

Scriptural References to The Fall

References to The Fall of Adam + Eve	Old Testament	New Testament	Book of Mormon	Doctrine & Covenants	Pearl of Great Price
“The Fall”	0	1? (Lk 2:34)	23	2	1
Fell / Fallen	1? (Is 14:12)	2	8	1 (D&C 20:20)	3
Adam / Eve	22 (Gen 3:8-24)	9 (1 Tm 2:13-15)	27	30	67
Forbidden Fruit	0	0	7	1 (D&C 29:40)	4
Eat[en] Tree	2				4
Eden	14	0	6	3	10

Jewish Views

(Cited from: Jewish Encyclopedia 1906—<http://jewishencyclopedia.com/articles/5999-fall-of-man>)

- The fall of man, as a theological concept, begins to appear only in the late Apocrypha and pseudepigrapha,
- Adam is blamed for the shortening of the years of his progeny.
- The consequence of the Fall came to an end with the Flood, when a generation of pious men sprang from Noah.
- The fall of man is without dogmatic importance.

Views During Inter-Testamental Period (~ Century Before the New Testament Record): Philo's Allegorical Interpretation:

- Adam typifies the rational,
- Eve the sensuous element of human nature;
- The serpent is the symbol of carnal lust and pleasure.
- The fall of man as a typical exposition of the psychological processes which precede sin (temptation) and gradually (through self-deception) culminate in actual sin

Views of the Rabbis (~AD 1 to 600—Late Second Temple, it’s Destruction and After—Overlapping NT & Early Christianity)

- The sin of Adam had certain grievous results for him and for the earth.
- The Shekinah [*God’s light*] left earth after his fall. Adam lost his personal splendor, deathlessness, and gigantic stature
- All men were doomed thenceforth to die . . . Adam wished to refrain from procreating; but, learning that the Torah would be given to Israel, was induced to change his mind.
- Through the illicit intercourse of Eve with the serpent . . . her descendants w[ere] corrupted, Israel alone overcoming this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations.
- If Israel had not made the golden calf, death would have been removed from the midst of Israel
- Pious men and women overcame, the consequences of Adam’s fall. Abraham, Isaac, Jacob, Moses, Aaron, and Miriam did not suffer death at the hand of the angel of death; they died through God’s kiss, and even their bodies were not consumed by worms
- [Some contend that] every death is caused by an actual sin . . . [others] contends that death is the result of the Fall.

The Fall According to Catholic Creed

(Cited from 2nd Council of Orange, A.D. 529)

Original sin is the privation of [sanctifying grace](#) in consequence of the [sin](#) of [Adam](#): [one man](#) has transmitted to the whole [human race](#) not only the death of the body, which is the punishment of [sin](#), but even [sin](#) itself, *which is the death of the [soul](#)*. As death is the privation of the principle of [life](#), the death of the [soul](#) is the privation of [sanctifying grace](#) which according to all [theologians](#) is the principle of [supernatural life](#). Therefore, if original sin is "the death of the [soul](#)", it is the privation of [sanctifying grace](#).

According to Protestant Origins

(Westminster Confession, Chp. 5)

- Section I.—Our first parents, being seduced by the subtilty and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.
- Section II.—By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. [*Depravity of Man*]
- Section III.—They being the root of mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.
- Section IV.—From this original corruption [2 *Peter* 2:19], whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.
- Section V.—This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.
- Section VI - Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

Comparing Examples From Scripture:

2 Nephi 2:4, 18-27

4. . . . the way is prepared from **the fall** of man, and salvation is free. . . . 18. . . . 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. 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. 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.

Romans 5:12-19

As by one man **sin** entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**13**(For until the law sin was in the world: but sin is not imputed when there is no law. **14**Nevertheless death reigned from **Adam** to Moses, even over them that had not sinned after the similitude of **Adam's transgression**, who is the figure of him that was to come. . . . **16**And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. **17**For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) . . . **19**For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. **2 Peter 2:19**

...themselves are the servants of corruption /depravity (NIV)

Job 31:33

(KJV) If I covered my **transgressions as Adam**, by hiding mine iniquity in my bosom
(NIV) If I have concealed my sin as people do, by hiding my guilt in my heart

1 Corinthians 15:22

For as in Adam all die, even so in Christ shall all be made alive.

2 Nephi 9:6

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. Wherefore, it must needs be an infinite atonement . . .

1 Corinthians 15:45-47

So it is written: "The first man **Adam** became a living being"; the last **Adam**, a life-giving spirit. 46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

Alma 12:21-26

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of **Eden**, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. 22 . . . Now we see that **Adam did fall** by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his **fall**, all mankind became a lost and **fallen** people. 23 And now behold, I say unto you that if it had been possible for **Adam** to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely **die**. 24 And we see that **death** comes upon mankind, . . . 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. 25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken. 26 And now behold, if it were possible that our **first parents** could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated

More Scripture Unique to the Restoration for Further Study:

Ether 3:13

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are **redeemed from the fall**; therefore ye are brought back into my presence; therefore I show myself unto you.

Moses 6:53, 59-61

53 Behold I have **forgiven** thee thy **transgression** in the **Garden of Eden**. . . .

59 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;

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

D&C 29:36-47

36 And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency;

37 And they were thrust down, and thus came the ^adevil and his ^bangels;

38 And, behold, there is a place ^aprepared for them from the beginning, which place is ^bhell.

39 And it must needs be that the ^adevil should ^btempt the children of men, or they could not be ^cagents unto themselves; for if they never should have ^dbitter they could not know the sweet—

40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden ^afruit and ^btransgressed the commandment, wherein he became ^csubject to the will of the devil, because he yielded unto temptation.

41 Wherefore, I, the Lord God, caused that he should be ^acast out from the Garden of ^bEden, from my presence, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye ^fcurse.

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son.

43 And thus did I, the Lord God, appoint unto man the days of his ^aprobation—that by his ^bnatural death he might be ^craised in ^dimmortality unto eternal life, even as many as would believe;

44 And they that believe not unto eternal ^adamnation; for they cannot be redeemed from their spiritual ^bfall, because they repent not;

45 For they love darkness rather than light, and their ^adeeds are evil, and they receive their ^bwages of ^cwhom they list to obey.

46 But behold, I say unto you, that little ^achildren are ^bredeemed from the foundation of the world through mine Only Begotten;

47 Wherefore, they cannot ^asin, for power is not given unto Satan to ^btempt little children, until they ^cbegin to become ^daccountable before me;

D&C 93:38

Every spirit of man was innocent in the beginning; and God having redeemed man from **the fall**, men became again, in their infant state, innocent before God.

D&C 138:10, 18-19

“For for this cause was the gospel preached also to them that are dead”

18 While this vast multitude waited and conversed, rejoicing in the hour of their ^adeliverance from the chains of death, the Son of God appeared, declaring ^bliberty to the ^ccaptives who had been faithful;

19 And there he ^apreached to them the everlasting ^bgospel, the doctrine of the ^cresurrection and the redemption of mankind from the ^dfall, and from individual sins on conditions of ^erepentance.

Also see missionary work by Alma Jr., Ammon and Aaron, for several more references.