



Religious Educator: Perspectives on the Restored Gospel

Volume 5 | Number 1

Article 6

4-1-2004

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Ladle, Douglas C. "Teaching the Fall of Adam and Eve." *Religious Educator: Perspectives on the Restored Gospel* 5, no. 1 (2004). <https://scholarsarchive.byu.edu/re/vol5/iss1/6>

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Teaching the Fall of Adam and Eve

Douglas S. Ladle

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Teachers should eagerly anticipate the lesson when their students will learn about the Fall of Adam and Eve. This doctrine is one of three great doctrinal topics that all Latter-day Saints should understand. According to Elder Bruce R. McConkie, “These three are the very pillars of eternity itself. They are the most important events that ever have or will occur in all eternity. They are the Creation, the Fall, and the Atonement.”¹

Many successful approaches to teaching the doctrine of the Fall have been presented in the manuals of The Church of Jesus Christ of Latter-day Saints. This article focuses on the concepts of moral agency and accountability, the commandments given to Adam and Eve in the Garden of Eden, and the roles of the participants in the Fall: God the Father, Satan, Eve, and Adam. No matter which teaching approach is used, a good review of the principles will help teachers and students enjoy learning how the Fall occurred and how it was a necessary part of God’s plan.

I use a classroom discussion as the setting for this article. In this context, I suggest a series of questions and student answers that explore the scriptures and the teachings of modern-day prophets. I also provide a chalkboard summary of the main ideas of the lesson. Although this teaching approach is not for all teaching situations, the concepts presented here may be valuable for a personal study of the Fall or for use in other teaching settings. Student interest, maturity, and the

ability to discuss doctrinal concepts make this approach possible in an upper-level university course.

Foundational Concepts

Several key concepts provide an essential foundation for a discussion about the Fall.

More truth will be given. For various reasons, God has not revealed a fulness of gospel truths. Consequently, some truths about the Creation, the Fall, and the Atonement are unavailable. We will receive more truth later, either as we progress in our own spiritual development (when a person is endowed) or as the Lord sees fit according to His timetable. With the Second Coming, many things will be revealed. “Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof” (D&C 101:32–33). Waiting in faith for future revelation and believing that God “will yet reveal many great and important things pertaining to the Kingdom of God” (Articles of Faith 1:9) are important concepts to understand in a discussion about the Fall.

A good foundation should be laid. When teaching about the Godhead, the Prophet Joseph Smith said, “If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it [will] be a hard matter to get right.”² The same guideline is important when we teach about the Fall. For this reason, it is always good to begin a discussion about the Fall with a review of the doctrines as taught in the scriptures and in the Church curriculum.³ Students could be encouraged to begin their study of this doctrine by reading and studying such a doctrinal source in their preparation before the lesson. A short true-false quiz might be helpful in determining if the students are starting right in their understanding of the Fall.

For example, the following statements could be used for the quiz:

True or False: Regarding conditions in the Garden of Eden before the Fall, Adam and Eve were in a spiritual state, meaning they existed as spirits in spirit bodies like the ones they had in the premortal life.

False. They both had physical bodies of flesh and bones, but we can say that they were spiritual since their bodies were quickened by spirit and not by blood.⁴

True or False: Adam and Eve would have had no children if they had remained in the garden.

True. As stated in 2 Nephi 2:23, “And they would have had no children.”

True or False: Because of their limited experiences in the Garden of Eden, Adam and Eve knew no opposites like good and evil, joy or sorrow, and pleasure or pain because they had not been exposed to them.

True. See 2 Nephi 2:23 and Moses 5:11.

True or False: The Fall was brought to pass by sexual sin.

False. President Joseph Fielding Smith taught, “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.”⁵

True or False: In regard to the consequences of the Fall, Adam, his family, and all other living things on earth became subject to physical death.

True. See Moses 6:48, Alma 12:22–24, and 1 Corinthians 15:21–22.

True or False: Because of the Fall, all of Adam’s future posterity would be born with his sin on their heads and would therefore need to be baptized to be free from this original sin.

False. This is an apostate teaching of a modern church. The second article of faith states that “men will be punished for their own sins and not for Adam’s transgression” (Articles of Faith 1:2).

True or False: If Adam and Eve had not transgressed and brought about the Fall, they would have lived forever in a state of innocence, without children, and the plan of God would have been hindered.

