

Preface to Adam-God Paper

When I first wrote the following paper I didn't realize then that the purpose of the paper was in reality my rebuttal to the way fundamentalists teach and believe the subject of Adam-God. I also didn't realize at that time, the true nature and character of Michael-Adam in the eternal scheme of things. Since then, through the grace of God, I believe I have come to an understanding of what Joseph knew and Brigham was taught on the subject and that the true Adam-God doctrine was, and should remain a legitimate and fundamental Mormon belief, as originally taught by Joseph, but is now misunderstood because of a number of erroneous teachings, confusing and partial explanations, and subsequent fictitious beliefs that crept into the Mormon consciousness early on and have persisted throughout all of Mormondom in the ensuing years to now.

Therefore, I have edited my original Adam-God paper to fix some grammatical errors and make it clear that it is a rebuttal instead of a point of doctrine in its own right. In a separate and forthcoming paper I will try to express the true Adam-God doctrine, as I believe Joseph understood the subject.

The edited, original paper follows:

Adam-God Doctrine

A rebuttal to fundamentalist teachings

INTRODUCTION

The current so-called Adam-God doctrine is one of the most confusing, controversial, and yet avoided topics in the many and varied Mormon-based communities, which claim descent from Joseph Smith and the early church. Most often it is ignored as one of those subjects that delve into the deeper mysteries of heaven and is therefore deemed by many as inconsequential to one's actual progression in the gospel. In contrast to this notion, the

early leaders of the church believed that knowledge of the heavens to be an essential element of the Plan of Salvation for all who profess to be practitioners of Mormonism. Mormons these days within the LDS church set this and other subjects aside as merely doctrinal, or historical curiosities and a majority of members know very little about the subject beyond having heard the term. Those who have given the subject a cursory review find it confusing, so disagree with the idea that Adam is our God and Father in heaven who sits in the highest throne over this creation.

Fundamentalist Mormon's embrace the view that Adam, who was the spirit Michael at the beginning of this earth, has been revealed to be the God of this creation, the highest exalted Father of all who have, and will come to this earth and the literal Father of Jesus Christ. This view originates from statements made by Brigham Young and is encouraged by other teachings of leaders after Brigham and alternative interpretations of some scripture. Fundamentalists, who for the most part are outside the membership of the church, cling to this belief as a point of distinction, which separates them from those inside the membership of the church. They feel this somewhat Gnostic understanding to be a higher truth for those who are more enlightened and capable of greater advancement.

The first question to be answered must be; is the issue important enough to require personal attention, study, and individual knowledge to be resolved and understood by everyone? It may be instructive to examine what Joseph Smith Jr. and Brigham Young had to say about this subject's importance.

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.345

*These are incomprehensible ideas to some, but they are simple. It is **the first principle of the Gospel to know for a certainty the Character of God**, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on **an earth**, the same as Jesus Christ himself did; and I will show it from the Bible.*

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.343

*It is **necessary** for us to have an understanding of God himself in the beginning... If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right.*

*There are but a very few beings in the world who understand rightly the character of God... I want to ask this congregation, **every man, woman and child**, to answer the question in their own heart, what kind of a being God is?... I again repeat the question -- What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? **Here is the question that will, peradventure, from this time henceforth occupy your attention.** The Scriptures inform us that "**This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.**"*

*If any man does not know God, and inquires what kind of a being he is, -- if he will search diligently his own heart -- **if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.***

Journal of Discourses, Vol.1, p.51, Brigham Young, April 9, 1852

Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

Why is this subject so important that everyone must understand it to secure his or her salvation and gain eternal life? Underlying every good Mormon's existence is the desire to return to the presence of their Father in Heaven in the Celestial Kingdom and perhaps reside in the highest degree thereof. Can that be done if one is unclear as to whom they are praying and worshipping? The prophets say, no. If this be the case, why have the teachings by our founders and past leaders been so confusing and seemingly contradictory on this matter? Careful study suggests that this knowledge is to be gained individually through one's own interest and efforts. It seems that the comments and teachings of Joseph and Brigham are designed to spark an intense curiosity of this doctrine, which would lead the sincere-in-heart to intently study and pray about the truth

of the matter and in doing so, connect with the heavens, receiving their own personal revelations and testimony of how the heavens are organized.

If coming to an understanding of God and His heavens is critically important and meant to be a personal quest for further light and knowledge, why write papers purporting to explain this doctrine clearly enough, and in sufficient detail, for anyone to understand? The obvious reason is to end the conflict and controversy over this issue. “Where conflict persists, darkness prevails.” All Mormons have been counseled and commanded to not contend over doctrine. I’m sure this applies most strenuously to the subjects where neither of the opposing debaters knows for sure what they are talking about.

There are also other motives for writing this paper, some altruistic and some more personal and selfish. As a son of little earthly consequence, my greatest task is to carry on the work of my fathers as best I can. My biological father remains to me, the most honest and honorable man I have ever met, even though he passed away many years ago. With the greatest integrity he strove to live his life within the confines of truth and knowledge. Because of his example, I have come to believe that one’s greatest expression of love for one’s fellow man is to tell them the truth, if you know it, so they can be enlightened and blessed if that is what they desire.

