The Importance of Studying the Fall

Ezra Taft Benson

The Book of Mormon Saints knew that the plan of redemption must start with the account of the fall of Adam. In the words of Moroni, "By Adam came the fall of man. And because of the fall of man came Jesus Christ, . . . and because of Jesus Christ came the redemption of man" (Mormon 9:12).

Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ.

No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind. [Conference Report, Apr. 1987, 106-107; or Ensign, (May 1987), 85]

The Condition of Adam and Eve in the Garden

Joseph Fielding Smith

We find Adam in the Garden of Eden with the promise that he can live there, he can stay there, he can enjoy himself as far as is possible under the conditions, as long as he wants to, as long as he does not do something he is told not to do, and that is to partake of the fruit of the tree of knowledge of good and evil. He was told that in the day that he should eat of that fruit he should surely die.

We find, then, Adam's status before the fall was:
1. He was not subject to death.
2. He was in the presence of God. He saw him just as you see your fathers; was in his presence, and learned his language. Now if any of you are professors from our schools of language, and have an idea that language came as these theorists say, I am going to tell you that Adam had a perfect language, for he was taught the language of God. That was the first language upon this earth. So much for those theories.
3. He had no posterity.
4. He was without knowledge of good and evil. He had knowledge, of course. He could speak. He could converse. There were many things he could be taught and was taught; but under the conditions in which he was living at that time it was impossible for him to visualize or understand the power of good and evil. He did not know what pain was. He did not know what sorrow was; and a thousand other things that have come to us in this life that Adam did not know in the Garden of Eden and could not understand and would not have known had he remained there. That was his status before the fall. (Doctrines of Salvation, 1:107-108)
The Fall

Bruce R. McConkie

We do not know how the fall was accomplished any more than we know how the Lord caused the earth to come into being and to spin through the heavens in its paradisiacal state. We have been given only enough information about the creation and the fall to enable us to understand the purposes of the Lord, to exercise faith in him, and to gain our salvation.

As to the fall, the scriptures set forth that there were in the Garden of Eden two trees. One was the tree of life, which figuratively refers to eternal life; the other was the tree of knowledge of good and evil, which figuratively refers to how and why and in what manner mortality and all that appertains to it came into being. "Of every tree of the garden thou mayest freely eat," the Lord told our first parents, "but of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die." (Moses 3:16-17.)

Eve partook without full understanding; Adam partook knowing that unless he did so he and Eve could not have children and fulfill the commandment they had received to multiply and replenish the earth. After they had thus complied with whatever the law was that brought mortality into being, the Lord said to Eve: "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." To Adam the decree came: "Cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." Thus the paradisiacal earth was cursed; thus it fell; and thus it became as it now is.

Adam was then told that he would surely die, returning through death to the dust whence his physical body had come. And then the Lord said to his Only Begotten: "Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life and eat and live forever [in his sins!], therefore I, the Lord God, will send him forth from the Garden of Eden to till the ground from whence he was taken." (Moses 4:22-29.) Such is the ancient account of the fall. (A New Witness for the Articles of Faith, 85-86)

Dallin H. Oaks

To the first man and woman on earth, the Lord said, "Be fruitful, and multiply" (Moses 2:28; Genesis 1:28; see also Abraham 4:28). This commandment was first in sequence and first in importance. It was essential that God's spirit children have mortal birth and an opportunity to progress toward eternal life. Consequently, all things related to procreation are prime targets for the adversary's efforts to thwart the plan of God.

Necessity of the Fall

When Adam and Eve received the first commandment, they were in a transitional state, no longer in the spirit world but with physical bodies not yet subject to death and not yet capable of procreation. They could not fulfill the Father's first commandment without
transgressing the barrier between the bliss of the Garden of Eden and the terrible trials and wonderful opportunities of mortal life.

For reasons that have not been revealed, this transition, or "fall," could not happen without a transgression--an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose. The Prophet Lehi explained that "if Adam had not transgressed he would not have fallen" but would have remained in the same state in which he was created (2 Nephi 2:22).

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (v. 23).

