



What We Believe

Article 4 of 13: The Fall

The Fall: We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God’s own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to Himself.

The Fall

By the Fall we mean the first instance of sinful rebellion against God by our original parents Adam and Eve causing their fall and ours from original righteousness, innocence and spiritual relationship with God. Our statement says,

“We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation.”

“The Fall is the traditional term referring to the first sin of Adam and Eve which brought judgment upon both nature and mankind. Genesis 3:1-24 gives the account of the Fall of humanity. Sin and death entered the world, and humanity has been affected by it ever since. This came about because Adam and Eve disobeyed God's commandment not to eat of the "tree of knowledge of good and evil." Theopedia, Article on the Fall

The Fall brought God’s judgment upon both mankind and the created order. It could be said that it was a “cosmic fall”. Immediately it says speaking of Adam, “cursed is the ground because of you” Gen. 3:17. Since the rebellion of man the entire material universe languishes in a state of dysfunction. “The creation was subjected to futility” Rom 8:20-22.

What is Sin? - Scripture tells us that “sin is lawlessness” 1 John 3:4. Sin is moral evil and rebellion against God. It has been described as the transgression or breaking of any command of God. It could be understood in the sense of lack of conformity to God’s law or will. There are sins of omission, that is, failure to perform a positive commandment. Or, it can be understood as the transgression of a prohibition from God. Sin can also be seen as the state of alienation from God.

“Sin is any failure to conform to the moral law of God in act, attitude, or nature.”

Wayne Grudem, Systematic Theology, p 490.

“In the Biblical perspective, sin is not only an act of wrongdoing but a state of alienation from God.”

Robert L. Thomas, Sin, Evangelical Dictionary of Theology, Elwell p. 1012

RC Sproul gives us a basic definition of sin, the Greek, *hamartia* as follows:

“The Bible speaks of the universality of sin in terms of missing the mark of God’s glory. . . Sin can be pictured as an archer releasing an arrow from his bow and missing the target. The simplest Biblical definition of sin is to ‘miss the mark.’ . . . The mark that is missed is the mark or norm of God’s law.”

RC Sproul, Essential Truths of the Christian Faith, p 143



Other words used for sin such as transgression, trespass and iniquity describe the evil of sin with varying emphasis. As we have learned in our “Everyday Idols” sermons series, at the root of sin there is always idolatry in some form. The sin problem is a universal one; no one escapes its reach.

“Surely there is not a righteous man on earth who does good and never sins.” Ecclesiastes 7:20

“all have sinned and fall short of the glory of God.” Romans 3:23

“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.” Romans 5:12

God is not the Author of Sin - Let us state categorically that God is not the author of sin. God is holy, Is.6:3, there is absolutely no unrighteousness in Him, Deut. 32:4, Ps. 92:16. He cannot be

tempted with evil and He Himself tempts no one, James 1:13. God positively hates sin, Deut. 25:16, Ps. 5:4. Theologian Louis Berkhof argues that sin originated in the angelic world,

“... a fall occurred in the angelic world, in which legions of angels fell away from God. The exact time of this fall is not designated, but in John 8:44 Jesus speaks of the devil as a murderer from the beginning and John says he sins from the beginning, 1 John 3:8. ...we may in all probability conclude that it was the sin of pride, of aspiring to be like God in power and authority.”

Louis Berkhof, *Systematic Theology*, p 220, 221

Grudem writes,

“First, we must clearly affirm that God Himself did not sin, and God is not to be blamed for sin. It was man, who sinned, and it was angels who sinned, and in both cases they did so by willful, voluntary choice. To blame God for sin would be blasphemy against the character of God.”

Grudem, *Systematic Theology*, p 412, 13

Why the Fall? - Right away we are pressed with the question, “Why would God allow the Fall?” We know that God is almighty and can do anything consistent with His nature and that He is perfect and very capable of creating a world that was unchangeable in its original perfection. How can we answer this age old question in a way that portrays God as He really is and without impugning His perfect, holy character? This is a question that is not easy to answer, where do we find one statement in the Bible where God says something like, “I allowed the fall for this reason.” The facts are, however, that the Fall did not take God by surprise! It is important to note that Satan could not have tempted Eve unless God had allowed it. He knew it would happen, He allowed it to happen and yes He purposed it to happen for His own reasons! But, before we even attempt to comment on the why, let’s first try to understand the what.

The Environment of the Garden of Eden and Original Human Nature - When God had created our first parents, He proclaimed them “very good.” Adam and Eve in their original created condition were in innocence and human perfection. They possessed physical and spiritual life. In this original state, God appointed Adam and Eve as administrators over the earth and other created things. In effect, Adam and Eve governed the creation, they had dominion.

