The Consequences of the Fall and the Atonement of Christ
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Though it was forbidden by God, it was necessary for Adam and Eve to eat the fruit of the tree of knowledge of good and evil. By eating the fruit, the fall was brought about. Though the fall was a necessary part of God’s plan, from a human perspective the fall brought both positive and negative results. Understanding these effects is essential, for as President Ezra Taft Benson taught: “No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effects upon all mankind.”

The Positive Consequences of the Fall
The Book of Mormon describes the positive results of eating the fruit as twofold. First, Adam and Eve could have children. As a result, God’s children could continue their progression by coming from premortality to mortality (2 Nephi 2:20-25). Second, because of the mortal experience, Adam, Eve, and their posterity could “be as God, knowing good and evil” (2 Nephi 2:18). These positive results are confirmed in the Book of Moses where Eve declared, “Were it not for our transgression we never should have had seed, and never should have known good and evil” (Moses 5:11).

Acquiring a knowledge of good and evil is vital for God’s children. Without it they could not become as he is. Elder James E. Talmage wrote: “A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by actual experience, with the contrasts of good and its opposite plainly discernible” (emphasis added). Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: “A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.” President George Q. Cannon declared: “It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil—of understanding evil and being able to overcome the evil—and by overcoming it receive the exaltation and glory that He has in store for us.” In light of this, at the beginning of World War I, the First Presidency gave the following instruction to the Church:

God, doubtless, could avert war, prevent crime, destroy poverty, chase away darkness, overcome error, and make all things bright, beautiful and joyful. But this would involve the destruction of a vital and fundamental attribute in man -- the right of agency. It is for the benefit of His sons and daughters that they become acquainted with evil as well as good, with darkness as well as light, with error as well as truth, and with the results of the infraction of eternal laws. Therefore he has permitted the evils which have been brought about by the acts of His creatures, but will control their ultimate results for His own glory and the progress and exaltation of His sons and daughters, when they have learned obedience by the things they suffer. The contrasts experienced in this world of mingled sorrow and joy are educational in their nature, and will be the means of raising humanity to a full appreciation of all that is right and true and good.

The Negative Consequences of the Fall
The negative side of all this is that the acquisition of knowledge of good and evil brings dire consequences both in mortality and in eternity. An understanding of these consequences will explain why the Savior said men love “darkness rather than light” (John 3:18-19). It will also become clear why God simply cannot dismiss sin upon repentance without an atonement made for man.

The Book of Mormon reveals that the fall of Adam brought upon Adam, Eve, and “all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord” (Alma 42:7,9; see also 2 Nephi 2:21; 9:6; Mosiah 16:3; Alma 12:22; 22:12; Helaman 14:16; Mormon 9:12). Together these two deaths comprise what the Book of Mormon calls the “first death” (2 Nephi 9:15; Alma 11:45; Helaman 14:16). Mormon also called it “the curse of Adam” (Moroni 8:8).

With the fall the physical nature of Adam and Eve changed. In the garden, Adam and Eve were in a deathless, immortal state. Because of the fall, their bodies became
mortal, subject to all of the ills and imperfections of mortality. This mortal condition continued with their children. Because of this, little children are born into a fallen condition. King Benjamin explained that although little children do not commit sin, nevertheless because of “Adam, or by nature, they fall” (Mosiah 3:16). Elder Orson Pratt explained further: “Spirits, though pure and innocent, mortal, subject to all of the ills and imperfections of little children do not commit sin, nevertheless because of children. Because of this, little children are born into a fallen condition. King Benjamin explained that although little children do not commit sin, nevertheless because of “Adam, or by nature, they fall” (Mosiah 3:16). Elder Orson Pratt explained further: “Spirits, though pure and innocent, before they entered the body, would become contaminated by entering a fallen tabernacle; not contaminated by their own sins, but by their connection with a body brought into the world by the fall, earthly, fallen, imperfect, and corrupt in its nature. A spirit, having entered such a tabernacle, though it may commit no personal sin, is unfit to return again into the presence of a holy Being...”

This teaching is not to be confused with the theory of original sin espoused by many Christian theologians wherein the total depravity of man is inborn.