My adoptive father loved his fellow man enough to dedicate his life to teaching as much truth as his audience would hear and accept, always trying to push them closer to greater understanding. I often wondered why other teachers like Jesus taught in parables to those who gathered to hear him speak, but explained more clearly the deeper implications of what the public stories meant to his apostles and disciples in private? The reason, of course, is that he loved the other people enough to give them something to ponder, research, and pray about, but not enough to make them unwittingly accountable for knowing the truth, should they find it impossible to accept and follow. The truth is always a two-edged sword in the sense that knowing it can be a great blessing, but if it is ignored or rejected can turn to one’s condemnation. Because of this reality, those who lacked the preparation to accept what was being taught were only exposed to the truth

obliquely for their own initial protection. It appears that possibly that same kind of thing might be going on with this subject and the early Mormon leaders.

In the spirit of full disclosure, most people would consider me a Mormon Fundamentalist. However, I prefer to separate myself from the connotations that label carries with it in this day and age. I like to refer to myself as a Mormon Originalist, meaning that I believe in the gospel Joseph Smith Jr. taught and believed before faulty notions and corrupt traditions began creeping into the Mormon culture with the corrosive effects of time and the old and incorrect beliefs that recalcitrant converts refused to abandon.

I once knew a man who made what I believe to be a profound observation and statement, if indeed he was the original author, even though I think it was likely his only one. It went something like this. *“We are told we will not be tempted beyond what we can endure, but if that were true no one would ever fail, and we know that is not the case. In reality, we will not be tempted beyond what we should be able to endure based on what we’ve been taught and should know.”* If we examine the broad assemblage of Jesus’ audiences, they had no prior exposure to his teachings, and very few had received any of the ordinances of God’s priesthood, like those, which would give them direct, constant, and easy directions to access the witnesses of the Holy Ghost. Consequently, it would have been to their overall detriment to make them accountable for detailed truths that they would have naturally found so foreign to their culture and understanding under the Mosaic Law.

In the case of Joseph Smith, he exposed all the elements of various truths, but spread them over time and woven through various sermons and talks. What he seemed to avoid was publicly laying things out in one detailed account, which fully explained the entire subject at hand. Although, often times uncomfortable weather and peoples’ fatigue and waning attention spans were often his limiting factors. His audiences many times were members of the church who did have the benefit of the first ordinances of the gospel, so they could tolerate more truth, but most still lacked exposure to the teachings of the temple endowment, so the particular subject of Adam-God was still beyond what they

were prepared to be taught directly. Joseph did however teach in explicit detail the Plan of Salvation, the Godhead, the mysteries of godhood, godliness, and the organization of the heavens to those within the group of people who could receive more detailed explanations at his hand. Brigham Young was certainly one of those taught the true Adam-God doctrine by him personally and in great detail, as described by the following excerpt.

Teachings of the Prophet Joseph Smith, Section Five 1842-43 p.237

*Wednesday, 4. -- I spent the day in the upper part of the store, that is in my private office * * * in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and **President Brigham Young** and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the *Ancient of Days*, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation. (May 4, 1842.) DHC 5:1-2.*

Prior to Joseph's death a push was underway to get as many worthy members through the Nauvoo temple to receive their endowments as possible. After Joseph's death and the

saints were settling in Utah, Brigham carried on with his responsibilities to get the saints endowed and prepared for more knowledge of God and the heavens. This he did. Brigham also began speaking in regular meetings about the information the saints would be exposed to in the temple although, outside the temple itself he could only make disguised references to what amounted to “peeks” at a portion of the story within the endowment, to stimulate them to study and pray as they prepared themselves to receive these things. Furthermore, the original lecture at the veil could still be misconstrued if no further study was done on the part of the newly endowed. It’s my belief that if Joseph had lived to an old age, those who had received their first endowment and stayed worthy to receive more would have been taught with clarity the organization of the heavens since it is said to be such a fundamental and necessary truth to be understood by all who are preparing for a glorious resurrection. As with many of the higher gospel principles and teachings, the modern church has lost it’s ability to clearly and concisely teach the mysteries of godliness. Probably because church leaders over the years have been consumed with more immediate and basic membership concerns. In hindsight it seems that the teaching of these more obscure elements of the gospel resides now with those outside the confines of the modern church organization. In fact, one of the quickest ways for a member to find his or her self outside the membership of the church is to openly investigate and discuss certain of the mysteries with others, especially that of plural marriage.

Within Mormondom it is beyond dispute that we are living in the last days spoken of by the prophets and scriptures. It’s unclear exactly where we are in the scenario of the last day’s events, but some things are becoming clearer. We know for instance, that at some point we Gentiles who have been given the opportunity to accept the enlightenment and blessings of the gospel and be counted among God’s chosen people, will generally reject the gospel and in so doing exhaust God’s tolerance and deplete His patience, and our time of His attentive consideration will come to a close. Thereafter, God’s attention will again be focused on the original Hebrew bloodlines of Jacob’s biological sons. I don’t believe this will happen abruptly, but it seems to be well on its way and may be speeding up faster than we think. The Lord will not utterly abandon those who seek him, but things

may not come quite so easily if the last days of the Lords attention on our behalf are squandered by our growing complacency. I feel some urgency to learn more, and teach what I can, before an uncertain future overtakes us all.

FUNDAMENTALISTS VIEW OF ADAM-GOD

The place to begin is to define the fundamentalist's beliefs in connection to this topic. Even though not every fundamentalist will agree with my interpretations, as once a wholehearted subscriber to this fundamentalist understanding, my opinion is generally correct and qualifies me to spell it out as well as anyone.