True. See 2 Nephi 2:22–23 and Moses 5:10–11.

True or False: Even though the Fall brought death, decay, and opposition into the world, it was a necessary part of the plan.

True. See 2 Nephi 9:6 and Alma 42:6–8.

True or False: An understanding of the Fall is necessary to more fully understand the plan of salvation.

True. “If we correctly understand the role of Adam and Eve, we will realize that those who have long labeled them sinners responsible for the universal depravity of the human family are completely misguided.

The truth is that Adam and Eve opened the door for us to come into mortality, a step essential to our eternal progress.”⁶

When a good doctrinal foundation about the Fall has been established, the class can discuss additional insights that are available in the scriptures and the sermons of the latter-day prophets. To help the students discover these insights, you can use the following topics as the basis for the class discussion.

Commandments were given. In most classes, students will already know what two of these commandments were and can readily find them in the scriptures. The two commandments and scriptural references are, first, “Be fruitful, and multiply, and replenish the earth” (Moses 2:28) and, second, “Of the tree of the knowledge of good and evil, thou shalt not eat of it” (Moses 3:17).

What were some other commandments given to Adam and Eve in the garden? To prompt the class, teachers can have the students first read Moses 4:18: “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.” The commandment was to be together as husband and wife.

Why were Adam and Eve commanded to stay together? To put this commandment into perspective, the students should read the last phrase in the chapter heading in Genesis 2, “Adam and Eve are married by the Lord.” Adam and Eve were commanded to stay together because they were husband and wife.

To help the students identify another commandment, you can direct them to read Doctrine and Covenants 20:18–19: “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.” The commandment could be expressed this way: “Hearken only to God.” These commandments could be summarized on the chalkboard.

Commandments Given:

1. Multiply and replenish
2. Do not partake of the tree
3. Be together as husband and wife
4. Hearken only to God

Agency and accountability were critical. This discussion begins an introduction to the concept of moral agency and accountability. It causes the students to think of their own experiences with justice—situations where they were either fairly or unfairly punished for their actions. In the scriptures, we read that God carefully established conditions in the Garden of Eden so that Adam and Eve would have complete moral agency and be accountable for their actions in terms of one of the commandments: not to partake of the fruit of the tree. These conditions were set in place so that the consequences and punishments involved in the Fall would be just and fair.⁷

To help the students discover these conditions, read Moses 3:9 with the students: “And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.” The condition necessary for complete moral agency and accountability was the opportunity of choice.



Leaving the Garden of Eden, by Joseph Brickey
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Now read Moses 3:16–17, looking for a second condition that God established in the garden so that Adam and Eve would have complete moral agency and accountability: “And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest

freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it.” The condition of opposites is given to govern a choice. To reinforce this insight, remind the students that God does not hold individuals or nations accountable for their decisions until they have been given the law. “Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation” (2 Nephi 9:25). Jacob does not mean that people will not receive the natural consequences of their decisions just because they are ignorant of God’s law. Smoking causes health problems regardless of whether a person has been taught the Word of Wisdom. Rather, Jacob means that God will not condemn a person or nation of people with spiritual consequences until they have first received His laws and have had the chance to obey or disobey them.

Next, continue reading verse 17 in Moses 3: “Nevertheless, thou mayest choose for thyself, for it is given unto thee.” The third condition is freedom of choice. This concept is confirmed in 2 Nephi 2:27: “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.”

The fourth condition necessary for complete moral agency and accountability is at the end of verse 17: “But, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.” This fourth condition is knowledge of the true consequences of the choice. The chalkboard summary should look like this:

Agency and Accountability:

1. Opportunity for choice
2. Opposition in the choice
3. Freedom of choice
4. Knowledge of the true consequences of the choice

A valuable discussion could be held at this point to ask the students for examples of how Satan still attempts to destroy agency by jeopardizing any of these conditions. The students might share answers similar to these:

- He takes away the opportunity of choice by raising up tyrants in nations to establish dictatorial governments where the people have no access to God’s truths.
- He keeps people ignorant of God’s laws by hindering the development of culture and technology in nations so they are held back from receiving the gospel.
- He causes individuals to lose the freedom of choice by drawing them into physical addiction with alcohol, tobacco, and other substances.
- He distorts the true consequences of sinful choices through media advertising and twisted story plots.

