

CONFLICTING COMMANDMENTS IN EDEN

INTRODUCTION

While reading the June 2006 Ensign, I was taken aback by a Joseph Fielding Smith quote concerning the Garden of Eden story. For me, it stood in stark contrast with the conflicting commandments doctrine I had come to understand after many years in the church. It was only days earlier that Bruce Ross (my fellow Bishopric Counselor) asked me about the same subject following a visit to the Dallas temple. (It's a question I have oft contemplated myself but never really focused in on). I answered him by suggesting that we seem to be uncomfortable referring to the two commandments given to Adam and Eve as "conflicting." But that I understood this was the Lord's way of introducing essential opposition into the Garden of Eden. In an effort to document and further understand the latter, I pulled several books from my bookshelf later that week. "We need to have scripture study," I said to my wife, Jeri, as I dropped the books on our couch. "I've wondered about that too," she admitted when I introduced the topic, "I mean, why did they have to be CONFLICTING commandments?" The following letter began as a result of that study and expanded as I discussed the matter with family and friends.

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LETTER

From: Poulsen, Victor M.
To: Ross, Bruce
Sent: Tuesday, August 01, 2006
Subject: Conflicting Commandments in Eden

Bruce,

Your question about the two commandments given to Adam and Eve in the Garden of Eden started the gears turning in my head. Then the Joseph Fielding Smith quote in June's Ensign put me over the top. So, I have you to blame for this. I take comfort in the fact that you, as a fellow engineer, will appreciate my wont to overanalyze ANY topic. While I may be at risk of "looking beyond the mark" (Jacob 4:14) by seeking for things I can't understand, given the fame and significance of this story, I think that's a difficult argument to make. Indeed, the Bible Dictionary calls the Eden drama "*one of the most important occurrences in the history of man.*" Obviously, it warrants a VERY close look. Besides, I have always preached that we need to foster an environment where inquisitiveness is not viewed as lack of faith; with some, I'm afraid, it is. We're engineers; we HAVE to ask! Additionally, I am cognizant of the danger that this may be little more than an argument over semantics; such things often are.

Having grown up with the idea of conflicting commandments, I determined to search the lds.org church publication database for documentation. Imagine my ASTONISHMENT when the search engine yielded a SINGLE hit on the phrase "conflicting commandments" (from a 1998 Sunday School manual)! Considering the size and content of that database, I found myself asking, "How can this BE?" Believing that "conflicting" not only accurately describes but is a REMARKABLE CHARACTERISTIC of these two commandments, I persisted. The partial phrase "both commandments" (such as in "could not obey both commandments") was not to be found in ANY discussion of Adam and Eve! Given that this story probably ranks second only to the nativity in its commonness and familiarity, I could only conclude that we as a church: 1) believe but are uncomfortable with the idea of conflicting commandments, or 2) that we somehow reject it altogether. I investigated both viewpoints. I hope this helps.

Faithfully,
Victor

i. BRIEFLY

I found three schools of thought emerge from the teachings of modern prophets (and others) who have specifically addressed the issue. But even among these, there were diverging details.

1. **CONFLICTING COMMANDMENTS:** The commandments to 1) "multiply and replenish the earth," and 2) to refrain from eating of the "Tree of Knowledge of Good and Evil" were not only real and conflicting but NECESSARY to promote Adam's Fall. In short, the Lord gave Adam and Eve two conflicting commandments because...
 - a. It gave them a choice between opposites in accordance with 2 Ne. 2:11-16 which states (in part), *"For it must needs be, that there is an opposition in all things."* (Traditional Mormon Thought, Bruce R. McConkie)
 - b. It *"Created the opportunity for them to exercise their agency. With it came the opportunity to demonstrate their wisdom in choosing the greater over the lesser commandment."* (Joseph Fielding McConkie)
 - c. It forced Adam to break a law allowing the Lord to exact a punishment that was the Fall. (Me, Bruce R. McConkie?)

Analogue

Adam stands at the fork of a road. After describing what lies at the end of each, God commands Adam to follow both paths.

2. **INSTRUCTIONS & WARNINGS:** The commandments to: 1) "multiply and replenish the earth," and 2) to refrain from eating of the "Tree of Knowledge of Good and Evil" were not really commandments per se. Rather...
 - a. *"The eternal power of choice was respected by the Lord himself...IT REALLY CONVERTS THE COMMAND INTO A WARNING, as much as if to say, if you do this thing, you will bring upon yourself a certain punishment, but do it if you choose..."* (John A. Widtsoe)
 - b. *"The Lord said to Adam that if he WISHED to remain as he was in the garden, then he was not to eat the fruit, but if he DESIRED to eat it and partake of death he was at LIBERTY to do so."* (Joseph Fielding Smith)

Analogue

Adam stands at the fork of a road. After describing what lies at the end of each, God does not command Adam which path to take.

