

## ENGAGING GOSPEL DOCTRINE

### **Lesson 4: The Fall; “Because of My Transgression My Eyes Are Opened”**

**Class Member Reading:** [Moses 4](#); [5:1-15](#); [6:48-62](#); [2 Nephi 2:22–23](#); [9:6-10](#); [Genesis 3:16–23](#)

#### [Moses 4](#)

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

3 Wherefore, because that Satan rebelled against me, and sought to destroy the **agency of man**, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; [Important backstory to the account of Adam and Eve](#).

4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

5 And now the serpent was more subtle than any beast of the field which I, the Lord God, had made.

6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world. [Explicit connection of Satan and the serpent \(which is not even implicit in the Biblical narrative; the serpent is merely a clever creature\)](#)

7 And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)

8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

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

11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye

shall be as gods, knowing good and evil.

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

13 And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig leaves together and made themselves aprons. (Fun minor comment that the apron is put on based on shame, and the coats of skins are given of God)

14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: Where goest thou? (changed from "Where are you" which calls into question the knowledge of God)

16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

The differences between the Genesis and Moses accounts prove significant here:

Genesis 2:16-17

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Moses 3:16-17

16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

17 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.

The added words emphasize both Adam and Eve's ability to \*make their own choice\* and sound like God laying out a natural consequence, describing two paths, rather than simply forbidding an action. It as if God is saying "I have to forbid this path, because it will lead to death and

difficulty. But it is up to you to choose, and this is a step forward that can only be accomplished of your own free will and choice.”

18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat. This sounds like Adam is passing the blame and in part is, but I also like the emphasis on the fact they need to remain together. In other words Adam is saying “I ate of the fruit to follow the commandment to remain with my wife”. The temple emphasizes this aspect even more.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I did eat. *Beguile is a rich word.*

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

21 And I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel. *On one hand this describes the relationship between humans and snakes, but also evokes Savior imagery.*

22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. *Notice there is no explicit cursing language, and it sounds more like setting forth consequences. God taking responsibility for increasing the suffering of childbirth (the Hebrew is better translated labor or toil), and I think we need to push back against that part. Translation matters very much here. It is important to note that the same Hebrew word is used for the toil of the man and woman, highlighting the similarity of their struggles in this imperfect world. Rule is straightforward and we need to push back against that as well; modern prophets have emphasized that husband and wife are to preside over the home together and counsel with each other.*

23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, **cursed shall be the ground for thy sake; in sorrow** (same word as is used for the woman’s birth pangs) shalt thou eat of it all the days of thy life. *This is a very good translation of the Hebrew, “for thy sake”, which points toward the profound fact that we grow and mature through struggle and work, even toil.*

24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return. *This passage is poignant, vivid, and also emphasizes our connection to the earth by which we live and to which we will return when we die. I find it beautiful.*

26 And Adam called his wife’s name Eve, because she was the mother of all living; for thus

have I, the Lord God, called the first of all women, which are many. This “which are many” illuminates Moses 1:34 where he says “the first of all men have I called Adam, which is many”

27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them. The Greek verb enduo, from which we get “endow” means to clothe. Note that Adam and Eve put on their own fig leaves, but God clothes them with the skins. It is touching that God cares for the couple even after they are banished.

28 And I, the Lord God, said unto mine 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, Note the theological point here that a key aspect of Godhood is moral agency, understanding good and evil.

29 Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.

31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life. “Cherubim” (-im is the plural form) are angelic guardians, which is why they appear on the top of the ark of the covenant in the Bible. The flaming sword imagery has parallels in Mesopotamian myths.

32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)

## 5:1-15

1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. **And Eve, also, his wife, did labor with him.** I really love these verses. Man and woman each have their own trials in life, but they face them together. Eve labors with Adam, and Adam parents with Eve.

2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

3 And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters. (I guess

incest is inevitable with this interpretation right?)

4 And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

5 And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. Many days indeed; verse 3 implies Adam was already a grandfather! I like the principle that explanation follows obedience.

7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. In an important way at this point Adam was redeemed from the Fall, because he has the companionship of the Holy Ghost. Interesting wording... it seems the Holy Ghost is transmitting the words of the Son to Adam (though close reading of Moses reveals many verses where it is difficult to separate out the roles of the Father and Son and Holy Ghost)

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. Redemption even in this life.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. This is an absolutely essential verse. Eve was \*glad\* looking back at her decision to grow up and enter this difficult but rewarding life. The Adam and Eve narrative is about entering adulthood and making difficult choices, and Eve is demonstrating insight and wisdom here. Worth discussion.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

13 And Satan came among them, saying: I am also a son of God; and he commanded them,

saying: Believe it not; and they believed it not, and they loved Satan more than God. And men **began from that time forth** to be carnal, sensual, and devilish. [We can draw doctrinal insight here... it isn't the transgression of Adam and Eve that makes us fallen, but rather our decision to love sin more than God.](#)

14 And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

15 And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

[6:48-62](#)

48 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.

49 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.

50 But God hath made known unto our fathers that all men must repent.

51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. [A gospel summary verse.](#)

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

54 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. [Important doctrinal point. Seems to imply that were Adam not forgiven the sin would remain even on children?](#)

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. [\(Conceived among sin, right?\) "taste the bitter to prize the good",](#)

such an important theme.