Adam and Eve had full moral agency and accountability in regard to the commandment not to partake of the fruit of the tree of knowledge of good and evil (see Moses 3:16–17). However, in regard to the commandment to multiply and replenish the earth, Adam and Eve were not yet in a mortal state where they could keep this commandment. Therefore, the opportunity to act upon this commandment was not available. For Adam and Eve and the rest of the living creatures, multiplying and replenishing the earth was a commandment “they could not then keep, but they soon would be able to do so [after the Fall].”⁸

The Participants in the Events of the Fall

For this part of the discussion, write on the chalkboard the names of the participants in the events associated with the Fall:

Participants:

1. God the Father
2. Satan
3. Eve
4. Adam

The role of God. Ask the students to consider the following questions:

Q: From what we understand, did God want the Fall of Adam and Eve to occur?

A: Yes, it was necessary for the plan.

Q: Could God have caused Adam and Eve to fall?

A: Yes, He could have, but He would not do it because it would

have robbed them of their agency—that is, it would have removed the freedom of choice condition of moral agency and accountability.

Q: What insight does the following quote by Robert J. Matthews teach about God’s role in the Fall? “If God had created man mortal, then death, sin, and all the circumstances of mortality would be God’s doing and would be eternal and permanent in their nature; whereas if man brings the Fall upon himself, he is the responsible moral agent, and God is able to rescue and redeem him from his fallen state. . . . Adam and Eve had the privilege of getting things under way by their own actions. This is far better than their being created mortal and sinful.””

A: The Fall and the introduction of mankind into mortality had to come by the choices of Adam and Eve so the consequences could be overcome by God.

Q: What conditions did God establish so that Adam and Eve could make a choice with full moral agency and accountability?

A: He placed the tree of the knowledge of good and evil in the midst of the Garden of Eden, gave them the commandment not to partake of its fruit, gave them their freedom of choice, and taught them about the true consequences if they did partake.

The role of Satan. When discussing Satan’s role in the Fall, ask the students to listen to the following scriptural passage about his background and nature. Have a student read Moses 4:1–4. Invite them to identify, in their opinion, some of the major truths about Satan.

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.

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.

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;

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. (Moses 4:1–4)

We know that Satan (1) attempts to destroy agency, (2) is the father of all lies and deceives mankind, and (3) leads those who hearken to his voice into captivity.

The students should then read about Satan's role in the events of the Fall. "And Satan . . . sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world" (Moses 4:6–7). To discuss Satan's role, consider the following questions:

Q: What was he trying to do in the garden?

A: Get Adam and Eve to disobey God and hearken unto Satan instead of God.

Q: What do we know about Satan's understanding of the plan?

A: The scripture says he "knew not the mind of God." But according to Moses 4:1–2, Satan apparently knew about the plan of salvation from his participation in the premortal Council in Heaven. Satan did not have a veil of forgetfulness drawn across his mind like the other spirit sons and daughters of Heavenly Father who had kept their first estate. What could it mean that he "knew not the mind of God"? One possibility is that Satan did not have the same goals or motives as God because he wanted to "destroy the world" and "lead captive at his will" rather than bring about "the immortality and eternal life of man" (see Moses 1:39).

Q: As Lehi taught Jacob, why did God allow Satan into the Garden of Eden? Read 2 Nephi 2:15–18:

And to bring about his eternal purposes in the end of man, after he had created our first parents . . . 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.

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.

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.

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.

A: God allowed Satan into the garden to provide opposition to Adam and Eve and to entice them to partake of the forbidden fruit.

Q: What was Satan’s method of enticement?

A: Since he is the father of lies, he tried to deceive or beguile through false teachings and half-truths.

To help the students understand Satan’s manner of enticement in the garden, have them read Moses 4:10–11: “And the serpent said unto the woman: Ye shall not surely die; 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” (see also 2 Nephi 2:18). Ask the students:

Q: What part of Satan’s proposition was false and what part was truthful?

A: Satan falsely said that they would not die; but, to entice them to partake, he added the truth that they would have their eyes opened and gain knowledge to eventually become as God.

The role of Eve. The discussion about Eve’s role in the Fall is one of the most important parts of the lesson. We read of her actions in Moses 4:7–12:

And he [Satan] 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.)

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

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.

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

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.

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.

Q: Why did Eve yield to Satan’s deceptive proposition?