3. **FIGURATIVE COMMANDMENTS:** The commandments to 1) "multiply and replenish the earth," and 2) to refrain from eating of the "Tree of Knowledge of Good and Evil" are really metaphors for a body of laws and instructions given to Adam and Eve. (I considered combining this with "Instructions & Warnings" but for the fact that the latter suggests the existence of a real Tree of Knowledge and instructions concerning it). In other words...

- a. *"Again the account is speaking figuratively. What is meant by partaking of the fruit of the tree of the knowledge of good and evil is that our first parents complied with whatever laws were involved so that their bodies would change from their state of paradisiacal immortality to a state of natural mortality."* (Bruce R. McConkie)

Analogue

None; the fork in the road is figurative.

ii. CONCLUSIONS

I've been unsuccessful in reducing this to an argument of semantics.

Despite growing up with the idea, I really don't understand Bruce R. McConkie's conflicting commandments argument for the reasons given below. (But I recognize this may be commentary on me rather than on the idea). And though this notion seems to be more commonly believed (if little understood) among Latter-day Saints, I'm troubled by its seeming lack of support from other sources. (That said, I have to say I had an epiphany when I read his comment about the need for Adam to break a law; I'm far from done with that thought).

As an engineer, I like the reasonableness of the Smith/Widstoe explanation and because it seems to eliminate the perplexing question of conflicting commandments. But it seems to accomplish this by reducing them to options! While this may well be the case, we seem to be reminded otherwise every time we attend the temple or read the two scriptural accounts. I'm also a little suspicious of its obscurity (if not of its defenders). Still, I experienced a moment of enlightenment when I first read it and will certainly reference it whenever the opportunity presents itself.

I'm also very comfortable with Bruce R. McConkie's suggestion that the commandments were figurative. Indeed, the (pre-1990) temple endowment itself suggested the possibility. (See quote from Packer's "[The Law and the Light](#)" below) But, here again, we seem to be reminded otherwise by the near iconic status of these two commandments in the church.

So there you have it, three FASCINATING possibilities from men of great stature in the church. Unfortunately, lds.org demonstrates that none of them enjoys much acceptance in the church, leaving us without a clear resolution; and I found little else to choose from. And so we find ourselves with three captivating decryptions, of this singularly important drama, THAT NO ONE EVER QUOTES; it's all very surprising to me! Does it mean we're unsure which to choose, or that we're not completely comfortable with any of them? I suspect the latter.

But even if we mitigate these commandments into instructions or allegory, we are still left to grapple with the question of their conflict. The Lord, after all, chose to clothe this drama in a skin of conflicting commandments. What is He trying to teach us?

As for me, I have learned a LOT from this (not so) little exercise and so count it as a worthy effort. (If nothing else, I think I've assembled a GREAT list of quotes on the subject).

iii. THE CASE FOR CONFLICTING COMMANDMENTS

B.R. McConkie: Bruce R. McConkie leaves no doubt that he believed the commandments were conflicting when he wrote (in "A New Witness for the Articles of Faith"), *"Thus we see why the Lord gave two CONFLICTING COMMANDMENTS."* He also points out (in "Mormon Doctrine") that the immortal Adam and Eve could NOT have children.

J.F. McConkie: Joseph Fielding McConkie also invokes the (evidently) rare phrase "conflicting commandments" when he addresses the issue in his book "Answers."

Eve: Eve's comment (recorded in Moses 5) that without their transgression, *"...we never should have had seed,"* further indicates that both commandments could not be simultaneously obeyed.

Lehi: Oft quoted *"Adam fell that men might be"* (in 2 Nephi 2) certainly suggests the need to disobey one commandment in order to obey the other.

Eden Accounts: Neither of the scriptural accounts (in Genesis and Moses) nor the temple account provide enough information to establish that the commandments were conflicting. But, the additional point--that the immortal Adam and Eve could not have children--certainly aids in that conclusion. Moses 5 and 2 Nephi 2 are scriptural sources of that detail.

Mormons: It has been my experience that this notion of conflicting commandments is much believed, if not much talked about, among church members. We seem to prefer euphemism to confronting the notion that divine commandments are somehow in conflict; it's usually a discussion of semantics. Nevertheless, I prefer McConkie's approach in "calling a spade a spade" here.