In this fallen state, man transgressed the laws of God causing the natural man to “become carnal, sensual, and devilish, by nature” (Alma 42:10; see also D&C 20:20; Moses 5:13; 6:49). Associated with the natural man are appetites and desires that, if left unchecked, are “contrary to the nature of God” (Alma 41:11) for the natural man craves the lusts of the world. Knowing this, Lehi admonished his sons not to give in to “the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate” (2 Nephi 2:29). It is because of the carnality of the natural man that the Savior said men “love darkness rather than light” (John 3:19).

Abinadi explained that the condition man inherited by the fall is the very means by which he experiences the knowledge of good and evil. He taught that Satan “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” (Mosiah 16:3). Elder James E. Talmage wrote: “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.”

Because of this condition, man’s relationship with God changed. The brother of Jared described this relationship while pleading to the Lord for a blessing: “We know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures [i.e., physical bodies] are evil continually” (Ether 3:2). Further, King Benjamin stated that “the natural man is an enemy to God, and has been since the fall of Adam” (Mosiah 3:19).

Beyond the mortal consequences, the Book of Mormon teaches that the fall of Adam brought upon mankind eternal consequences. Jacob declared: “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” (2 Nephi 9:8-9). Beyond the eternal effects of the “curse of Adam,” each man’s personal transgression of the laws of God also results in eternal consequences. Alma taught his son that each law of God has “a punishment is affixed.” When a law is broken justice demands that the penalty must be paid, for “justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God” (Alma 42:22). The penalty of a broken law is as “eternal as the life of the soul should be” (Alma 42:16). Elder Dallin H. Oaks stated: “According to eternal law, the consequences that follow from the justice of God are severe and permanent. When a commandment is broken, a commensurate penalty is imposed. This happens automatically.” Therefore, Lehi taught that since all men violate the laws of God through sinful acts, “by the law no flesh is justified; or, by the law men are cut off. Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever” (2 Nephi 2:5). “And thus we see,” said Alma, “that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence” (Alma 42:14).

The Fall Created the Need for the Atonement

Because of the negative consequences of the fall mankind is in trouble. According to the plan, men have come to mortality and experienced the knowledge of good and evil for themselves. As part of that knowledge, they must suffer the effects of their fallen condition. They have become “carnal, sensual, and devilish by nature” (Alma 42:10) and unworthy before God and thus are shut out of his presence. This situation if left unchecked will bring upon mankind an unending misery, being eternally cast off from the presence of God.

The Book of Mormon teaches, “since man had fallen he could not merit anything of himself” (Alma 22:14). In essence, “man [has] fallen into a pit, and [is] unable to scale the sides thereof [to] emerge upon the plane above.” That is to say, man cannot deliver himself from his fallen condition and is in desperate need of help. That help comes through the atonement of Jesus Christ. Amulek taught, “according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish” (Alma 34:9). Again, Jacob said, “if there should be no atonement made all mankind must be lost” (Jacob 7:12). The atonement of Jesus Christ will
rectify each effect of man’s fallen condition. Therefore, Lehi exclaimed, “how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah” (2 Nephi 2:8).

Atonement for the Fall of Adam

The Book of Mormon reveals that the atonement of Christ redeems mankind from both “the curse of Adam” and from each man’s personal fall. Redemption from “the curse of Adam” required a general atonement for all mankind. As already noted, mankind suffers a physical and spiritual death as a result of the fall of Adam. This condition is the responsibility of Adam. Man is not liable. Therefore, the justice of God demands that an atonement be made for Adam’s transgression to redeem mankind from “the curse of Adam.”14 Because of the atonement for the fall of Adam, man will be freed from both the spiritual and physical deaths brought upon them because of the fall.

Men are redeemed from the curse of Adam through the resurrection of Christ. Moroni explained how:

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death. (Mormon 9:13)3

Recall that Jacob taught that if there was no resurrection from the dead men would become eternally enslaved to Satan. In this condition they would remain forever in a state of misery (2 Nephi 9:8-9). However, because of the atonement of Christ all mankind, “both old and young, both bond and free, both male and female, both the wicked and the righteous” (Alma 11:44) will be resurrected and brought back into the presence of God. Thus, they will escape the eternal misery associated with death. Further, the sicknesses, diseases, and pains that have plagued the lives of men since the fall of Adam will cease to exist. Amulek explained that because of the resurrection “the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame” (Alma 11:43). Also, the resurrection opens the way for the salvation of little children who die before the age of accountability. Mormon stated: “little children are whole for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them” (Moroni 8:8).