But the Fall was planned, Lehi concludes, because "all things have been done in the wisdom of him who knoweth all things" (v. 24).

**Eve's wisdom and courage**

It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. And thus Eve and "Adam fell that men might be" (v. 25).

Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve's act and honor her wisdom and courage in the great episode called the Fall (see Bruce R. McConkie, "Eve and the Fall," in Woman [Salt Lake City: Deseret Book Co., 1979], pp. 67-68). Joseph Smith taught that it was not a "sin" because God had decreed it (see The Words of Joseph Smith, ed. Andrew F. Ehat and Lyndon W. Cook [Provo: Religious Studies Center, Brigham Young University, 1980], p. 63). Brigham Young declared, "We should never blame Mother Eve, not the least" (in Journal of Discourses, 13:145). Elder Joseph Fielding Smith said: "I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. . . . This was a transgression of the law, but not a sin . . . for it was something that Adam and Eve had to do!" (Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [Salt Lake City: Bookcraft, 1954-56], 1:114-15).

**Contrast between sin and transgression**

This suggested contrast between a sin and a transgression reminds us of the careful wording in the second article of faith: "We believe that men will be punished for their own sins, and not for Adam's transgression" (italics added). It also echoes a familiar distinction in the law. Some acts, like murder, are crimes because they are inherently wrong. Other acts, like operating without a license, are crimes only because they are legally prohibited. Under these distinctions, the act that produced the Fall was not a sin--inherently wrong--but a transgression--wrong because it was formally prohibited. These words are not always used to denote something different, but this distinction seems meaningful in the circumstances of the Fall.

**First parents knew the Fall's necessity**

Modern revelation shows that our first parents understood the necessity of the Fall. Adam declared, "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" (Moses 5:10).

Note the different perspective and the special wisdom of Eve, who focused on the purpose and effect of the great plan of happiness: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient" (Moses 5:11). In his vision of the redemption of the dead, President Joseph F. Smith saw "the great and mighty ones" assembled to meet the Son of God, and among them was "our glorious Mother Eve" (D&C 138:38-39).

When we understand the plan of salvation, we also understand the purpose and effect of the commandments God has given his children. He teaches us correct principles and invites us to govern ourselves. We do this by the choices we make in mortality.

We live in a day when there are many political, legal, and social pressures for changes that confuse gender and homogenize the differences between men and women. Our eternal perspective sets us against changes that alter those separate duties and privileges of men and women that are essential to accomplish the great plan of happiness. We do not oppose all changes in the treatment of men and women, since some changes in laws or customs simply correct old wrongs that were never grounded in eternal principles.

(Conference Report, Oct. 1993, 97-99; or Ensign, Nov. 1993, 72-74)

Results of the Fall

Alma 42:3-13

Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit-

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life they should be cut off from the face of the earth--and man became lost forever, yea, they became fallen man.

And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the
Lord, it was expedient that mankind should be reclaimed from this spiritual death. Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

2 Nephi 9:6-9

For as death hath passed upon all men, to fulfil 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 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.

Mosiah 16:3-5

For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.

But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God.

Orson F. Whitney

The fall had a twofold direction—downward, yet forward. It brought man into the
world and set his feet upon progression's highway. But it also brought death, with all its sad concomitants. Not such a death as the righteous now contemplate, and such as both righteous and unrighteous must undergo, as a change preparatory to resurrection; but eternal death--death of the spirit as well as the body. There was no resurrection when Adam fell—not upon this planet. (*Saturday Night Thoughts*, p.83)

**Joseph Fielding Smith**

Adam's status after the fall was:

1. He was banished from the presence of God and partook of the spiritual death. Now that was a terrible calamity. At least, as we read in the 9th chapter of 2nd Nephi, it would have been a most terrible thing, that banishment from the presence of God, if there had been no remedy."

2. He also partook of the temporal or physical death, and that would have been also a terrible calamity if there had been no remedy for it."

