesis 3: They were forced to find their own food and shelter. Adam had to fight weeds and thistles to eke out an existence from the ground, while Eve had to suffer in childbirth. Suffering and toil are part of the curse God put upon this world because of sin. We call this episode in human history the fall of man because, in that act of disobedience, Adam brought a curse upon every person yet to be born. The man who was designed to walk with God in unbroken fellowship had fallen from that exalted position. He was doomed to live in a broken state, in a broken world, apart from ongoing communion with a holy God. God promised that the Seed of the woman would one day save them from the eternal consequences of their sin Genesis 3: We all suffer the consequences of the fall of man. When Jesus comes for all those who have trusted in Him, God will restore all things Acts 3: He will create a new heaven and a new earth to replace that which sin destroyed Isaiah

## 6: 36 Bible verses about Redemption

*The Fall of Man and His Redemption Gerald N. Lund One of the most misunderstood and misinterpreted doctrines in all of Christianity is the doctrine of the fall of Adam.*

The first two revisions are on my site [www](http://www). You might have the revised version on your site though. Rather, all Scripture is a revelation from God to man. Aside from the preceding, beyond Genesis 12, covenants are made with Israel Romans 9: No covenant has been made or ever will be made with the Church. Both have to do with the theocracy, as do all covenants made or to be made with Israel Davidic, Palestinian, New. None of the covenants have anything to do with eternal salvation. All are made with a people already saved. This status did not change following the fall. Nor, in the first two creations Jew and Gentile, can a person move from one creation to the other. That is, a Gentile cannot become a Jew he can do no more than become a proselyte; nor can a Jew become a Gentile. And the reason for that is simple: Both have to do with the physical man. That which is physical simply cannot change. The third creation, of course, is formed from the first two. Believing Jews or believing Gentiles remain in their respective creations physically that cannot change; again because it is physical, but both can become new creations in Christ "Christians" spiritually. The whole of the matter is set forth and established in an unchangeable manner in the opening chapters of Genesis. The manner in which God would restore ruined man is. And the matter was established perfectly in the beginning. The first thing we read relative to the restoration of a ruined creation is: Note something though in passing. Rather, He now deals with man on the basis of that which has occurred but not relative to that which has occurred, having to do with dispelling the remaining darkness, with a view to the seventh day. Now, moving from this initial information in Genesis chapters three and four, we see several things pertaining to that which was initially occurring on day one in Genesis 1: In chapter three, man falls. Now another ruined creation is involved. And how does God restore a ruined creation? In chapter three a man acts Adam, typifying Christ 4, years later, partook of the fruit of the tree, bringing about the fall; Christ, in complete conformity to the type, became sin, to effect redemption [2 Corinthians 5: Then a clear inference to death and shed blood are introduced later in the chapter by and through God clothing Adam and Eve with animal skins by and through the fall they had lost the covering of Glory. Note again that man at this point is not placed completely back in the position that he had occupied before the fall [a restoration of the covering of Glory, which, in subsequent Scripture, is seen restored only on the seventh day]. Then in chapter four, more information is added. Man, seen acting in the previous chapter, would be the one to die and shed his blood Cain slaying Abel, Israel slaying Christ. And putting all of this together from these four chapters, the complete salvation picture is seen, a picture that never changes. Eternal salvation is a divine work, performed by a Man who has to be God, with death and shed blood involved. All fallen man can do is simply receive that which has been done on his behalf. Nothing more can enter into the matter. God never again deals with man relative to the salvation that he presently possesses. In that respect, note the absurdity of saying that a saved man can lose his salvation. How could he lose something that he had nothing to do with obtaining, particularly since God is no longer dealing with him relative to the matter? In this chapter we have that which is previously illustrated from several types in Genesis brought together in the institution of the Passover. A lamb from the flock was to die in a vicarious manner in the stead of the firstborn in the family. And a lamb dying in this manner, with the blood caught and properly applied, as the sacrifices or other types seen back in Genesis, pointed to the Paschal Lamb dying at Calvary, shedding His blood. After all, He is the One having instituted them, with man only carrying out that which God had previously instituted. All of these sacrifices were inseparably associated with the One actually slain before man even fell, or before one sacrifice was ever even offered. In reality, all of the Old Testament sacrifices foreshadowed an event that God looked upon as having already occurred Ecclesiastes 3: At the time Christ was here on earth, the Jewish people were still sacrificing the passover lamb. Again, bear in mind that which is stated in Revelation But first a word about events in John chapter eight: Christ was dealing with saved Jews being brought forth from below rather than from above, doing the work of Satan rather than the work of God. The issue in this chapter, as the issue in the book as a whole, is not eternal