Moroni’s explanation also reveals that the resurrection not only redeems man from physical death but also from spiritual death, the state of being cut off from the presence of God. This is commonly not understood. Samuel, the Lamanite, taught this also:

For behold, [Christ] surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death--that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (Helaman 14:15-17)

The universal redemption of mankind from the curse of Adam is free and unconditional. This is because man is not responsible for the mortal and eternal consequences that have befallen mankind as part of the fall. Elder Orson Pratt wrote:

We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam’s transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions whatever on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam’s transgression.16

Atonement for Individual Sins

The atonement for the fall of Adam redeems man from spiritual death in that they are brought back into the presence of God where they are to be judged. Though man is not responsible for Adam’s fall, they will be accountable
for their own actions while in mortality.\textsuperscript{17} Orson Pratt taught that the “universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things.”\textsuperscript{18} Amulek declared that God’s judgment of mankind will be at a personal level (see Alma 11:44). The atonement for the fall of Adam will not save each man from his personal sins. An individual atonement is required. Thus a modern revelation states that the mission of Christ was to redeem “mankind from the fall, and from individual sins” (D&C 138:19).

Though man suffers a spiritual death as part of Adam’s fall, he also suffers a spiritual death when he experiences the knowledge of good and evil through sin. The Lord told Adam that mankind is “conceived in sin” (Moses 6:55). That is, mankind is born into a world where sin prevails.\textsuperscript{19} Additionally, the capacity to sin is passed on to their children through the natural body. Of this, Elder Bruce R. McConkie wrote: “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.”\textsuperscript{20} Consequently, when children are born and “begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good” (Moses 6:55). Men are accountable for the sin that “conceiveth in their hearts” for according to Lehi, “men are instructed sufficiently that they know good from evil” (2 Nephi 2:5). Mormon explained that it is through the “Spirit of Christ” that “is given to every man” that they can judge “good from evil” (Moroni 7:15-16). In view of this, Elder Neal A. Maxwell stated, “the Spirit of the Lord, through conscience, instructs between good and bad all those who will heed it, thereby giving us an accountability which, though we may not appreciate it, is nevertheless there.”\textsuperscript{21} Thus when a man arrives at an age when he is “accountable and capable of committing sin” (Moroni 8:10), he experiences a personal fall upon transgressing the laws of God.

The atonement for individual sins satisfies the demands of justice and establishes a “plan of mercy” that makes possible the salvation of each man from their individual fallen condition. Alma said: “And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also” (Alma 42:15).

Unlike the unconditional atonement for the fall of Adam, the redemption of man from his personal fall is conditional. The four gospels affirm the conditional aspect of the personal atonement. The Savior declared: “if ye believe not that I am he, ye shall die in your sins” (John 8:24). What is included in believing that Jesus is the Christ? Ultimately, we must believe and follow what he taught. The Savior said that unless a man believes in Christ, repents of his sins, is baptized, and endures to the end he cannot be saved in the kingdom of God (e.g., Matt. 4:17; 10:22; 24:13; 28:19; Mark 1:15; 13:13; 16:16; Luke 13:3,5; John 3:5). These same conditions are stated in the Book of Mormon as well. Jacob declared that if men “will not repent and believe in [Christ], and be baptized in his name, and endure to the end, they must be damned for the Lord God, the Holy One of Israel, has spoken it” (2 Nephi 9:24).

The Book of Mormon emphasizes the necessity of repentance to appease the demands of justice. Because Christ suffered the eternal consequences of our sins, repentance will release man from the grips of justice. Alma explained: “according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men . . . for except it were for these conditions, mercy could not take effect except it should destroy the work of justice” (Alma 42:13). “Wherefore, redemption cometh in and through the Holy Messiah,” said Lehi, “Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered” (2 Nephi 2:6-7). Because of his sacrifice, Christ stands “betwixt them and justice” having “satisfied the demands of justice” (Mosiah 15:9). Those who reject the mercy of Christ, however, will feel the full blow of justice’s sword. Amulek spoke of this in these terms:

\textbf{Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world . . . .}

\textbf{And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.}

\textbf{And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. (Alma 34:8,15-16)}

Lehi explained that as part of the plan of salvation, it became necessary that “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” (2 Nephi 2:5).
see also Alma 12:24; 42:4,10,13). This is affirmed by
the Lord himself in latter-day revelation:

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 day 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. (D&C 29:42-44)

The Second Death
Those who do not accept Christ and repent of their sins will suffer a “second death.” Since all mankind will be redeemed from the “first death” and brought back into the presence of God to be judged, those who have not accepted Christ and repented of their sins will be “hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness” (Helaman 14:18, emphasis added). Alma explained:

Wherefore, [God] gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good--

Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. (Alma 12:31-32)

An Infinite Atonement
As noted earlier, the gospels testify that God “gave his only begotten son, that . . . the world through him might be saved” (John 3:16-17). To this, the Book of Mormon adds a resounding testimony (e.g., 1 Nephi 10:4-6; 11:32-33; Mosiah 3:5-11; 13:28; 16:4; Alma 5:48; 6:8; 7:13; 21:7; 24:10,13; 33:22; 36:17; 3 Nephi 11:14; Mormon 7:5). In addition, the Book of Mormon explains why it must be the Son of God who atones for the sins of the world.

Amulek taught: “Now there is not any man that can sacrifice his own blood which will atone for the sins of another.” In other words, an imperfect, finite man cannot save another man from the infinite consequences of his fallen condition. It takes an infinite being to atone for infinite consequences. “Therefore,” Amulek declared, “it is expedient that there should be a great and last sacrifice . . . and that great and last sacrifice will be the Son of God” who is “infinite and eternal” (Alma 34:11-14). Christ’s sacrifice was not a human sacrifice but an infinite sacrifice. Jacob taught, “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” (2 Nephi 9:6-7). That is, without an infinite atonement man would have become “lost forever” (Alma 42:6) in an endless state of spiritual and physical death.

The phrase “infinite atonement” describes at least three other aspects of the infinite nature of the atonement (2 Nephi 25:16). First, the atonement covers every physical and spiritual aspect of the fall of Adam and man’s personal fall. Second, the atonement encompasses all of God’s children past, present, and future, in this world and in every world created by Jesus Christ. Finally, the power of Christ’s atonement will last forever because Christ himself is infinite, eternal, and omnipotent.

The infinite nature of the atonement required Christ to be born of both mortal and divine parentage (see Matt. 1:20; Luke 1:35; Mosiah 3:8; Alma 7:10). From his mother, Christ inherited mortality including the power to die. From the Father, he inherited the power of immortality or infiniteness including the power to live again after death. “It was because of this doctrinal reality, this intermixture of the divine and the mortal in one person, that our Lord was able to work out the infinite and eternal atonement.”22

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It seems the reason the fruit was forbidden is a matter of responsibility. If God would have commanded Adam and Eve to partake of the fruit, then God would have been responsible for their fall. The consequences of the fall must come by man’s agency rather than God imposing fallen conditions upon his children.


9. Elder Neal A. Maxwell wrote, “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 (Salt Lake City: Deseret Book, 1981), 70.


11. Elder Orson Pratt discussed why: “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.” He then explained: “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.” He then taught that without the atonement of Christ, the effect of the fall would have brought “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.” -- *Journal of Discourses*, 1:284.


14. The idea of a general atonement is confirmed in the Book of Moses: “The Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world” (Moses 6:53-54).

15. Joseph Fielding Smith taught: “No person who has lived and died on this earth will be denied the resurrection. Reason teaches this, and it is a simple matter of justice. Adam alone was responsible for death, and therefore the Lord does not lay this to the charge of any other person. Justice demands that no person who was not responsible for death shall be held responsible for it, and therefore, as Paul declared, ‘As in Adam all die, even so in Christ shall all be made alive.’” (*Doctrines of Salvation*, 2:274; see also, 2:273-274 and 2:223-224).


17. This is the meaning of the second Articles of Faith: “We believe that men will be punished for their own sins, and not for Adam’s transgression.” See Smith, *Doctrines of Salvation*, 2:49.


19. Elder George Q. Morris taught, “his being ‘conceived in sin,’ as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them ‘to taste the bitter, that they may know to prize the good.’” -- Conference Report, April 1958, p.37-40.


22. We learn this from a poem written by Joseph Smith in which the following is stated: “He’s the Saviour, and only begotten of God--By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, are sav’d by the very same Saviour of ours.” -- “The Answer. To W. W. Phelps, Esq. A Vision,” *Times and Seasons* 4 (1 Feb. 1843): 82-83.