The root, or core information comes from a portion of a talk given by Brigham Young, recorded in the Journal of Discourses Volume 1, pages 50 and 51. Other references are also used as part of the justification for believing what Brigham appears to be saying. The Book of Daniel, Chapter 7 is coupled with D&C Section 116 and the preexistence gathering as told in the Book of Abraham, as well as the Book of Revelation are all given interpretations seem to bolster the fundamentalist's understanding. There have also been fundamentalist leaders through the years that have seemingly also promulgated this belief, but to avoid the "battle of the messengers" the only sources for reference here will be the scriptures, Joseph Smith and Brigham Young as well as some generalized snippets from the endowment service. Although, once this topic is fully understood it may be discovered that even those other respected, past fundamentalist leaders may have known more of the truth, but did not make sure that no one got the wrong idea.

What follows is the part of Brigham's sermon that deals with Adam being God. Interspersed in Brigham's talk are my comments, enclosed in brackets and not italicized, describing what fundamentalists believe the statements to mean, which forms the fundamentalist viewpoint on this subject.

Journal of Discourses, Vol.1, p.50, Brigham Young, April 9, 1852

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views.

[It should be noted that the main point and purpose of this part of Brigham's talk is to clear up some controversy about the nature of Christ. Specifically, how he was conceived.]

Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples.

[Some of the brethren of that day believed that the Holy Ghost fathered Christ as a miraculously spiritual conception, which Brigham is specifically refuting in this talk.]

I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

[These sentences form the basis of the incorrect belief that we all are the literal offspring of God the Father and the fundamentalist belief that those of this earth who achieve exaltation will busy themselves in heaven giving birth to, or creating spirit babies who will occupy the next created earth and that one day every exalted man will become a supreme Father God to his own created world.]

Journal of Discourses, Vol.1, p.50 - p.51, Brigham Young, April 9, 1852

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him.

[The clear inference taken by the fundamentalist is that Adam was a celestially embodied, or resurrected, glorified being when he initially came into the Garden of Eden and furthermore, he was a polygamist. Therefore, to gain exaltation, one must live plural marriage as Adam, and others did while in this life. This helps reinforce the fundamentalist idea that plural marriage must be entered into during one's mortal probation before death.]

He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken--HE is our FATHER and our GOD, and the only God with whom WE have to do.

[This is the clincher for the fundamentalist argument. To the fundamentalist this means that our Adam is the father of our spirits and then our bodies and is the very being to whom we pray as our Father in Heaven, even though his name Adam is not used in prayer, just his title of Father is to be expressed.]

Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another

sphere, and planted in this earth. The thistle, and thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

[This tidbit about how celestial beings can temporarily become mortal enough to have earthly offspring is usually ignored or just a forgotten detail, but is actually quite a significant morsel. Most fundamentalists say that Adam and Eve became mortal as a matter of course by just eating the crude foodstuffs of this earth over time. What isn't addressed in Brigham's talk is what happened to Adam, and presumably Eve, when they were to leave this earth after their work was done? One notable fundamentalist leader said Adam (and I presume, Eve) were re-resurrected to regain celestial bodies. Many fundamentalists alternatively believe Adam became a translated being. None believe Adam actually died and was interred in the earth to decay in a grave until the resurrection of Jesus Christ.]

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost.

[Brigham has now made the point he wanted to make clear from the beginning.]

And who is the Father?

He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as [were] the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession.

[Here, the fundamentalist believes that Brigham is clearly saying that Adam is the literal, biological father of Jesus Christ. The last portion of the quotation seems to be a polite way of saying it was accomplished by the standard method of fertilization and gestation.]

I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone.

[This statement, that there is more to be told, is generally overlooked, except the idea that what has been said is the truth of the matters that have been broached.]

I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

Journal of Discourses, Vol.1, p.51, Brigham Young, April 9, 1852

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

[Brigham's description of the creative quorum is universally misunderstood or ignored by the fundamentalist rationale, but is in fact, critically important.]

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.

[Here the fundamentalist sees Brigham driving home the point beyond the ability of anyone to dispute the idea that Adam is the actual father of our elder brother Jesus.]

Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

[This topic IS important to understand AND important to get right.]

I have given you a few leading items upon this subject, but a great deal more remains to be told.

[Most fundamentalists stop at the word “damnation” and have no notion of what the “great deal more,” might be.]

Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea--"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

This talk of Brigham Young’s introduces the idea that Adam is the very Eternal Father in Heaven, the true, and highest God of this earth, but there are other scriptures that fundamentalists also use, which seems to substantiate this notion as well. Armed with what they think President Young is teaching, the fundamentalists now interpret other scripture in unique ways to validate this supposed previously hidden understanding. In the Pearl of Great Price, the Book of Abraham talks somewhat about the preexistence. Once again, the pertinent verses will be included here with my narration of the fundamentalist view.

Pearl of Great Price

Book of Abraham, chapter 3: verses 15-28 and chapter 4: 1

15 And the Lord said unto me: Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words.

[I find comfort in these words of Abraham as they indicate that divulging all the \ information is not violating the designs of the Almighty. The Egyptians worshiped idols, and were not considered righteous people, yet God is telling Abraham to teach them correctly the things of heaven and the creation. As Brigham also said, this is to be presented to both saint and sinner. Additionally he said, “Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.”]

16 If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.

17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it.

18 Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all.