salvation. Rather, the issue has to do with the message being proclaimed to Israel at that time, which pertained to the kingdom. Jews rejecting Christ, responsible for the events of Calvary, were they saved or unsaved? If saved "which they, of course, were" did that status change once the Paschal Lamb had died, with God then no longer recognizing animal sacrifices as before, nullifying their salvation? How could it change? Had not the status of these Jews remained the same i. And had God continued to recognize animal sacrifices beyond Calvary, the re-offer of the kingdom could conceivably have continued indefinitely as long as Israel remained in a position to, and continued to, sacrifice the paschal lambs year after year. But, following Calvary, God recognized only the sacrifice of the Paschal Lamb, not the sacrifices of paschal lambs as before. And, on the basis of Revelation Thus, the re-offer of the kingdom could remain open as long as a saved generation of Jews remained on the scene not Christians, but saved Jews [individuals still rejecting Christ]; thus, they could not have been new creations in Christ. But once this generation had passed off the scene, there could be no continued re-offer of the kingdom. The preceding is why the re-offer ceased after some thirty years from 33 AD to about 62 AD. The saved generation of Jews was rapidly passing off the scene, leaving unsaved Jews to replace them. And that having spiritual values could not have been offered to individuals separated from spiritual values. And, aside from the preceding, a new entity had been brought into existence to be the recipient of that which Israel had rejected. By way of summation, note the Jews saved on the day of Pentecost, or Paul saved enroute to Damascus. Neither account should be thought of with respect to eternal verities. Along with Jews reached throughout the book of Acts, both should be thought of in the sense of the conversion of individuals already saved, i. The preceding is evident from that which is stated in Acts 2: Also, on another note, unsaved Jews today [and it has been this way for over 1, years] are looked upon exactly as unsaved Gentiles relative to eternal salvation. Both have to be saved exactly the same way " through faith in the Paschal Lamb who died " not through faith in some unknown coming Messiah, etc. The matter is exactly as stated in Acts 4: Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved. In this respect, there are only two types of people in the world today " Saved [Christians] and Unsaved [Jews and Gentiles]. The preceding should address the issues raised. Again, refer to the three books that I mentioned at the beginning.

## 7: The image of God, the fall and the redemption - Page 4

*In the first account we will discover the fall of mankind, in the second we will see the redemption of mankind. Furthermore, in both accounts, we will see that the Creator had, and always has had, a purpose and plan in everything that took place.*