“And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Genesis 1:28 also Genesis 2:19-20

Also, in this original upright and innocent state, Adam and Eve were alive in relation to God and lived in a holy and devoted fellowship with Him. Before sin and death entered this world, Adam and Eve fully reflected the image of God as it was intended. They walked with God and enjoyed perfect fellowship with Him in a perfectly harmonious environment.

Satan the Tempter, the Temptation and the Fall Event - Genesis 3 gives us the historical account of the temptation and fall:

“Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.” Genesis 3:1-7

God’s actual prohibition and warning said,

“The LORD God took the man and put him in the Garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Genesis 2:15-17

Historicity of the Account - As we have said in our previous articles, Genesis is an ancient Hebrew historical narrative. The first several chapters are always under attack by skeptics and naturalists who try to undermine their historicity and authority. RC Sproul writes:

“The account of Adam and Eve contains a significant genealogy... The Jews had a strong

commitment to real history. In light of the vast difference between the Jewish view of history and the Greek view of history, it is unthinkable that Jewish people would include mythological characters in their own genealogies. In Jewish writing, the presence of genealogy indicates historical narrative. Note that the N.T. historian, Luke, includes Adam in the genealogy of Jesus.” “It is much easier to account for a real tree serving as a focal point of a moral test and thereby being called a tree of the knowledge of good and evil than it is to accommodate genealogy to a parable or a myth... There is no sound reason why we should not interpret Gen. 3 as historical narrative and multiple reasons why we should not treat it as parable or myth. To treat it as history is to treat it as the Jews did, including Paul and Jesus. To treat it otherwise is usually motivated by some contemporary agenda that has nothing to do with Jewish history.”
 RC Sproul, Article, Adam’s Fall and Mine

Speculations have occurred about whether there was a real serpent or was this a metaphorical figure of speech. Bruce Demarest argues that the serpent became the instrumentality for the devil’s dark workings...

“ ... in judgment God permanently cursed the reptile Gen. 3:14 Nevertheless, it is clear from NT teaching that the real tempter was Satan 1 John 3:8, Rev. 12:9 ... The devil in the guise of a serpent sought to beguile Eve by tempting her first to distrust God’s goodness Gen. 3:1-3 and then to disbelieve God’s Word Gen. 3:4,5 ... The devil, as John would put it, was a liar from the beginning John 8:44 ... Lured by Satan, Eve was struck with ambition, pride, and the quest for self-realization apart from God. Bruce Demarest, *The Fall of Man, Evangelical Dict. of Theology*, Elwell p 493, 4

The Tempter - Satan, from the Hebrew *sam-tawn*, meaning “adversary”, is the serpent and dragon, of Rev. 12:9, the tempter, Matt. 4:3, the deceiver, Rev. 12:9, the liar and murderer, John 8:44, the accuser of the brethren, Rev. 12:10. The devourer, 1 Peter 5:8.

2 Cor. 11:14 gives interesting insight into his wicked character.

“And no wonder, for even Satan disguises himself as an angel of light.”

When did Satan Rebel? Grudem comments,

“sometime between the event in Gen. 1:31 and Gen. 3:1, there must have been a rebellion in the angelic world with many angels turning against God and becoming evil. The N.T. speaks of this in two places... 2 Peter 2:4 ... and Jude 6 ... It is also possible that there is a reference to the fall of Satan, the prince of demons, in Isaiah 14.” Wayne Grudem, *Systematic Theology*, p 412

The Temptation - Many have commented how Eve added to God’s Word in her response to the serpent, saying they were told they could neither eat nor touch the fruit. Whatever the case, she was plainly deceived by the serpent. We are not told exactly how the forbidden fruit was offered to Adam, merely that she gave it to him and he ate. The text in Genesis does not say he was deceived as was Eve. 1Timothy 2:4 says, “Adam was not deceived, but the woman was deceived and became a transgressor.” Adam would have known what that fruit looked like! He was plainly forewarned. Whether he outright rebelled in idolatrous pride or did so because he felt emotionally compelled to follow his mate into rebellion, the terrible fact of the matter is that he did it and being our original representative head before God, and plunged all humanity into sin, misery and the consequences thereof.

Banished! - Genesis 3:8-19 recounts when our first parents were cursed and verses 20-24 recounts that they were expelled from the paradise of the garden to prevent them from partaking of the Tree of Life.