Inbetween: Perhaps it's only academic to point out how the nature of the conflict changed after Eve succumbed to temptation. Both Bruce R. McConkie and James E. Talmage point out that Adam realized (only AFTER Eve was facing expulsion from Eden) that he could not obey both commandments. Indeed, the commandments were now conflicting for TWO reasons: 1) Adam was still immortal, and 2) Adam and Eve were about to be separated.

iv. THE CASE AGAINST CONFLICTING COMMANDMENTS

Obey Both: Obviously, Adam did NOT see any conflict as he declares (in the temple account) that he fully intended to obey BOTH commandments. While it might be argued this merely demonstrated his lack of understanding, that same innocence may suggest another reason to argue that there was no conflict at all (at least from his perspective). If Adam and Eve had no idea that they could not reproduce, can they be responsible for a command to do so? But I'm skeptical of that argument as Adam DID understand that his SEPARATION from Eve would prevent him from reproducing even without having eaten of the Tree of Knowledge himself. Besides, Adam's ignorance does not affect the nature of the commandments--only his culpability with respect to them.

Christian View: As near as I can tell, Mormonism stands alone in the Christian community in believing that Adam and Eve could not bear children prior to their fall.

Directions?: Joseph Fielding Smith makes the ASTOUNDING argument that the forbidden fruit WAS NOT REALLY FORBIDDEN AT ALL! He seems to see the commandments like a direction sign at the fork of a road. Unfortunately, I found little support at lds.org for this idea as well. Indeed, besides the June 2006 Ensign article referenced previously, the database produced this quote only one other time--in a 1998 Ensign article by Robert J. Woodford.

Warnings?: Similarly, John Widstoe suggests that the commandments were MERELY WARNINGS to Adam and Eve of the consequences their choice would bring! This REMARKABLE quote was not to be found AT ALL in the church database!

Figurative?: Additionally, contrasting with his later use of "conflicting commandments" in "A New Witness for the Articles of Faith," even Bruce R. McConkie seems to dilute the two commandments in a 1982 Ensign article when he wrote, *"Again the account is speaking figuratively. What is meant by partaking of the fruit of the tree of the knowledge of good and evil is that our first parents complied with WHATEVER LAWS were involved so that their bodies would change from their state of paradisiacal immortality to a state of natural mortality."*

Unjust: It seems counterintuitive that a just and merciful God would give conflicting commandments. (Nevertheless, much in the Eden story seems to defy intuition).

I Will Do: I've not been able to reconcile the notion of conflicting commandments with 1 Nephi 3:7.

v. IF CONFLICTING, THEN WHY?

Agency?: I'm not satisfied with Joseph Fielding McConkie's agency argument but I do give him credit for addressing the issue directly. Normally, the real life choices we face *"between two seemingly good choices"* don't involve breaking one of God's commandments; yet, this is what Adam faced. It's probably no coincidence that McConkie's notion of choosing between two good choices seems to be the direction Joseph Fielding Smith was going with his unusual interpretation.

Opposition?: Both D&C 29 and 2 Nephi 2 hint that the principle of opposition is part of the answer (and the likely source of my original response to you). But 2 Nephi teaches that the opposition is NOT between the two COMMANDMENTS but between the two TREES (of life and of knowledge)! (I'm still mulling over that one; see "Other Points of Interest"). Bruce R. McConkie similarly argues that it was necessary for Adam and Eve to choose *"between opposites"* to achieve the opposition discussed in 2 Nephi 2. Unfortunately, it's not clear to me, in his subsequent explanation, WHY conflicting commandments were needed for opposition. Satan was, after all, tempting Adam and Eve to partake of the Tree of Knowledge without apparent (and I select that word carefully) consideration to the commandment to reproduce. In other words, up to that point, how would the story have been ANY different WITHOUT A SECOND COMMANDMENT AT ALL? It seems to me that the combination of the Tree of Knowledge together with Satan's temptations to eat of it provided the opposition called for in scripture.

Crime/Punishment?: I am, however, VERY intrigued by a comment Bruce R. McConkie makes, almost in passing, following his argument that conflicting commandments create opposition (as discussed above). He says, "[ADAM] COULD NOT HAVE DONE THIS WITHOUT BREAKING A LAW and becoming subject to sin." Could it be that the Lord simply needed Adam to break a law so that He could, in the name of justice, exact a punishment that was the Fall? Could it be that the conflicting commandments were God's way of creating a scenario wherein Adam HAD to break a commandment? VERY interesting!

