



WIN Program: Witnessing in Neighborhoods

Advanced Class on Mormonism

Week Four: Supplement: Fallen of Adam

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Fall of Adam

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

Latter-day Saints recognize the Fall of Adam and Eve as an actual event that occurred in the Garden of Eden and has affected the entire earth and everyone in the human family. The Fall was a necessary step in the eternal progress of mankind and introduced the conditions that made the mission of Jesus Christ absolutely necessary for salvation. The four standard works and the teachings of many prominent leaders of the Church are the sources for the LDS doctrine of the Fall. These sources dwell at length on the beneficial effects of the Fall as part of God's "great plan of happiness" (Alma 42:8) for his children and testify that Adam and Eve are to be honored for their actions (see Plan of Salvation; Purpose of Earth Life).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The creation of the earth was a multistep process in which the Fall of Adam and Eve and their expulsion from the Garden of Eden were the final necessary steps in bringing about the mortal condition. Without the Fall, Adam and Eve would have had no children (2 Ne. 2:23); hence, the human family would not have come into existence upon this earth under the conditions and circumstances in the garden. The prophet Lehi explained, "Adam fell that men might be" (2 Ne. 2:25), and Enoch declared, "Because that Adam fell, we are" (Moses 6:48).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

After the Fall, Adam and Eve were taught the gospel of Jesus Christ and rejoiced in their situation. Adam blessed God, saying, "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). And Eve 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" (Moses 5:11).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Fall was not an accident, not an obstruction to God's plan, and not a wrong turn in the course of humanity. "The Lord...created the earth that it should be inhabited" by his children (1 Ne. 17:36), and since Adam and Eve would have had no children in their Edenic condition, the Fall was a benefit to mankind. It was part of the Father's plan, being both foreknown to him and essential to the human family. All these things were "done in the wisdom of him who knoweth all things" (2 Ne. 2:24).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Fall brought two kinds of death upon Adam, Eve, and their posterity: the separation of the spirit and the physical body, which the scriptures call the "temporal death" (Alma 11:42-43); and being shut out of God's presence, which is called spiritual death (2 Ne. 9:6; D&C 29:41). Jesus Christ redeems all mankind unconditionally from the two deaths brought by the Fall of Adam (see Original Sin), raises all mankind from the grave, and restores them to God's presence for a judgment (Hel. 14:16-17). The Atonement also redeems individuals from the consequences of their own sins on conditions of repentance.

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Book of Mormon explains, "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" (Mosiah 3:19; cf. Alma 22:14; 42:9-15). God "created Adam, and 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" (Morm. 9:12; cf. 2 Ne. 9:6).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Doctrine and Covenants states that the Fall occurred as a result of transgression: "The devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment.... 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" (D&C 29:40-41). Thereafter, God sent angels to teach Adam and his seed "repentance and redemption, through faith on the name of mine Only Begotten Son" (D&C 29:42; cf. Moses 5:6-8).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Fall was not a sin against chastity. Adam and Eve were "man and wife" and were commanded by God to multiply (Gen. 1:27-28; Moses 3:21-25; Abr. 5:14-19). Joseph Fielding Smith, an apostle explained, "The transgression of Adam did not involve sex sin as some falsely believe and teach. Adam and Eve were married by the Lord while they were yet immortal beings in the Garden of Eden and before death entered the world" (DS 1:114-15; cf. JC, pp. 29-31).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

An inseparable relationship between the Fall of Adam and the Atonement of Jesus Christ is established in ancient and modern scripture. Paul's summation is, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Latter-day revelation further emphasizes that Christ will redeem all things from death and the effects of the Fall.

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

The Prophet Joseph Smith taught that Adam's role was "to open the way of the world" (TPJS, p. 12); thus, he was the first man to enter mortality, and the Fall of Adam has a mortal effect upon the entire earth. The earth shall die (D&C 88:25-26), but through the atoning power of Jesus Christ "the earth will be renewed and receive its paradisiacal glory" (A of F 10). "All things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand" (D&C 29:24-25; cf. 101:24-26; Isa. 51:6).

Encyclopedia of Mormonism, Vol.2, FALL OF ADAM

As Lehi declared, "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" (2 Ne. 2:22; cf. Moses 3:9). Various interpretations have been suggested concerning the nature of life on the earth before the Fall and how the Fall physically affected the world, but these go beyond the clearly stated doctrine of the Church. The Church and the scriptures are emphatic, however, that the Fall brought the two kinds of death to Adam and his posterity.

Bibliography

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Fall of Adam

Bruce R. McConkie, *Mormon Doctrine*, p.268 **FALL OF ADAM**

See ADAM, ATONEMENT OF CHRIST, CORRUPTION, DEATH, FALLEN MAN, MORTALITY, SPIRITUAL DEATH. Adam, our first parent (1 Ne. 5:11), a "son of God" (Moses 6:22), was first placed on earth as an immortal being. His coming was the crowning event of the creation; and as with him, so with every department of creation -- immortality reigned supreme. (2 Ne. 2:22.) There was no death, no mortality, no corruption, no procreation. Blood did not flow in Adam's veins, for he was not yet mortal, and blood is an element that pertains exclusively to mortality. (Gen. 9:2-6; Lev. 17:10-15; Man: His Origin and Destiny, pp. 362-364; Joseph Fielding Smith, *Church History and Modern Revelation*, vol. 1, p. 231.) Radical changes were in the offing for man, the earth, and all forms of life when the fall came.

Bruce R. McConkie, Mormon Doctrine, p.268 FALL OF ADAM

In that first edenic day, Adam was still in the presence of God, with whom he walked and talked and from whom he received counsel and commandments (Moses 3; 4.) He had temporal life because his spirit was housed in a temporal body, one made from the dust of the earth. (Abra. 5:7.) He had spiritual life because he was in the presence of God and was alive to the things of righteousness or of the Spirit. He had not yet come to that state of mortal probation in which are found the testings and trials requisite to a possible inheritance of eternal life. As yet the full knowledge of good and evil had not been placed before him; and, what was tremendously important in the eternal scheme of things, he could have no children.

Bruce R. McConkie, Mormon Doctrine, p.268 FALL OF ADAM

But all these conditions, in the providences of the Almighty, were soon to change. According to the foreordained plan, Adam was to fall; that is, "in the wisdom of him who knoweth all things" (2 Ne. 2: 24), Adam was to introduce mortality and all that attends it, so that the opportunity for eternal progression and perfection might be offered to all the spirit children of the Father.

Bruce R. McConkie, Mormon Doctrine, p.268 FALL OF ADAM

In conformity with the will of the Lord, Adam fell both spiritually and temporally. Spiritual death entered the world, meaning that man was cast out of the presence of the Lord and died as pertaining to the things of the Spirit which are the things of righteousness. Temporal death also entered the world, meaning that man and all created things became mortal, and blood became the life preserving element in the natural body. In this mortal condition it became possible for the body and the spirit to separate a separation which by definition is the natural or temporal death. (Alma 42:6-12; D. & C. 29:40-42.)

Bruce R. McConkie, Mormon Doctrine, p.269 FALL OF ADAM

In this state of mortality, subject to both spiritual and temporal death, man thus was in a position to be examined relative to his worthiness to inherit eternal life. He became subject to corruption, disease, and all the ills of the flesh. Spiritually he was required to walk by faith rather than by sight; a knowledge of good and evil could now come to him by actual experience; and being mortal he could now have children, thus providing bodies for the pre-existent hosts. "Adam fell that men might be." (2 Ne. 2:19-25; Moses 5:11; 6:45-48; *Doctrines of Salvation*, vol. 1, pp. 107-120.)