The Fall and Redemption had always been part of the plan. One of the most misunderstood and misinterpreted doctrines in all of Christianity is the doctrine of the Fall of Adam. The LDS conception of the Fall as a necessary part of the overall plan of redemption is based heavily on doctrine taught in the Book of Mormon. In broad terms, Lehi seems to be doing four things. And 4 he concludes by exhorting Jacob and the other members of his family to use their agency wisely to reap the blessings of the Atonement. Five Fundamentals Lehi indicates that we must understand five fundamentals to properly understand the Fall. This is a significant point, especially for Jacob, who lived six centuries before the Messiah came to earth to work out the infinite atonement. It does not even matter whether one is born on this earth, or on another. McConkie, commenting on that verse, wrote: The fact that the plan of redemption was prepared long before the Fall took place is clearly taught in many places in the scriptures. The Fall was part of a plan laid down in the very beginning. This is a profound and important concept. By the Law Men Are Cut Off The word justified and its cognate formsâ€”justification, justice, or justâ€”all have the same root meaning. Howard Severance Company, , 2: The law of justice could be simply stated, in both its negative and positive forms, this way: For every obedience to the law there is a blessing; for every violation of the law there is a punishment. Why does Lehi say that by the law no flesh is justified? Because no one keeps the law perfectly! Redemption Comes through the Messiah Now that he has laid down the fundamental principles about the Fall, Lehi turns to a truth of transcendent importance. In a natural follow-through to 2 Ne. Remembering the two principles that constitute the law of justiceâ€”that obedience brings joy and that violation brings sufferingâ€”we could say that there are only two ways to satisfy the demands of that law. The first is to keep the law perfectlyâ€”never to violate it in any degree. The second way is for someone without sinâ€”and thus not under condemnationâ€”to pay the penalty for any violations. The Messiah met both of those conditions. Jesus kept the law perfectly. Not once in his entire mortal life did he violate it. He was the Lamb without spot or blemish. But Christ did more. In 2 Nephi 9: He thus satisfied the law of justice in both dimensions. Lehi indicates, in 2 Nephi 2: Other Christians cite several references from the writings of Paul to indicate that a person is saved by grace alone. See, for example, Rom. The problem as I see it is that in an attempt to simplify our discussion of the doctrine, we sometimes explain it in ways that are misunderstood by those unfamiliar with our terminology. The basic explanation often goes something like this: Two kinds of death came into the world through the Fallâ€”physical death, or the separation of body from spirit, and spiritual death, or our separation from the presence of God. Through his death and resurrection , Christ overcame physical death for all of us; all mankind, therefore, will receive resurrection as an unconditional gift. But, some explain, spiritual death is another matter. In the Garden of Gethsemane, the Savior took upon himself the sins of the world and suffered for all mankind. His suffering provides redemption, but its application to each of us is not unconditional. Men must do things to have the redemption operate in their behalf. In an attempt to simplify the explanation of the relationship between grace and works, some summarize by saying that we are resurrected by grace, but we are exalted by our works. But if we want to go into a fuller discussion of this relationship, such statements can be easily misunderstood. Some persons might also falsely assume that we believe our works alone exalt us. It is by the merits, mercy, and grace of the Holy Messiah see 2 Ne. Our works do play a vital role in our ultimate eternal destination. But sometimes, in discussing grace and works, we may inadvertently suggest that being brought back into the presence of God is conditional only upon how we live. It is true that whether or not we live with God eternally is dependent on our personal righteousness, but it is also true that through the atonement of Jesus Christ, all men, good and evil, will be brought back into his presence to be judged. In one sense, this event overcomes the spiritual death caused by the Fall of Adam. Spiritual death, or our separation from God, is at that point overcome. What does a man have to do to have this happen? Since we did nothing to be under the effects of

the Fall except to be born of the lineage of Adam, it is not necessary or just that we should have to meet any conditions to overcome the Fall. And that is just what the scriptures declare. If we know good from evil and then sin which, according to Paul, all men do then we must deal with a second fall—our own personal fall. We could term this our own fall. Once we reach the age of accountability and sin, we become unclean. Those who refuse to make this new sacrifice see 3 Ne. These are conditions that lead one to reject the priesthood ordinances. This is true even though, in some cases, the outward ordinances may have been performed. In other words, some members of the Church who have been baptized and confirmed, and perhaps completed temple ordinances, may still have a hard heart and a proud spirit. If they only go through the outward motions, they will find no lasting validity in those ordinances. The mediation and intercession of the Messiah apply fully to those who meet the conditions of a broken heart and a contrite spirit. The person is sanctified from sin and perfected. Either way, justice is paid. For the humble and obedient, the price is paid fully by the atoning sacrifice of the Messiah. They inherit celestial glory. For the rest, they must make a payment themselves until the law of justice is satisfied and the Atonement can cover their sins. Free to Choose Lehi points out that once the Fall had taken place, this life became a state of probation, a time for men and women to prove themselves. The days of the children of men were prolonged so they might repent and bring into operation the plan of redemption. Had there been no Fall, Adam and Eve would have remained in a state of innocence, having no joy, for they knew no misery, not being credited for good because they could do no sin. And we could never have come into the world. When one examines the conditions that resulted from the Fall, it becomes evident that all are necessary for the progression of mankind toward godhood. They are necessary for man to prove himself and to become accountable before God. Noting that if there had been no Fall, the purposes of God would have been frustrated, Lehi summarized his doctrinal discourse with eloquence and simple profundity: And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil. To our first parents, Elder James E. Talmage said, we owe a deep debt of gratitude for the opportunity we have to make this choice: From Father Adam we have inherited all the ills to which flesh is heir; but such are necessarily incident to a knowledge of good and evil, by the proper use of which knowledge man may become even as the gods. In one couplet, he caught the essence of it all.