Influence Satan?: And how does Satan fit into this equation; was HIS behavior somehow influenced by the two conflicting commandments? It's not clear to me why it would. Moses 4 provides a hint (if not an answer) when it teaches that Satan "*sought also to beguile Eve, FOR HE KNEW NOT THE MIND OF GOD.*" Obviously, he was deceived as well; but deceived by what--the conflicting commandments, perhaps?

vi. OTHER POINTS OF INTEREST

Disastrous Fall: It is interesting to note how our view of the Fall differs from that of the Christian world in general who views it as a disastrous turn of events that has forced us all to live outside of the paradise that was Eden. For us, the Fall was all part of God's plan from the beginning and we praise (rather than scorn) Adam and Eve for bringing it about.

Tree of Life: I'm not sure I understand the role of the Tree of Life in this drama. As I pointed out, 2 Nephi 2:15 suggests that it provided opposition to the Tree of Knowledge. I suppose that's true in the sense that while the Tree of Knowledge brought mortality, the Tree of Life could restore immortality. But I'm not sure how this is relevant to an immortal Adam (prior to his fall). All three accounts suggest that Adam was free to eat of the Tree of Life up to that point. It is also interesting to note that his agency to eat of the Tree of Life was taken away.

Temporal Considerations: It is instructive to inject a temporal variable into this equation. How long were Adam and Eve in the Garden of Eden after the two commandments were given--days, decades, centuries? At what point during that time period would they be considered in violation of the commandment to reproduce? Unlike the commandment to stay away from the Tree of Knowledge, no consequence is mentioned for not multiplying and replenishing the earth. In the context of Adam's ignorance, and with neither consequence nor deadline (for lack of a better word), was this really a command at all?

Symbolism: I think it is critically important to recognize that MUCH of this story is symbolic. Given that Joseph Smith identified Adam as Michael the Archangel and saw him in a vision (D&C 137), it would be difficult to argue that Adam and Eve were not real; but much of the Eden story beyond that, may not be. Boyd K. Packer reminds us that the temple endowment itself teaches that the story "*is figurative insofar as the man and the woman are concerned.*"* Bruce R. McConkie even teaches that the TREE OF KNOWLEDGE ITSELF IS FIGURATIVE representing "*whatever laws were involved*" needed for mortality. (Such a revelation leaves me wondering if CONFLICTING FIGURATIVE COMMANDMENTS can EVER be elucidated)!
* NOTE: This statement was removed from the Temple Endowment ceremony in a 1990 revision.

Eve's Role: Dallin H. Oaks and Russell M. Nelson echo (what seems to be) the prevailing LDS thought that Eve exercised great wisdom and courage and even the greater insight by partaking of the forbidden fruit. Her extra insight, however, seems to be focused on becoming enlightened (i.e. knowing good from evil) rather than on obeying the other commandment to have children. (I have to conclude that she, like Adam, did not understand that it was not possible for them to reproduce in their present state). Nevertheless, enlightenment was certainly a worthy goal in itself, which she (not Adam) saw the need for. James E. Talmage, on the other hand, seems to argue that Eve's motive for tasting the fruit was based more on selfishness than insight. Nor does the Lord seem to give her credit when He uses her disobedience as a reason to appoint Adam to preside over her (in the temple account). I'm sure there is much more here than we know.

vii. RESEARCH QUOTES

BIBLE DICTIONARY - "Fall of Adam"

The fall of Adam is one of the most important occurrences in the history of man.

SUNDAY SCHOOL AGE 12, 13 TEACHERS MANUAL (1998)

Preparing For Exaltation - "Course Review" (emphasis added)

What two CONFLICTING COMMANDMENTS were given to Adam and Eve in the Garden of Eden? (To multiply and replenish the earth; to not eat the fruit of the tree of knowledge of good and evil.)

JOSEPH FIELDING SMITH

Answers To Gospel Questions, 4:81 (emphasis added)

The Lord said to Adam that if he WISHED to remain as he was in the garden, then he was not to eat the fruit, but if he DESIRED to eat it and partake of death he was at LIBERTY to do so.