20 The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.

21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and

prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

[It is primarily here that the fundamentalists glean the idea that in the heavens there are more-or-less featureless intelligences along side spirits who were intelligences that have been celestially conceived and received a spirit body through the procreative efforts of exalted parents from a previous creation.]

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; 23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

24 And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

[In the fundamentalist view, the one that was like unto God was our creation's Michael/Adam. Our earthly Adam was the one like unto God because it is imagined that he was an exalted being and had a celestial body like God.]

25 And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

26 And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

27 And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

[It is universally understood that the one like unto the Son of Man is Christ and the other volunteer is Lucifer.]

28 And the second was angry, and kept not his first estate; and, at that day, many followed after him.

Abraham, chapter 4: verse 1

1 AND then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

More of the beginning of Abraham, chapter 3 was included than necessary to show where the fundamentalists inject our Adam into the story line, but the excess will prove beneficial later on. It is in the Book of Daniel that we begin to see the imagery of heaven and the throne of power and glory.

Daniel: Chapter 7

1 ¶ IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, [and] told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first [was] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and [it had] three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn [were] eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

[Verses 9&10 clearly describe a godly figure in appearance and seated on a throne of power, in heaven. To the fundamentalist, this would clearly be the chief God of this creative cycle. This enthroned being is only referred to as the Ancient of Days in the Book of Daniel, but will be identified more accurately elsewhere.]

11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of [my] body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, [are] four kings, [which] shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose look [was] more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto [is] the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

The name, “Ancient of Days” is specifically and unambiguously defined by the Lord in the Book of Doctrine & Covenants and also in the Teachings of the Prophet Joseph Smith.

Book of Doctrine & Covenants

Chapter 116

I SPRING Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.

Teachings of the Prophet Joseph Smith, Section Three 1838-39 p.122

In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 30, which the brethren called "Spring Hill," but by the mouth of the Lord it was named Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet. (May 19, 1838.) DHC 3:34-35.

Here Adam is named as the Ancient of Days with direct association to the reference in the Old Testament Book of Daniel. Therefore, the glorified person sitting on the throne in Daniel’s dream was, according to the Lord and Joseph Smith, Adam. Some of the better-studied fundamentalists also include a reference in the New Testament Book of Revelation written by John the Revelator.

New Testament, Book of Revelation.

Chapter 4

1 ¶ *AFTER this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2 *And immediately I was in the spirit: and, behold, a throne was set in heaven, and [one] sat on the throne.*

3 *And he that sat was to look upon like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like unto an emerald.*

4 *And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

5 *And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God.*

6 *And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.*

7 *And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle.*

8 ¶ *And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

[In the Book of Revelation, chapter 4, we have once again a view of heaven in the last days of this earth with an individual seated on the throne of glory and this time in verse 8, he is called “Lord God Almighty, which was, and is, and is to come,” which is clearly a reference to our supreme God. Although careful analysis shows this occurrence to be different than that depicted in the book of Daniel.]

9 *And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*

10 *The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[In verse 11, the Lord seated on the throne is further referred to as the supreme deity, who would certainly indicate the chief God of this creation.]

The preceding references comprise the most definitive argument for the fundamentalist view of the Adam-God doctrine. Undoubtedly, there are many ancillary references with interpretations unique to the fundamentalist understanding as well as other points of evidence used by various believers, but all are secondary, more ambiguous, and not as compelling as those included above.

Worthy of mention is the “Two Adam Theory.” This notion is proposed in order to fix a glaring problem with the generally accepted fundamentalist version, but is broadly rejected as a compromise of the weak-willed and those who lack faith in the more enlightened leaders of the past who supposedly taught the accepted fundamentalist version of Adam-God. This theory of there being two Adams in this creation, has an Adam from the previous world, who is an exalted being, giving birth to the Adam of this world, who then becomes the head of this human family. Very few fundamentalists incorporate this into their version, and although it solves one obstacle, it does nothing to address all the other mistaken ideas, which the fundamentalist reasoning must either address, or try to ignore.

One other fundamentalist belief, which supports their notion of Adam being the one true God, relates to the first vision of Joseph Smith. It is believed that the glorified being who speaks first and introduces the other as “my Beloved Son” and says, “hear him,” was in fact, Adam. The implication being again that Adam is the very Father and Sire of Christ.

At this stage, there are but two points of paramount importance, which need to be introduced. The first is that all the scripture touching on this subject is generally correct in what they have communicated on this subject. The fundamentalist interpretation of all

this information is regrettably, utterly wrong. Michael/Adam is not the supreme God of this creative cycle. He is not the literal father of Jesus Christ, and our biologically direct father Adam was not an exalted being during the creation of this world.

The second thing is the requirement of any scenario of the creation of our world, the characters involved, and the organization of the heavens from then to now, to be presented in a comprehensible diagram of all the elements. Such a diagram must make sense, which does not contradict any of the prophets, the scriptures, and the Lord's plan of salvation. This can be done, but not with the fundamentalist's understanding of the Adam-God theory.

Here is a challenge for all who take their religion seriously enough to imagine they are headed for the higher realms in the Celestial Kingdom. Diagram your view of the operations of the Gods and the heavens. The required diagram can employ names, circles, arrows, timelines, or virtually anything to graphically layout one's argument, which can then be used in a comprehensive explanation. It must show the correct relationships between beings as the events progress from before the creation of this world to its final disposition, and the final organization of the heavens and those who inhabit them. It's not as difficult as it sounds. **If, during the process of diagramming and explanation however, a single contradiction is encountered to any true prophet's teaching, any scripture, or any physical or spiritual capability, you must stop and start over until every detail of your scenario is compatible with all.** Only then will you have a workable theory that God may accept as an adequate effort on your part to understand this inescapably required knowledge for salvation, and what is certainly an unavoidable prerequisite for exaltation.