## 8: Patriarchs and Prophets – Ellen G. White Writings

*Before the Fall, man enjoyed the indwelling presence of God's Spirit giving him spiritual life and unity with God. But after man's rebellion, the Spirit withdrew from man and left him in a spiritually dead condition, cut off from God, with a heart of stone toward God.*

Is it merely to be born, try to enjoy the brief span of time that we have, bear children, grow old, and then die? Are we simply biological creatures who evolved from some primordial soup? If that is all life is, and if that is all we are, then life is meaningless. While some people who embrace such notions about mankind also try to attach some higher meaning to life, there can be none; because if those theories were true, then what we are and what we will become are simply the result of the forces of nature, mutation, and survival of the fittest. Although some humanists may protest, saying that mankind itself has evolved into higher values to life, we have certainly failed to create any kind of utopia. The problems we face as humans are not getting any better, only worse. While life for some people might seem to be happy and fulfilling, for the majority of humans it is not. What is, therefore, the alternative view of life? It is that there is a Creator God who made this world for a purpose. It is that He made man a special creation and endowed him with god-like qualities. It is that man is more than just an animal driven by a will to exist—man has a purpose, and man has a destiny. Indeed, the very existence of such an orderly universe, such an intricate design in nature, such a wonderment to be seen in the human body and mind—all proclaim that there must be a Creator. Furthermore, the fact that there is in the psychic of mankind a god-consciousness; and the testimony of countless human beings about an experience with a higher power—attest to the existence of such a being. If then, we accept that there is a God, and that He created this world, and man as its inhabitant—why do we see such monumental suffering and problems? Did God create this universe imperfectly? Did His purpose and design somehow go awry? To repudiate such statements we must examine the only sustainable record we have of creation and the events that followed—the Bible. In particular, we will examine in the treatise to follow, the account of what took place in the Garden of Eden; and we will also look at those events that happened four-thousand years later concerning the Gospel—the life and death of Jesus Christ. In the first account we will discover the fall of mankind, in the second we will see the redemption of mankind. Furthermore, in both accounts, we will see that the Creator had, and always has had, a purpose and plan in everything that took place. Please click on the following link. Those who wish to use any of the material contained herein for personal or non-commercial group study, may do so without permission. Those who wish to use any of this material for mass distribution are requested to contact the webmaster.

## 9: The Fall of Man and His Redemption - ensign

*Fall: Adam and Eve rejected God's rule over them. We refer to their rebellious choice as "the fall," and because they represented all of humanity, their action affects us too.*