“Then the LORD God said, ‘Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever’ — therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the Garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. Genesis 3:22-24

To prevent them from partaking of the Tree of Life and be irreversibly bound in the sinful condition forever, God banished them from the garden and placed angels and a flaming sword to prevent them from re-entry. Tragedy of tragedies, paradise lost!



The Ramification and Consequences of the Fall

Distortion of the Image of God in Man, Forfeit of Original Righteousness and Innocence -

We briefly mentioned in our last article that in the Fall, God's image in mankind was severely distorted or corrupted, but that it was not completely lost. We wrote that since man sinned, he is no longer like God as fully as he had been before so that man in his current state of depravity does not reflect God's holiness as he had before. Subsequently, each person still bears the image of God, but that image is now distorted and marred due to the tragic consequences of the Fall. The original righteousness and innocence of Adam however, are lost.

Imputation of the Guilt of Sin - Adam was God's appointed representative of humanity. This is sometimes called "federal headship." Adam's guilt from the rebellion was reckoned to the whole race by imputation. Imputation means to reckon or to account something to someone.

"Imputation is used to designate any action or word or thing as reckoned to a person. Thus in doctrinal language the sin of Adam is imputed to all his descendants, i.e., it is reckoned as theirs, and they are dealt with therefore as guilty"
Theopedia, Article on Imputation

Original Sin - At the outset, we should note that there is a distinction between the Fall and the doctrine we call Original Sin. Although the Fall is the first record of sin in humanity, and is technically the "original" sin event, the doctrine of Original Sin explains the Bible's teaching on the ramifications of the fall on humanity, that is, all humans are born in sin, depravity and enmity with God. God had pronounced Adam and Eve "very good". They had spiritual life, but they did not yet possess "eternal life." We have described the concept of "life" as larger than mere biological life. Spiritual life is a quality of life that we described as being "alive in relation to God." Likewise, the concept of death is larger than mere physical death. The lost are spiritually dead, i.e., dead in relation to God. After the Fall, humans, although alive biologically, are born into a state of spiritual death. This is what we know as the Doctrine of Original Sin. We could also call it "inherited or transmitted sin and depravity."

"We remember that original sin does not refer to the first sin but to the result of that first sin. The Scriptures speak repeatedly of sin and death entering the world through "one man's transgression." As a result of Adam's sin, all men are now sinners. The Fall was great. It had radical repercussions for the entire human race."
RC Sproul, Article, Adam's Fall and Mine

Several verses argue for this concept:

"I was brought forth in iniquity, and in sin my mother conceived me." Psalm 51:5

"... were by nature children of wrath, like the rest of mankind." Ephesian 2:3

Also see Eph. 2:2; Prov. 22:15; Gen. 8:21; Ps. 14:2,3; Job 15:14; Jer. 17:9

It is important to note that there is also a distinction between the imputation of Adam's guilt to humanity and original sin in which humanity inherited Adam's sinful nature. We see then, like it or not, seemingly unfair or not, this is how God saw fit to ordain things. Adam the first man, was appointed as the representative head of the human race. Because of his rebellion, death reigned on in Adam's progeny even though they did not sin in the same way as he had. Death as a punitive consequence of sin spread to all humans because "all sinned." How? We all sinned in Adam! We were represented before God by Adam and when he sinned, we sinned in him.

Paul's letter to the Romans goes into this in some detail in chapter 5:

"Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come ... Therefore as one trespass led to condemnation for all men. ... For as by one man's disobedience the many were made sinners..." Romans 5:12-19

Blame it on Adam? The question remains, would any of us have done any different? We will never know. In future articles we will see how this very same concept of imputation is central to our Biblical Doctrine of Justification, or having right standing before God.

Alienation from God - "At Enmity" - Another ramification of the Fall is humanity being alienated from God. To be alienated means to be at enmity or in rebellion to or be at war with God.

Scripture refers to all as being born "children of wrath", Ephesians 2:3. It speaks of being enemies

of God, Romans 5:10 and that friendship with the world is enmity with God, James 4:4. God's Word says that the lost are alienated from the life of God because of the ignorance that is in them, due to their hardness of heart, Ephesian 4:18.

Radical Comprehensive Corruption – The Fall was such a tragic event that radical and comprehensive corruption occurred affecting every aspect of the being of man - mind, spirit/soul and body. It was radical in that its effects were deep and catastrophic and it was comprehensive because it affected the whole being and nature of humanity. It impacted human desires, human emotions, affections, thinking and relationships. It impacted human reasoning and decision making. It impacted human physical well-being through disease and even brought about physical death as a punitive consequence of sin.