It is human nature that any proponent of one side of an argument will ignore all the things that will defeat his position outright and focus exclusively on one, or a few things that might prove him right if interpreted in some favorable but obscure way, never acknowledging that the debate has already ended. The fact is that the Spirit of God only, and always, tells the truth of any matter, so whether seen from one, or many perspectives,

different messengers of the truth from God must be in agreement, if not identical in wording. So, if one is trying to know the truth, first examine the body of information available on the subject and then build an understanding incorporating all of it, instead of first imagining a controversial scenario and then try to build a story made out of bits and pieces, which defy the majority of the topic's available knowledge.

God does not trifle with His children's salvation by being deliberately confusing or self-contradictory. After all, the salvation of His children is His work throughout the eternities and the basis of His eternal and ever-increasing glory.

THE BODY OF INFORMATION

It is my belief in and through the name of Christ our Redeemer and my testimony that the scriptures we have, and what is presented herein, along with the teachings of Joseph Smith, which impinge on this subject, are faithful to the truth that lay behind them. So, what do the preponderance of references say about our earthly Adam from his emergence to his exit from the stage of mortality?

'adam {aw-dawm}'

Hebrew: noun masculine

Possible Definitions:

1) **man, mankind**

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) **Adam, first man**

1d) city in Jordan valley

We must first understand that the Hebrew word "adam" is not just an individual's personal moniker, although it can be that also. According to the Hebrew language, everywhere in the first chapters of the Book of Genesis you read "man," or "Man," or "Adam," the Hebrew word being translated is "adam."

Genesis 2:7&8

7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put *the man whom he had formed.*

[In Hebrew it reads, ...God formed adam of the dust of the ground, ...and adam became a living soul. ...and there he put adam whom he had formed. You could also replace the word adam with “mankind,” or “human” and still be correct in your translation of the original Hebrew. The other important point here is that Adam’s body was formed of the dust of this ground; this earth, since everything that is being described as happening is happening during the creation of this earth.]

2 Nephi 2:15&16

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.

[Here it clearly says our first parents (Adam and Eve) were created beings in the same sense that the beasts were created beings and then goes on to say that they, and we by extension, have our free agency.]

Mosiah 28:17

17 Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people

and they were scattered abroad upon the face of all the earth, yea, and even from that time back until **the creation of Adam**.

Alma 22:12&13

12 And it came to pass that when Aaron saw that the king would believe his words, he began from **the creation of Adam**, reading the scriptures unto the king--**how God created man after his own image**, and that God gave him commandments, and that **because of transgression, man had fallen**.

13 And Aaron did expound unto him the scriptures from **the creation of Adam**, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

D&C 29:34

34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither **Adam, your father, whom I created**.

Moses 1:33-35

33 And worlds without number have I created; and I also created them for mine own purpose; and **by the Son I created them, which is mine Only Begotten**.

34 **And the first man of all men have I called Adam, which is many**.

35 **But only an account of this earth, and the inhabitants thereof, give I unto you**. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

[Moses had asked to see Gods creations, whereupon God explains that he will only be shown this creation.]

Moses 3:7

7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

[This scripture refers to things being spiritually created. Joseph teaches us that to create in the parlance of God is to organize. To organize may also include the actions to define, convert, order, situate, or modify.]

JST Genesis 2:8

8 And I, the Lord God, formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also;

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.301

*The 7th verse of 2nd chapter of Genesis ought to read -- **God breathed into Adam his spirit [i.e., Adam's spirit] or breath of life;** but when the word "rauch" applies to Eve, it should be translated lives.*

[The explanation of Eve's creation, though fascinating, will not be addressed here and remains a subject for a different paper altogether.]

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.345

*God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, -- I say, if you were to see him today, you would see him like a man in form -- like yourselves in all the person, image, and very form as a man; **for Adam was created in the very fashion, image and likeness of God, and received***

instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

[The point being made here, if not already obvious, is that Adam and God are clearly two distinct individual beings who walked and conversed together on this earth like two men would, so they are not the same being.]

Genesis 1:26-28

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

*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.***

[This reference is included here to bring out what might be a new concept to some. This text is taken from the sixth day of creation. With a careful reading of the creation account in Genesis, it will be understood that what is being described here is taking place in heaven and not on the earth. The question then is what is being described in the verses above? What is actually being created, or organized, or modified? It's gender. Read it again, carefully. It could be understood as the assignment of gender to the spirits slated to inhabit this earth, and after the creation of gender the next most logical thing to be done is to tell for what purpose it is to be used, namely to multiply and replenish.]

Genesis 5:2

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

[The interesting thing about this verse is that within the context of the story, it appears that the spirits assigned to this earth were named or called mankind (Adam), by God, in the creative time when genders were either assigned, selected, or made manifest.]