The first is creation. In the beginning, God created time and the universe by His power, turning nothing into something ex-nihilo. He created the stars, galaxies, fish, cucumbers, trees, giraffes, and his greatest work of all, humankind. God placed the man Adam and his wife Eve in the Garden of Eden, a perfect environment, and gave them the responsibility to tend the garden and take care of the animals. Meanwhile, a mighty angel named Lucifer, who was once created perfect, rebelled against God because of pride and envy. He was cast out of heaven and took the form of a serpent. He tempted Eve to disobey God by eating something God told her not to do, for her protection, and when this happened, both the man and the woman felt shame and their relationship became fractured from God. This is often referred to as the second major theme of the Bible. The fall of Man, or as Christian scholars would say, original sin. This means that human beings are no longer born morally good, but are born with an evil inclination to disobey authority. One of their sons, Cain, murdered his brother. Several generations later, the world was filled with such violence and defiance towards God, that the only man alive at the time, Noah, was extended grace. God revealed to Noah that He would send a great flood to bring judgment on the people, and so he told Noah to build an ark. After the flood, Noah and his family began to repopulate the earth. Jacob, the youngest of the patriarchal Fathers, had twelve children, and the eleventh child, Joseph, ended up becoming a powerful force in Egypt for years until the Pharaoh of Egypt, Ramses II, enslaved them. To rescue the Israelites, God raised up a prophet named Moses, from the tribe of Levi, to bring the people out of Israel out of Egypt and back to the land which had been promised to Abraham. Once safely out of Egypt, the children of Israel camped at Mount Sinai, where God gave Moses the 10 commandments, which was the basis of their covenant. In addition to the moral code Do not murder, steal the law defined the role of the priest and offering of sacrifices to atone for sin. Atonement could only be made by the shedding of the blood of a spotless sacrifice. Over the next several years, Joshua led the people of God through various battles and they began to conquer many nations. However, they started to worship the gods around them and lost their identity. As a result, they no longer wanted God to be their king, but asked for a human king because they wanted to be like other nations. Saul was a disappointment, disobeyed God and was removed from power. God then chose David, of the tribe of Judah, to succeed Saul as King. God promised David that he would have a descendant who would reign on throne forever the promised Messiah being Jesus Christ, God in the flesh. The northern kingdom was Israel and the southern Kingdom Judah. Israel continued to have wicked kings, and God brought the Assyrian nation upon Israel in judgment. After the northern kingdom was destroyed, the nation of Judah was overtaken by the Babylonian empire around BC. The prophet Micah predicted that this promised one would be born in Bethlehem. The Jewish people were deported into Babylon for over 70 years, and after they fell to the Persian Empire, the Jews were released to return to Judah. The Jews returned home to rebuild Jerusalem and the temple. Malachi wrote the last book of Jewish history and prophecies that the Lord would come to His temple and that a future king would come into Jerusalem riding on a donkey. The sacrificial system, the spotless lamb, the savior of the world, the one who would die for his own people, was about to arrive on the scene. The suffering servant of Isaiah, the Son of David, the Messiah of Daniel, and the humble king of Zechariah, all to be found in one person, Jesus Christ. Jesus grew up as an observant Jew. He began his public ministry at the age of John the Baptist had been preaching of the coming Messianic kingdom and baptizing those who believed his message and turned from their sins. People were following Jesus and calling him the Son of God, which was considered blasphemous because Jesus was equating himself as equal with God. In his final trip to Jerusalem, Jesus celebrated Passover with his disciples. That night, during a time of prayer, Judas betrayed him and Jesus was arrested and dragged through a series of mock trials. He was condemned to death by crucifixion by the Roman governor. At the moment of His death, there was a great earthquake. The Jewish people realized that the sacrificial systems, the tabernacle, the priesthood, the atonement, the suffering servant, all of these prophecies were fulfilled in the God-Man, Jesus

## THE FALL AND REDEMPTION OF MAN AND THE WILL OF GOD pdf

Christ: It is when Christ will return and make all things right. We are living in the already-not yet eschatology. We are waiting for the day when the Messiah will bring peace to the Earth and establish a new heaven and a new earth. Read this verse and meditate on this future day. We have this hope in Christ. God bless and share this good news with others!

Create Your Own Robot Introduction to ordinary differential equations lecture notes filetype Multivariate data analysis in sensory and consumer science Fugitives of the forest Rodales Garden Answers: Vegetables, Fruits, and Herbs Aspects of jurisdiction of Court of Appeal in Nigeria The Reality of the Person of the Holy Spirit Eclipsing the biblical narrative : the narrative contours of North American Christianity An appraisal report correctional facility inmate uspap filetype Childrens book on american history The Received Text of the Eastern Church, A.D. 381 57 Theory of warfare Earth Mother Herbal Jodi picoult books Small to ppt The cookie lovers cookie book 23 From New Britain to Morotai 225 Digital image processing 3rd edition Your Personality And Your Speaking Voice V. 2. Mineral processing and process control Target costing and value engineering Atlas of minerals in thin section Short-term monitoring for compliance with air quality standards 41. The Chemehuevi Venture capital in the changing world of entrepreneurship Pick programming language Making an editable in illustrator Blaming God Response to tragedy Pictorial Atlas of Soil and Seed Fungi Living Back-to-back Contagious diseases. Overview of employee relations in Germany and the UK The Hidden Louisa May Alcott: A Collection of Her Unknown Thrillers The World Market for Knitted or Crocheted Bed Linens Sequence-selective binding of transition metal complexes to DNA Einar Sletten British Policy and the Transfer of Power in Asia: Documentary Perspectives Seeing What Is Sacred Fishers contact dermatitis Moose Magic for Kids (Animal Magic for Kids) Climatic Change in the Intra-Americas Sea