“The Bible makes it clear that death is not “natural” to man. That is, death is repeatedly said to have come into the world as a result of sin.”
RC Sproul, Article, Adam's Fall and Mine

We can attribute the terrible suffering that is so characteristic of human history to the consequences of the Fall. The whole philosophical argument of the “Problem of Evil” or “Theodicy” can be attributed to the Fall and consequent curse. Prior to the Fall, Adam, upright in heart and sound in mind, possessed what is commonly called “free-will”. In other words, he had a real capacity to freely choose and to do spiritual good over evil and was prone toward righteousness rather than

sinfulness. However, he was not immutable or unchangeable in this original state and was not impeccable, that is to say, it was not impossible for Adam to sin. Our original parents were not prone to sin before the fall, but they were still very capable of freely choosing sin and rebellion as we now know all too well. Since then fallen humanity has by nature been enslaved to sin (Rom. 6:16), spiritually dead in trespasses (Eph. 2:1), and is prone or given over to acts of sin (Romans 1:24-31).



The Human Will - Free or Bound? - Before we even attempt to comment on this huge question, let's take a moment and ask, just what is the “will?” A naturalist might say that the will is just biochemical reactions in the brain. Two philosophers or behaviorists might have three or more opinions on the topic. One of the areas of systematic theology is the Doctrine of Man or Anthropology. Here the Bible teaches us that man is, soul/spirit and body. Within the soul/spirit component of our nature thrive the thoughts of our minds and the desires of our hearts. It is apparent that the “will” of man is our faculty of volition, our ability to make choices. It also seems clear that this power of volition is tied to, even controlled by the mind/heart component of our soul/spirit or our inner person. This inner person is called our “inner being”, “inner self” or “inner man”, Romans 7:22, 2 Cor. 4:16, Eph. 3:16 KJV. So, we can say that the will is our decision making capacity and is a function of our heart/mind or inner man. The will is our “chooser,” so to speak. The great American theologian and philosopher Jonathan Edwards wrote that the will is “that by which the mind chooses anything” Jonathan Edwards —Freedom of the Will, Sec. 1

The topic of “Free Will” is a very philosophically charged issue. It ranges from extreme “Libertarianism” to extreme “Determinism.”

“Free Will is a philosophical term for a particular sort of capacity of rational agents to choose a course of action from among various alternatives. ... philosophers have debated this question for over two millennia, and just about every major philosopher has had something to say about it.”

Free Will, Stanford Encyc. Of Philosophy

Controversies over the freedom of man's will or lack thereof have played out multiple times in the history of the church. Augustine vs. Pelagius, Martin Luther vs. Erasmus to just name a couple. Is the will of man truly free? There is no simple answer to it and we do not have space here to deal with the topic in great detail. Let us suggest though, from what we have seen thus far, that in whatever state the heart/mind is, so goes the will. If the heart is free of all constraints then likewise the will, human volition, is free. But, if the heart is bound, then the human will and volition is bound. Even the will of God is determined by God's own nature. As we discussed in our first article, God is perfect, righteous and all-powerful. An interesting point is that even God cannot do nor will things contrary to His own nature! If He did so He would cease to be God.

Ability or Inability that is the Question! - Everyone brings presuppositions about this to the table and most hold fast to them even when they come to faith and embrace the Bible as the Word of God. But what does Scripture say about the human will, volition and ability in regards to the spiritual and moral realm? Since the human race is fallen and in depravity, dead in sin and trespasses, enslaved to sin, the race cannot be described as morally and spiritually free. So the choices that lost humans so freely and naturally make are no less choices that are in reality bound or determined by a sinful nature. Just as humans sin because they are sinners, a lost sinner chooses sinfully and cannot naturally go against his nature. Rom. 3:10-12 says, "There is none righteous ... no one seeks for God ... no one does good." For example, a lion, when it's time to eat, doesn't choose to graze on grass, he goes for the meat. Likewise a rabbit is not going after that meat, he wants the carrot. Jer. 12:23 asks, "Can the Ethiopian change his skin or the leopard his spots? Then also can you do good who are accustomed to do evil?" Jer. 17:9 says, "The heart is deceitful above all things, and desperately sick; who can understand it?" Only in the redeemed state, can a believer now choose and make decisions that are in accordance with God's will and that glorify Him.

"Before the Fall, man is able to not sin. This ability was lost in the Fall. It is restored when a person is born again and continues on in the afterlife and the resurrection. The person who is reborn can still sin. The ability to sin is not removed until we are glorified in heaven."

RC Sproul, Chosen by God, p 66.