Genesis 2:4&5

4 ¶ *These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,*

5 *And every plant of the field **before** it was in the earth, and every herb of the field **before** it grew: for the LORD God had not caused it to rain upon the earth, and [there was] **not a man to till the ground.***

[Genesis Chapter 2 and onward is a continuation of the creation story, not a new one. The above verses should make that clear. The real understanding is that by the time God has described what has been pronounced in heaven during the six days of organization, and what has and will take place on the forming earth; the earth is still in the process of physically complying with Gods commands. Consequently, at the beginning of chapter two, when God comes in person to the physical earth, the only things that have come into being so far are the earth, some rudimentary forms of simple life, and an atmosphere.]

Adam's body was not celestial, but taken from the soil of this earth, as we will see.

Genesis 3:19

19 *In the sweat of thy face shalt thou eat bread, **till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.***

JST Genesis 3:25

25 *By the sweat of thy face shalt thou eat bread, **until thou shalt return unto the ground; for thou shalt surely die; for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.***

Moses 3:5-7

5 And every plant of the field before it was in the earth, and every herb of the field before it grew. **For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;**

6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

Abraham 5:4-7

4 And the **Gods** came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,

5 According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the **Gods** formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.

8 And the **Gods** planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.

Genesis 2:21-23

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

[Clearly Eve (who is not personally named when she was presented to Adam) had not a celestial body already, because her body was the end product of a rib taken from Adam's earthly created body sometime before she appears.]

JST Genesis 2:25-29

25 And out of the ground, I the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them.

26 And they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

*27 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam there was not found an **help meet** for him.*

*28 And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof; **and the rib, which I, the Lord God had taken from man, made I a woman, and brought her unto the man.***

*29 And Adam said, This I know now is bone of my bones, and flesh of my flesh. **She shall be called woman, because she was taken out of man.***

[In this part of the creation story Adam is in the process of naming the other earthly creatures God has made, as previously commanded, and goes on to name the creature presented to him as his help meet, but declares the name for her as “woman,” not Eve. The woman is not named Eve until she and Adam are being expelled from the Garden of Eden. At this point, Adam clearly knew her gender because he referred to her as “she,” so woman is not a declaration of her femininity. The naming of the creature standing before Adam as “woman” is the naming of a species like he had been doing for all the

other animals. Now before all females take offense, contain your emotions and read on. All human beings since, are of equal creation. Yes, humanity is called mankind because we are just that, the kind taken from man (adam). Now you know something else that has been hidden from the world for a long, long time.]

Genesis 3:6&17-19

6 ¶ *And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and **he did eat...***

17 ¶ *And unto Adam he [God] said, Because thou hast hearkened unto the voice of thy wife, and **hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:** cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;*

18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

19 *In the sweat of thy face shalt thou eat bread, **till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.***

JST Genesis 3:23

23 *And unto Adam, **I, the Lord God, said,** Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it **all the days of thy life;***

[The point of the verses above is to show that Adam was under commandment and transgressed that law, which displeased the actual God of this creation. Furthermore, he is punished to toil until his body is returned to the ground from which it came.]

Mosiah 3:26

*26 Therefore, they have drunk out of the cup of the wrath of God, which **justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit**; therefore, mercy could have claim on them no more forever.*

[Justice, the law of God, demanded the fall of Adam, because of Adam's transgressing that law.]

Alma 12:22

*22 Now Alma said unto him: This is the thing which I was about to explain. Now we see that **Adam did fall** by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.*

2 Nephi 2:25

*25 **Adam fell** that men might be; and men are, that they might have joy.*

Moses 6:48

*48 And he said unto them: Because that **Adam fell**, we are; and **by his fall came death**; and we are made partakers of misery and woe.*

D&C 29:40-42

*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.***

*41 Wherefore, **I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.***

*42 But, behold, I say unto you that **I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth***

angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

[The crucial point made here is that Adam had undergone a form of spiritual death because he yielded to temptation and committed an act, which requires redemption. Clearly, Adam is a mortal man and not a previously exalted being at this point.]

Genesis 3:22-24

22 ¶ *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*

23 *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

24 *So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

Alma 42:2-15

2 *Now behold, my son, I will explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken--yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life--*

3 *Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit-*

4 *And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.*

5 *For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for*

repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, **it was appointed unto man to die**--therefore, as they were cut off from the tree of life they should be cut off from the face of the earth--and man became lost forever, yea, they became fallen man.

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

12 And now, there was no means to reclaim men from this fallen state, which **man had brought upon himself because of his own disobedience;**

13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

14 And thus we see that **all mankind were fallen**, and they were in the grasp of justice; yea, the justice of God, **which consigned them forever to be cut off from his presence.**

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

Alma 12:21

*21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? **And thus we see that there was no possible chance that they should live forever.***

[Of course it means, “that there was no possible chance that they should live forever” in their fallen state, since they had transgressed and been cut off from the Tree of Life.]

Moses 6:50-54&62-68

50 But God hath made known unto our fathers that all men must repent.

51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world...

*62 And now, behold, I say unto you: **This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.***

63 And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are

in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

[Two significant items are expressed in the last of the previous verses. First, Adam was in need of baptism, and was subsequently baptized in water for the remission of sins, and thereafter received the baptism of fire, or spirit and then became quickened in the inner man, which is the Gift of the Holy Ghost. Second, when a man possesses the Spirit of God and priesthood, and is approved of by God, he then becomes a Son of God.]