3. He gained knowledge and experience--knowledge of good and evil.

4. He obtained the great gift of posterity. (*Doctrines of Salvation*, 1:111)

**Bruce R. McConkie**

The fall of Adam brought temporal and spiritual death into the world. Temporal death is the natural death; it occurs when body and spirit separate, thus leaving the body to return to the dust whence it came. Spiritual death is to be cast out of the presence of the Lord and to die as pertaining to the things of righteousness. Adam died spiritually when he was cast out of the heavenly presence found in the garden, and he remained spiritually dead until he repented and was born again through baptism and the receipt of the Holy Spirit. Having thus the companionship of the Holy Ghost, he became alive in Christ and was again guided and directed from on high. He was again in the presence of the Lord. Adam died temporally when his spirit separated from his mortal body. (*A New Witness for the Articles of Faith*, p.86-87)

**Orson Pratt**

And what was the fullest extent of the penalty of Adam's transgression? I will tell you—it was death. The death of what? The death of the immortal tabernacle--of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair, as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death--the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the
spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or, as the Book of Mormon says, "dead as to things pertaining to righteousness;" and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it. (Journal of Discourses, 1:284)

The Natural man

Moses 6:48–49
And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

Moses 6:55
And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

2 Nephi 2:27–29
Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit; And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

Mosiah 3:16,19
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. . . .
For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Alma 41:11
And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

Alma 42:7-10
And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

Ether 3:2
O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

D&C 20:17-20
By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them;

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

Spencer W. Kimball
The "natural man" is the "earthy man" who has allowed rude animal passions to
overshadow his spiritual inclinations. (Conference Report, Oct. 1974, 161; or Ensign, Nov. 1974, 112)

Neal A. Maxwell

The natural man is actually at cross purposes with God's plans. The natural man really has different ends, seeks different outcomes, marches to different drummers. (Men and Women of Christ, p. 8)

There are those who, reading certain scriptural descriptions about the nature of man (such as that man is "carnal, sensual, and devilish," Alma 42:10) brush by these scriptures hurriedly, even nervously, because they feel so uncomfortable upon reading them. Such readers may feel, wrongly, that these scriptures sound much like a Calvinistic denigration of man. Such offended readers may even say those adjectives do not sound like most of the people they know. The same brush-by occurs regarding the numerous scriptures concerning "darkness" and "light."

There is a danger, however, in ignoring these scriptures and the profound message they contain. Calvinism focused unnaturally on the natural man and lacked the lifting dimension contained in the fullness of the gospel of Jesus Christ, with its exalting perspectives and sweeping promises. Though these scriptural insights concerning the natural man may seem to put us sternly in our place, when they are combined with the fullness of the gospel, we are shown our immense possibilities and what we have the power to become. Are we not wiser to understand our fallen nature and then, with equal attention, to be taught about how we can be lifted up? Indeed, for one to ask "Where do we go from here?" he must know where "here" is! (Notwithstanding My Weakness, p. 70)

Bruce R. McConkie

The natural birth creates a natural man, and the natural man is an enemy to God. In his fallen state he is carnal, sensual, and devilish by nature. Appetites and passions govern his life and he is alive -- acutely so -- to all that is evil and wicked in the world. (A New Witness for the Articles of Faith, p. 282)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence. (Conference Report, April, 1955, p. 115)

Brigham Young

As I have told you, your spirit is continually warring with the flesh; your spirit dictates one way, your flesh suggests another, and this brings on the combat. (Journal of Discourses, 3:212)
When we receive the Gospel, a warfare commences immediately; Paul says, "for I delight in the law of God, after the inward man," but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth when crossing the plains, learn to swear instead of to pray, become high-minded and high tempered instead of learning to be patient and humble, and when they arrive in these vallies they feel so self-sufficient that they consider themselves the only ones that are really right; they are filled with darkness, the authority of the Spirit is not listened to, and the law of sin and death is the ruling power in their tabernacles. (*Journal of Discourses*, 9:287-288)

**Probationary State**

2 Nephi 2:19-21

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

Alma 12:24

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Alma 42:3-13

Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit-And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life they should be cut off from the face of the earth--and man became lost forever, yea, they became fallen man. And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that
man should be reclaimed from this temporal death, for that would destroy the great plan of happiness. Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord. And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience; Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

D&C 29:41-45

Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation--that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.