BYU Speech (to Student body), 1955 (emphasis added)

Mortality could not come without violation of that law and mortality was essential, a step towards our exaltation. Therefore, Adam partook of the forbidden fruit, forbidden in a rather peculiar manner FOR IT IS THE ONLY PLACE IN ALL THE HISTORY WHERE WE READ THAT THE LORD FORBADE SOMETHING AND YET SAID, "NEVERTHELESS THOU MAYEST CHOOSE FOR THYSELF." He never said that of any sin. I do not look upon Adam's fall as a sin, although it was a transgression of the law. The temporal law.

LDS Institute of Religion Address (to Seminary and Institute Personnel), SLC, Jan. 1961 (emphasis added)

Well, it wasn't a shameful fall. What did Adam do? The very thing the Lord wanted him to do, and I hate to hear anybody call it a sin, for it wasn't a sin. Did Adam sin when he partook of the forbidden fruit? I say to you, no he did not! NOW THIS IS THE WAY I INTERPRET THAT [Moses 3:16-17]. The Lord said to Adam, here is the tree of the knowledge of good and evil. If you want to stay here then you cannot eat of that fruit. IF YOU WANT TO SAY HERE THEN I

FORBID YOU TO EAT IT. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die...Mortality was created through the eating of the forbidden fruit, if you want to call it forbidden, BUT I THINK THE LORD HAS MADE IT CLEAR THAT IT WAS NOT FORBIDDEN. He merely said to Adam, if you want to stay here this is the situation. If so, don't eat it.

BRUCE R. MCCONKIE

Mormon Doctrine - "Eve" (emphasis added)

Strictly speaking it was she who first partook of the forbidden fruit, with the resultant change in the physical body from a state of immortality to mortality. ADAM THEREAFTER PARTOOK IN ORDER TO COMPLY WITH THE COMMAND TO MULTIPLY AND FILL THE EARTH WITH POSTERITY."

Mormon Doctrine - "Fall of Adam" (emphasis added)

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...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.

A New Witness for the Articles of Faith, 1985, p.91 (emphasis added)

[After quoting 2 Nephi 2:11-16] Thus we see why the LORD GAVE TWO CONFLICTING COMMANDMENTS--one to become mortal and have children, the other to not eat of the tree of knowledge of good and evil out of which mortality and children and death would result. The issue is one of CHOOSING BETWEEN OPPOSITES. Adam must choose to become mortal so he could have children, on the one hand; on the other hand, he must choose to remain forever in the garden in a state of innocence. He chose to partake of the forbidden fruit so that the purposes of God might be accomplished by providing a probationary estate for his spirit children. Adam must needs fall so that he would know good from evil, virtue from vice, righteousness from wickedness. HE COULD NOT HAVE DONE THIS WITHOUT BREAKING A LAW AND BECOMING SUBJECT TO SIN. He chose the Lord's way; there was no other way whereby salvation might come unto the children of men.

"Christ and the Creation," Ensign, June 1982 (emphasis added)

As to the Fall itself we are told that the Lord planted "the tree of knowledge of good and evil" in the midst of the garden. (Moses 3:9.) To Adam and Eve the command came: "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, 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." (Moses 3:16-17.) AGAIN THE ACCOUNT IS SPEAKING FIGURATIVELY. WHAT IS MEANT BY PARTAKING OF THE FRUIT OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL IS THAT OUR FIRST PARENTS COMPLIED WITH WHATEVER LAWS WERE INVOLVED SO THAT THEIR BODIES WOULD CHANGE FROM THEIR STATE OF PARADISIACAL IMMORTALITY TO A STATE OF NATURAL MORTALITY.

JOSEPH FIELDING MCCONKIE**Answers - "Why did God give conflicting commandments in the Garden of Eden?"**

(emphasis added)

Why would God have placed them in such a situation? Without detracting from the reality of the story, it also constitutes something of a type and shadow that foretells the kind of test common to our earthy probation. Few faithful Latter-day Saints find themselves in the position of having to choose between good and evil...More common to the faithful is the choice between two seemingly good choices, both of which can be justified by gospel standards...THE CONFLICTING COMMANDMENTS GIVEN TO ADAM AND EVE CREATED THE OPPORTUNITY FOR THEM TO EXERCISE THEIR AGENCY. With it came the opportunity to demonstrate their wisdom in choosing the GREATER OVER THE LESSER COMMANDMENT.