Genesis 2:15-17

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.***

Alma 12:23

*23 And now behold, I say unto you that **if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and***

the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

Abraham 5:11

11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,

*13 But of the tree of knowledge of good and evil, thou shalt not eat of it; **for in the time that thou eatest thereof, thou shalt surely die.** Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.*

Moses 3:16&17

16 And I, 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, 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 4:17

*17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so **thou shouldst surely die?***

JST Genesis 2:18-22

18 And I, the Lord God, took the man, and put him into the garden of Eden, to dress it, and to keep it.

19 And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat;

21 Nevertheless, thou mayest choose for thyself, for it is given unto thee; but **remember that I forbid it;**

22 For in the day that thou eatest thereof **thou shalt surely die.**

JST Genesis 3:15-17

15 And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was naked; and I hid myself.

16 And I, the Lord God, said unto **Adam**, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, **if so thou shouldst surely die?**

17 And the man said, The woman whom thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and **I did eat.**

Moses 4:30

30 For as I, the Lord God, liveth, even so **my words cannot return void**, for as they go forth out of my mouth **they must be fulfilled.**

[What is made abundantly clear from the foregoing scriptures is that God decreed that Adam must surely die and it's not a play on words to hide the truth from us.]

Genesis 5:5

5 **And all the days that Adam lived were nine hundred and thirty years: and he died.**

Moses 6:12

12 **And all the days that Adam lived were nine hundred and thirty years, and he died.**

JST Genesis 6:11

11 **And the days of Adam, after he had begotten Seth, were eight hundred years. And he begat many sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died.**

[The verses above leave no doubt. Adam died, just as God Himself demanded he do. But there are those who like to provide an escape for father Adam through the door of translation so he could have a body to eventually sire Christ. We must now learn a little more about translation from Joseph Smith Jr.]

Teachings of the Prophet Joseph Smith, Section Four 1839-42 p.170

Now **the doctrine of translation** is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but his is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." (See Hebrews 11:35.)

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand, those who were tortured, not accepting deliverance, received and immediate rest from their labors. "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their works do follow them." (See Revelation 14:13.)

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same work, after they receive a resurrection

*for their bodies. But we shall leave this subject and the subject of the **terrestrial bodies** for another time, in order to treat upon them more fully.*

[I have not found where this subject is treated more fully by Joseph Smith Jr., but what is made clear so far is that a translated being is of a terrestrial order, which is well below the station of a “God the Father.”]

Matthew 27:50-52

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

*52 And **the graves were opened; and many bodies of the saints which slept arose,***

JST Matthew 27:54

54 Jesus when he had cried again with a loud voice, saying, Father, it is finished, thy will is done, yielded up the ghost.

56 And the graves were opened; and the bodies of the saints which slept, arose, who were many,

*57 And came out of the graves **after his resurrection**, went into the holy city, and appeared unto many.*

[The previous verses describe the first resurrection of this creation, which might be called the morning of the first resurrection. Joseph clarifies the fact that those saints and prophets who were waiting in the earth came forth not at his death, but after the Lord was resurrected himself as the first fruits of the resurrection.]

Mosiah 15:21-24

21 And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ--for so shall he be called.

22 And now, **the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.**

23 They are raised to dwell with God who has redeemed them; **thus they have eternal life through Christ, who has broken the bands of death.**

24 And **these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.**

[Undoubtedly our Adam had part in this first resurrection.]

D&C 137:3-5

3 Also the blazing throne of God, **whereon was seated the Father and the Son.**

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

5 I saw **Father Adam** and Abraham; and my father and my mother; my brother Alvin, that has long since slept;

[Here we learn two things. 1) the Son is seated with the Father who is not Adam. 2) Adam is in the Celestial Kingdom so he has been resurrected by the time this scene is seen. Adam's earliest opportunity would have been immediately after Christ's resurrection, along with all the other worthy prophets.]

D&C 138:28-32&36-39

28 And I wondered at the words of Peter--wherein he said that **the Son of God preached unto the spirits in prison**, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah--and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

29 *And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that **the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them;***

30 ***But behold, from among the righteous, he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead.***

31 *And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel.*

32 *Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets...*

36 *Thus was it made known that **our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh;***

37 *That they might carry the message of redemption unto all the dead, unto whom he could not go personally, because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.*

38 ***Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all,***

39 *And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God.*

[In these passages it is shown that Adam had been resurrected with Christ, (Christ was the first) and that father Adam was endowed with power and authority and went forth into the darkness of the spirits who were ignorant of the gospel to preach to them.]

John 1:1-4&11-14&17-18

1 ¶ ***IN the beginning was the Word, and the Word was with God, and the Word was God.***

2 *The same was in the beginning with God.*

3 *All things were made by him; and without him was not any thing made that was made.*

4 *In him was life; and the life was the light of men...*

11 *He came unto his own, and his own received him not.*

12 ***But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:***

13 ***Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father,**) full of grace and truth.*

17 *For the law was given by Moses, [but] grace and **truth came by Jesus Christ.***

18 *No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father, he hath declared [him].***

[We must now deal with the issue of the “Only Begotten of the Father.” As the term implies, the Father can only have one “Only Begotten Son” within any single creation. The only possible contenders for the title are, Adam, or Cain, or Christ.]

1 John 4:9

9 *In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world,** that we might live through him.*

Jacob 4:10-12

10 *Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.*

11 *Wherefore, beloved brethren, be reconciled unto him through the atonement of **Christ, his Only Begotten Son,** and ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first-fruits of Christ unto*

God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

12 And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

Alma 5:48

*48 I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that **I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father**, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.*

D&C 20:17-21

17 By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

18 And that he created man, male and female, after his own image and in his own likeness, created he them;

19 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.