A: The most obvious answer to this question comes from the scriptures, which state that Eve was beguiled or deceived by Satan’s

proposition. After the Fall, Eve explained why she partook of the fruit: “The serpent beguiled me, and I did eat” (Moses 4:19). In 2 Corinthians 11:3, Paul referred to the events of the Fall to warn the early Saints of Satan’s subtle lies: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” Paul also taught Timothy, “And Adam was not deceived, but the woman being deceived was in the transgression” (1 Timothy 2:14).

To help students understand Eve’s action, share the following statement from Elder James E. Talmage. As the students read this quote, ask them to identify significant insights that pertain to Eve’s choice.

Eve answered that they were forbidden even to touch the fruit of that tree, under penalty of death. Satan then sought to beguile the woman, contradicting the Lord’s statement and declaring that death would not follow a violation of the divine injunction; but that, on the other hand, by doing that which the Lord had forbidden she and her husband would become like unto the gods, knowing good and evil for themselves. The woman was captivated by these representations; and, being eager to possess the advantages pictured by Satan, she disobeyed the command of the Lord, and partook of the fruit forbidden. She feared no evil, for she knew it not.¹⁰

This quote suggests that (1) Eve did not know that Satan’s proposition was deceptive, since she did not know that Satan was evil, and (2) Eve desired the progression that would come from partaking of the fruit, not expecting that there would be adverse consequences based on what Satan had said.

From the scriptural explanation that Eve was beguiled in the garden, age-old prejudices against women have been falsely perpetuated in many cultures and religions.¹¹ Even though the scriptures are clear that Eve was beguiled, these false prejudices against women are in error. Modern-day prophets, seers, and revelators defend and honor Eve’s decision to partake of the forbidden fruit. Ask the students to ponder Eve’s motive for partaking of the forbidden fruit as they listen to the following statements.

In October 1993 general conference, Elder Dallin H. Oaks said: “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. . . . 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.”¹²

In this same conference, Elder Russell M. Nelson taught, “We and all mankind are forever blessed because of Eve’s great courage and wisdom. By partaking of the fruit first, she did what needed to be done. Adam was wise enough to do likewise.”¹³

President Joseph Fielding Smith also wrote, “I am very, very grateful for Mother Eve. If I ever get to see her, I want to thank her for what she did and she did the most wonderful thing that ever happened in this world and that was to place herself where Adam had to do the same thing that she did or they would have been separated forever.”¹⁴

Q: When we remember that Eve was beguiled and did not know the true consequences of her choice, what could have been a possible motive for Eve to partake of the fruit?

A: Remind the students that God has not revealed a full knowledge of Eve’s thoughts before the Fall. However, some truths have been made available through the scriptures and words of latter-day prophets. These sources teach that Eve, even though deceived by Satan, was motivated by her desire to move forward in her progression.

After the Fall, both Adam and Eve acknowledged the wisdom of their choices: “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. 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” (Moses 5:10–11). Before leaving the role that Eve played in the Fall, ask the students why the Fall should not be more appropriately called the “The Fall of Eve” since Eve was the first to partake. Ask them to consider the following questions:

Q: How does God use the word *Adam* in Moses 6:9? “In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.”

A: As a title for both Adam and Eve.

Q: Because Eve had partaken, she would receive the consequences of her choice. But since Eve had been deceived in the process of mak-

ing this significant and important decision, would it be fair for God to hold her fully accountable for her decision and to usher in mortality on the basis of a trick or deception?

A: No, one of the four conditions necessary for full moral agency and accountability, knowledge of the true consequences of choice, was not fulfilled. She did not know the true consequences of her choice because Satan had deceived her into believing that she would not die.

Q: Why is the fact that Eve partook of the fruit *first* crucial to the role that Adam would play in his part of the Fall?

A: Now that Eve had partaken of the fruit, Adam could not avoid transgressing one or more of the commandments given to him in the garden.

The role of Adam. Consider asking the following questions about Adam's role:

Q: Now that Eve had partaken of the fruit, what was Adam's situation?

A: He could not keep all the commandments of God. If he wanted to stay with Eve so they could eventually multiply and replenish the earth, he would have to hearken to his wife, rather than God, and partake of the forbidden fruit.

Q: What important perspective does the following quote by Joseph Fielding Smith give to Adam's choice?