What did Jesus Teach? – The Lord Jesus Christ taught very straight forwardly about human ability vs. inability in the moral/spiritual realm.

"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." John 3:3

"Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. John 3:5

"No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day." John 6:44 (Note: The word "draw" is the Greek- *helkuo*, meaning to lead, impel, drag off, or haul.)

"This is why I told you that no one can come to me unless it is granted him by the Father." John 6:65

Four times in the Gospel of John alone, Jesus strongly asserted the spiritual inability of lost humanity unless God makes a sovereign difference!

The Apostle Paul also weighs in,

"The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned." 1 Corinthians 2:14

John wrote that those who received Jesus were born, not of the will of man, but of God, John 1:13.

James wrote, "Of his own will he brought us forth by the word of truth" James 1:18.

In summary then, we can say that humanity because of the Fall and its consequences lacks the moral and spiritual ability to please God or do anything to commend themselves unto God for salvation.

God holds man responsible for his moral/spiritual actions and commands everyone everywhere to repent and believe the Gospel, Acts 17:30, 31. Nevertheless, Man can only respond appropriately and savingly to God after God has made the difference in them.

God is sovereign and man is a responsible moral agent.

Condemnation in Adam – God's Just Wrath and Judgment - Our statement says humanity is,

"condemned finally and irrevocably to death - apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to Himself."

Condemned in Adam and rightly liable to God's just and holy wrath and judgment, mankind is shipwrecked, sunk, destroyed. Man is not just spiritually sick, man is spiritually dead! In God's arrangement with Adam as our representative head, He warned him of the judgment and death, both spiritual and physical that would occur if he partook of the forbidden fruit (Rom 2:2-5, Acts 17:31, Eph. 2:1, Rom. 5:12, 1 Cor. 15:21).

God is justified in His holy wrath and judgment upon Adam's race.

God's Gracious Intervention, Reconciliation, Rescued from Wrath – Mankind's greatest need is reconciliation with God. He could have ended humanity at the Fall or any time since and would have still been just, righteous, holy and good. But, God being rich in mercy, because of His great

love with which He loved us (Eph. 2:1-10), was proactive in His grace and intervened into real time and space history to accomplish redemption through His one unique Son. In the Gospel we have the Good News of redemption in Christ through faith, the promise of being rescued from the wrath of God. Through the Gospel, God in effect, is rescuing a people from Himself in wrath unto Himself in His grace and saving mercies!

This is why we need the Gospel! This is why the Good News is so very precious!

The Gospel is a portrait of a merciful, redeeming God! Hallelujah what a Savior!

What of Adam and Eve? – What about Adam and Eve, since they plunged the human race into sin and rebellion? Are they among the redeemed or the eternally lost? We are not told definitively, but Genesis gives us a couple of hints as to their state. In Genesis 3:15 God says:

“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” Genesis 3:15

This is called the “Proto-Evangelium”, the first allusion in Scripture to the Gospel. Here God foretells that Messiah, the seed of the woman would crush the serpent. At the cross, Jesus as Messiah, dealt the decisive blow to Satan and his kingdom of darkness. Immediately after God confronted Adam and Eve about their rebellion, He made garments of skin for them as coverings, Gen. 3:21, this may be a foreshadow of blood sacrifice as a covering for sin.

So Why did God allow the fall? – In John 9:3 Jesus alludes to the “works of God being displayed”,
“Jesus answered, It was not that this man sinned, or his parents, but that the works of God might be displayed in him.” John 9:3

Commenting on John 9:3, JC Ryle remarks:

"A deep and instructive principle lies in these words. They surely throw some light on that great question, the origin of evil. God has thought fit to allow evil to exist in order that he may have a platform for showing his mercy, grace, and compassion. If man had never fallen there would have been no opportunity of showing divine mercy. But by permitting evil, mysterious as it seems, God's works of grace, mercy, and wisdom in saving sinners have been wonderfully manifested to all his creatures. The redeeming of the church of elect sinners is the means of 'showing to principalities and powers the manifold wisdom of God' (Eph. 3:10). Without the Fall we should have known nothing of the Cross and the Gospel."
Theopedia, Article on the Fall

The Apostle Paul draws out this thought in his letter the Ephesians,

“Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power... to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord ...”
Ephesians 3:7-12

What other reason would we search for or could there be for God to have allowed, even purposed such a tragic event as the Fall, other than to then display to all creation the wonders and riches of His redeeming mercies and sovereign saving grace?

To the Tri-une God alone be all glory, honor and praise!

Bibliography and Resources

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Audio/Video:

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