*20 But **by the transgression** of these holy laws man became sensual and devilish, and became fallen man.*

*21 Wherefore, **the Almighty God gave his Only Begotten Son**, as it is written in those scriptures which have been given of him.*

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.323

*Jesus Christ is the heir of this Kingdom -- **the Only Begotten of the Father according to the flesh**, and holds the keys over all this world.*

[Here we see an added detail of clarification. Christ is the Only Begotten of the Father – according to the flesh. Because of the flesh he is the Son, and he is the Only Begotten of the Father in and through the flesh for this creation.]

Discourses of Brigham Young, p.26

Our Lord Jesus Christ -- the Savior, who has redeemed the world and all things pertaining to it, is the Only Begotten of the Father pertaining to the flesh. He is our Elder Brother, and the Heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents. 12:69

Moses 5:9&10

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

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.

[Here is a curious thing. The Holy Ghost is declaring that he is the Only Begotten of the Father from the beginning while at the same time, testifying to Adam of the Father and the Son. OK, our savior was still a yet-to-be-embodied spirit when Adam was in the earth, but who is the Holy Ghost now?]

D&C 93:19-25

19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness.

20 For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

*21 And now, verily I say unto you, **I was in the beginning with the Father, and am the Firstborn;***

22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24 And truth is knowledge of things as they are, and as they were, and as they are to come;

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

PROBLEMS

At this point, it should be obvious that there are serious issues of contradiction between the fundamentalist Adam-God theory and the bulk of reliable information, scripture, and logic pertaining to the subject. Let's review.

The first notion of the fundamentalist view is that our direct father Adam, the progenitor of Cain, Abel, Seth and many others, came into the Garden of Eden as a resurrected being with a celestial body and Eve was likewise an embodied celestial being.

The scriptures, prophets, and temple story all say to the contrary that Adam and Eve had no previous body. The body of the Adam we call our progenitor and father was formed of the dust of this earth; that when his body was formed on this creation, his spirit was breathed into him so he then became a living soul; the spirit Michael was the spirit placed into the body of Adam in this earth's Eden, and that Adam was a created being by God for this world. Furthermore, Eve's body had to be created from a rib taken from Adam's body after his was formed here. Adam was told not to fall, but he transgressed the command of God and did fall from the grace of God. When Adam and Eve were cast out of the Garden, Adam's way to the tree of life was blocked so he could not enter immortality and escape the death of his body. By God's decree he would have to remain in his fallen state. And then there is the matter of Adam needing baptism and being

baptized for the remission of sins. Another overwhelming issue of contradiction stems from the inescapable fact that Adam suffered a kind of spiritual death when he fell from the grace and presence of God through transgression. Not only is this not in keeping with the idea of an already glorified and exalted being, God declared that Adam must surely die if he transgressed, and then Adam transgressed a law and died. We can only, but rightly assume he was interred in a grave, but there is no doubt that he died and once dead, had to wait for Christ to be born, atone for the sins of this world, and be resurrected before Adam's body could be lifted up, since there was no resurrection before Christ's, for those who had died before he came into mortality. All this is enough to defeat the fundamentalist's argument, but there is more.

The next important fundamentalist idea is that Adam is the spiritual and temporal father of Jesus Christ, and directly sired him in the flesh.

As was made clear, Adam was made mortal, transgressed, trapped in mortality, and died waiting for redemption according to the plan of salvation. Adam was just unavailable to sire Jesus. He had not yet been resurrected, nor could have been, before the advent of Christ's atonement and resurrection. He certainly had not been re-exalted to immortality in defiance of God's decrees and commands, and also because he has yet to be exalted in the first place. Because of these realities, some like the idea of Adam being translated instead of dying, which also defies God's pronouncements, but even overlooking that, translated beings enjoy only a terrestrial existence, not a celestial one. The idea that a terrestrial being can sire a celestial one, or that perfection is born of imperfection is not to be taken seriously. We have the declaration, even by brother Brigham that Jesus Christ is the Only Begotten of the Father pertaining to the flesh. If Adam were God the Father, aren't Cain, then Abel, many others, and eventually Seth, all begotten sons of Adam, pertaining to the flesh? Wouldn't have Jesus been something like Adam's eight-hundredth-begotten son pertaining to the flesh? There is no reasonable way to make Jesus the only begotten anything of Adam. Along the same lines, Jesus Christ is declared to be the Firstborn of the Father. Here again we run headlong into the very same problems posed by trying to make Adam fit the role of Christ's immediate progenitor. According to what is written, Cain is Adam's firstborn son.

CLOSING THOUGHTS

In addition to what is presented here, it is my sincere hope and prayer that all the honest in heart may secure for themselves the Gift of the Holy Ghost and know for a surety they enjoy the constant company of God's comforting spirit. I beseech all who think they might have received it, to seek it diligently until they know it and have the distinct and unmistakable word of God to them that they stand before Him clean and are embraced by Him as a cherished son or daughter.

Teachings of the Prophet Joseph Smith, Section Six 1843-44 p.346

Here, then, is eternal life -- to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

Teachings of the Prophet Joseph Smith, Section One 1830-34 p.11

Search the scriptures -- search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save and learn what portion of them belongs to you and the people of the nineteenth century.

And all the words herein apply equally to the people of the twentieth, as well as the twenty-first centuries – Amen

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