"It is not always a sin to transgress a law. . . . Before partaking of the fruit Adam could have lived forever; therefore, his status was one of immortality. When he ate, he became subject to death, and therefore he became mortal. This was a transgression of the law, but not a sin in the strict sense, for it was something that Adam and Eve had to do! . . . We can hardly look upon anything resulting in such benefits as being a sin, in the sense in which we consider sin."¹⁵

A: Adam made the correct choice; he was obedient to the higher law when he had to choose between two right things.

Q: Why are we thankful for both Adam and Eve and the roles they played in the Fall?

A: Eve partook of the fruit to continue her progress. Adam, knowing that he would surely suffer death and the additional effects of mortality if he partook of the fruit, voluntarily accepted the adverse

effects of the Fall so he could stay with Eve and thereby make the plan of salvation possible for mankind. Thus, with moral agency and accountability in effect, the Fall came about because both Adam and Eve played their appropriate roles so the plan of salvation could move forward.

The final chalkboard summary could include:

Participants:

1. God the Father: Did not cause the Fall but prepared the conditions so that the Fall could occur.
2. Satan: Was allowed into the garden to entice Adam and Eve to partake. Sought to deceive them by telling a half-truth about the consequences of partaking of the fruit.
3. Eve: Even though beguiled, she was motivated to progress and partook of the fruit first.
4. Adam: In full agency and accountability, he partook of the forbidden fruit so “man might be” and so the plan could move forward.

This is an appropriate time to close the lesson. Tell the students that a future lesson will cover the consequences of the Fall that came upon mankind and nature.

Summary

This article is intended to provide some understanding into how the Fall occurred in the Garden of Eden. It explores the concept of moral agency and accountability, the commandments given to Adam and Eve in the Garden of Eden, and the roles of Heavenly Father, Satan, Eve, and Adam in the Fall. From these perspectives, several important truths are evident. Eve was beguiled by Satan and partook of the forbidden fruit. Latter-day prophets proclaim that she was motivated by the desire to progress toward godliness and fulfill her future role of bearing and nurturing children. After learning that Eve had partaken, Adam, in full moral agency and accountability, hearkened unto his wife and also partook so that man might be.

The words of one sacred hymn could be as applicable to the events of the Fall as they are to the Atonement of Christ: “How great the wisdom and the love, that filled [the Garden of Eden].”¹⁶ This wisdom and love was demonstrated in the roles performed by the Father, Eve, and Adam. **RE**

There is still much unavailable truth about the Fall. However, the available truths of latter-day scriptures and prophets have made this event one of the most wonderful doctrines of the gospel. No wonder every teacher of the gospel of Jesus Christ can find joy in teaching about the Fall!

Notes

1. See Bruce R. McConkie, "Christ and the Creation," *Ensign*, June 1982, 9.
2. Joseph Smith, *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 343.
3. An excellent outline of the doctrine of the Fall is in the course manual *Doctrines of the Gospel Student Manual*. See note 6 below.
4. Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie (Salt Lake City: Bookcraft, 1954), 1:76–77.
5. Smith, *Doctrines of Salvation*, 1:114–15.
6. Church Educational System, *Doctrines of the Gospel Student Manual* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986), 19.
7. For additional information on the doctrine of agency and accountability, see Daniel H. Ludlow, "Questions and Answers," *New Era*, September 1973, 13–14.
8. McConkie, "Christ and the Creation," 12.
9. Robert J. Matthews, "The Fall of Man," in *The Man Adam*, ed. Joseph Fielding McConkie and Robert L. Millet (Salt Lake City: Bookcraft, 1990), 60.
10. James E. Talmage, *Articles of Faith* (Salt Lake City: Deseret Book, 1981), 65.
11. Beverly Campbell, *Eve and the Choice Made in Eden* (Salt Lake City: Bookcraft, 2003), 1–6.
12. Dallin H. Oaks, in Conference Report, October 1993, 98.
13. Russell M. Nelson, in Conference Report, October 1993, 46.
14. Joseph Fielding Smith, *Take Heed to Yourselves!* comp. Joseph Fielding Smith Jr. (Salt Lake City: Deseret Book, 1971), 291.
15. Smith, *Doctrines of Salvation*, 1:114–15; see also Oaks, in Conference Report, October 1993, 98.
16. "How Great the Wisdom and the Love," *Hymns* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), no. 195.