56 And it is given unto them to know good from evil; wherefore they are **agents unto themselves**, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified; [I really love these verses, and the parallels they draw between entering this world \(second estate\) and entering spiritual life \(third estate\)](#)

61 Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the **plan of salvation** unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

## [2 Nephi 2:22–23](#)

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

23 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. [These verses answer some key questions about what life would have looked like in the Garden of Eden without Adam and Eve's choice.](#)

## 9:6-10

6 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.

7 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.

8 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.

9 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.

10 O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

## Genesis 3:16–23

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living. This is a Hebrew play on words; Eve's name is "Chawa" which comes from the same root as "life", or "Chai" (pronounced like the end of loch)

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

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

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

**Additional Teacher Reading:** [1 Corinthians 15:20–22](#); [2 Nephi 2:5–30](#); [Helaman 14:15–18](#); [D&C 19:15–19](#); [29:34–44](#); [Articles of Faith 1:2](#); “[Fall of Adam](#),” [Bible Dictionary](#)

[1 Corinthians 15:20–22](#)

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive. [Multiple places in the New Testament draw connections between Adam and Christ.](#)

[2 Nephi 2:5–30](#)

5 And men are **instructed sufficiently** that they know good from evil. And the law is given unto men. And 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.

6 Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

7 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.

8 Wherefore, 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, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved. “[First fruits](#)” refers to the first fruits sacrifice, where farmers would sacrifice the very first yield of the harvest as a sign of gratitude

and a ritual act of trust in God and hope for continued successful harvests. Jesus is the “first fruit” in that he was resurrected the way the rest of us will be.

10 And because of the intercession for all, all men come unto God; wherefore, they stand in the presence of him, to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement— [I find the technical language here rich and illuminating.](#)

11 For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

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

13 And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away. [One of the insights of Mormon doctrine is that God is not the end all be all, or on the other hand the very beginning, but rather that God became God by following the principles of righteousness and godhood.](#)

14 And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

15 And to **bring about his eternal purposes** in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in **opposition** to the tree of life; the one being sweet and the other bitter.

16 Wherefore, the Lord God gave unto man that he should **act for himself**. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. [Important emphasis and explanation of the role of agency, also worth discussing.](#)

17 And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil,

having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

19 And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

20 And they have brought forth children; yea, even the family of all the earth.

21 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. [How do we align this with the AoF 2 and other verses? Probably that we are in a mortal state requiring redemption because of Adam and Eve's transgression.](#)

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

23 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.

24 But behold, all things have been done in the wisdom of him who knoweth all things.

25 Adam fell that men might be; and men are, that they might have joy. [Powerful verses deserving of the familiarity they have.](#)

26 And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to **act for themselves and not to be acted upon**, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. [This phrase... to “act for themselves and not be acted upon” is also worth discussing. This is the core of the Plan of Salvation—to increase our agency, to allow us to act for ourselves in our best interests rather than being acted upon by all the influences that push us to follow baser inclinations. It is worth asking: How free are we? What are the factors that increase or decrease our agency?](#)

27 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.

28 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;

29 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.

30 I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting welfare of your souls. Amen.

#### Helaman 14:15–18

15 For behold, he 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.

16 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.

17 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is 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.

#### D&C 19:15–19

15 Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite

you know not, yea, how hard to bear you know not.

16 For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

17 But if they would not repent they must suffer even as I;

18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

19 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

[29:34–44](#)

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

35 Behold, I gave unto him that **he should be an agent unto himself**; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

36 And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

37 And they were thrust down, and thus came the devil and his angels;

38 And, behold, there is a place prepared for them from the beginning, which place is hell.

39 And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

41 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.

42 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.

43 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;

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

### [Articles of Faith 1:2](#)

2 We believe that men will be punished for their own sins, and not for Adam's transgression.

### ["Fall of Adam," Bible Dictionary](#)

## **Fall of Adam and Eve**

The process by which mankind became mortal on this earth. The event is recorded in [Gen. 2–4](#) and [Moses 3–4](#). The Fall of Adam and Eve is one of the most important occurrences in the history of man. Before the Fall, there were no sin, no death, and no children. With the eating of the “forbidden fruit,” Adam and Eve became mortal, sin entered, and death became a part of life. Adam became the “first flesh” upon the earth ([Moses 3:7](#)), meaning that he and Eve were the first to become mortal. After Adam fell, the whole creation fell and became mortal. Adam's Fall brought both physical and spiritual death into the world upon all mankind ([Hel. 14:16–17](#)). The Fall was no surprise to the Lord. It was a necessary step in the progress of man, and provisions for a Savior had been made even before the Fall had occurred. Jesus Christ came to atone for the Fall of Adam and also for man's individual sins.

Latter-day revelation supports the biblical account of the Fall, showing that it was a historical event that literally occurred in the history of man. Many points in latter-day revelation are also clarified that are not discernible from the Bible. Among other things it makes clear that the Fall is a blessing and that Adam and Eve should be honored in their station as the first parents of the earth. Significant references are [2 Ne. 2:15–26](#); [9:6–21](#); [Mosiah 3:11–16](#); [Alma 22:12–14](#); [42:2–15](#); [D&C 29:34–44](#); [Moses 5:9–13](#). See also *Flesh*.

[These are very strong statements that paint readers into a theological corner...](#)