JAMES E. TALMAGE**The Articles Of Faith - Art. 2: "The Fall" (emphasis added)**

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...ADAM FOUND HIMSELF IN A POSITION THAT MADE IT IMPOSSIBLE FOR HIM TO OBEY BOTH OF THE SPECIFIC COMMANDMENTS GIVEN BY THE LORD. He and his wife had been commanded to multiply and replenish the earth. Adam had not yet fallen to the state of mortality, but Eve already had; and in such dissimilar conditions the two could not remain together, and therefore could not fulfill the divine requirement as to procreation. On the other hand, Adam would be disobeying another commandment by yielding to Eve's request. He deliberately and wisely decided to stand by THE FIRST AND GREATER COMMANDMENT, he also partook of the fruit that grew on the tree of knowledge.

The Articles Of Faith - Art. 2: "The Fall Came Not By Chance" (emphasis added)

Eve was fulfilling the foreseen purposes of God by the part she took in the great drama of the fall; YET SHE DID NOT PARTAKE OF THE FORBIDDEN FRUIT WITH THAT OBJECT IN VIEW, BUT WITH INTENT TO ACT CONTRARY TO THE DIVINE COMMAND, BEING DECEIVED BY THE SOPHISTRIES OF SATAN, who also, for that matter, furthered the purposes of the Creator by tempting Eve; yet his design was to thwart the Lord's plan. We are definitely told that "he knew not the mind of God, wherefore he sought to destroy the world."

JOHN A. WIDTSOE**Evidences and Reconciliations, p.193 (emphasis added)**

The eternal power of choice was respected by the Lord himself...IT REALLY CONVERTS THE COMMAND INTO A WARNING, as much as if to say, if you do this thing, you will bring upon yourself a certain punishment, but do it if you choose...The Lord had warned Adam and Eve of the hard battle with earth conditions if they chose to eat of the tree of the knowledge of good and evil. HE WOULD NOT SUBJECT HIS SON AND DAUGHTER TO HARDSHIP AND THE DEATH OF THEIR BODIES UNLESS IT BE OF THEIR OWN CHOICE. They must choose for themselves. They chose wisely, in accord with the heavenly law of love for others.

ROBERT J. WOODFORD

"In the Beginning: A Latter-day Perspective," Ensign, Jan. 1998 (emphasis added)

In the case of two of these commandments--to multiply and replenish the earth and to refrain from partaking of the tree of knowledge of good and evil--Adam and Eve had to choose which they were to obey. Procreation was not possible for them in their immortal state (see 2 Ne. 2:22–25), yet Heavenly Father would not rob them of their agency by making the choice for them. President Joseph Fielding Smith wrote: "The Lord said to Adam that if he wished to remain as he was in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so." IN ESSENCE THE LORD TOLD ADAM THAT THERE WERE TWO DIRECTIONS TO GO, EACH WITH ITS UNIQUE CONSEQUENCES--AND THAT ADAM WAS TO CHOOSE WHICH ONE.

BOYD K. PACKER

"The Law and the Light"

*Now, about the Creation. What is said in the revelations about the Creation, though brief, is repeated in Genesis, in the Book of Mormon, in Moses, in Abraham, and in the endowment. We are told **IT IS FIGURATIVE INsofar AS THE MAN AND THE WOMAN ARE CONCERNED****

*** NOTE: This statement was removed from the Temple Endowment ceremony in a 1990 revision.**

DALLIN H. OAKS

"The Great Plan of Happiness," Ensign, Nov. 1993 (emphasis added)

*It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. 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. And thus Eve and "Adam fell that men might be" (2 Ne. 2:25). 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*

RUSSEL M. NELSON

"Constancy amid Change," Ensign, Nov. 1993 (emphasis added)

*Happily for them, "the Lord said unto Adam [and Eve 26]: Behold I have forgiven thee thy transgression in the Garden of Eden" (Moses 6:53). 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. Accordingly, we could speak of the fall of Adam in terms of a mortal creation, because "Adam fell that men might be" (2 Ne. 2:25).*

GENESIS 1 (emphasis added)

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

GENESIS 2 (emphasis added)

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

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.

1 NEPHI 3 (emphasis added)

7 And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them THAT THEY MAY ACCOMPLISH THE THING WHICH HE COMMANDETH THEM.

2 NEPHI 2 (emphasis added)

11 FOR IT MUST NEEDS BE, THAT THERE IS AN OPPOSITION IN ALL THINGS. If not so, my first-born 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.

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.

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.

25 ADAM FELL THAT MEN MIGHT BE; and men are, that they might have joy.

D&C 29

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.

D&C 137 (emphasis added)

5 I SAW FATHER ADAM and Abraham; and my father and my mother; my brother Alvin, that has long since slept;

P of GP: MOSES 4 (emphasis added)

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.

P of GP: MOSES 5 (emphasis added)

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.

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.