

Someone asked about Adam/God. I'll try and keep this close to the scriptures and show why the theory is wrong. I should add that just because some aspects are wrong it doesn't follow that everything is wrong. Some popular hymns, such as Eliza R. Snow's "Oh My Father" come from the Adam/God theory. The following post goes through some ways to solve the scriptural contradictions along with ancient parallels. This is long, so feel free to skip it if you aren't interested. I just worried that bits and pieces were being posted here and I thought it important that some sort of response be posted.

#### Problems with the Adam/God theory

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1. In Brigham Young's view Adam was a resurrected being who 'fell' in the garden to become mortal and make man. Because he was already exalted he could then become immortal any time he wanted.

In the scriptures Adam's fall could only be overcome by Christ. Christ is the first to be resurrected and resurrected Adam. When Christ visits sheol, Adam and Eve are still there. (See D&C 138:38-39) The vision explicitly says that the "Lord taught and gave them power to come forth after his resurrection from the dead." (D&C 138:51)

Adam not only falls, but dies. (Moses 6:12 among other places) Those resurrected, "can die no more." (Alma 11:45) Ergo Adam was not resurrected.

2. In the Adam/God theory Adam is ahead of Christ in authority and power. ie. Christ's authority comes from his Father

In the scriptures Adam is beneath Christ in authority and power. For instance in D&C 107:55 the Lord sets Adam apart as Michael and makes him the head of nations.

In Moses 6:67 Adam is made after the order of Christ, and seems to get his authority from Christ.

In D&C 138:51 Christ resurrects Adam and Eve and then lets them enter into \*his\* Father's kingdom to be crowned.

In D&C 128 Joseph seems to treat Michael/Adam as being the head archangel, not God, and thus not fundamentally different from Gabriel or Raphael.

Michael is described as the prince, but Christ is the King. Princes are beneath Kings in authority. Why would Christ designate Adam as his prince if Christ was beneath Adam in authority? The scriptures say that Christ is at the Father's right hand, and thus beneath the Father in authority.

Adam is redeemed by Christ but Christ gives the redeemed to his Father (in authority). If Adam is Christ's father then this is a contradiction.

In D&C 78 Adam is under the "counsel and direction" of Christ.

3. Adam in the A/G theory is already Exalted.

Adam in the scriptures repents, is baptized, receives the HG, and other such things that God would very, very likely not have to

do. (To what end? - not to fulfill all righteousness ala Christ, as this Adam already would have been baptized, received the HG, and so on)

#### 4. Adam in the A/G theory is the Father of Christ

The Father of Christ speaks to Adam in Moses 6:52. (Was he speaking to himself?) Christ brings Adam to Christ's Father in D&C 138 to be crowned and exalted. Also, according to D&C 138 and elsewhere Adam was not yet resurrected. But the A/G theory requires Adam to be resurrected to be the father of Christ according to the flesh. BY taught that Mary conceived the normal way according to the flesh.

#### 5. Adam in the A/G theory is God the Father

In D&C 137 God the Father is on his throne with Christ. Adam is with Abrham and is rhetorically distinguished from the Father. (Although Adam is called there a father)

#### 6. Adam in the A/G theory is not created.

D&C 29:34 expliciteley states that Christ created Adam. There are numerous other places where Adam is described as created. See also Moses 6:9 where God creates Adam in his image and called their name Adam.

#### 7. Adam in the A/G theory comes from an other planet

Moses 4:29 says that Adam was sent to "till the ground from whence he was taken."

#### 8. Adam in the A/G theory is the father of the spirits of men.

Moses 6:51 God calls on Adam saying, "I made the word, and men before they were in the flesh." Thus Adam isn't the spiritual father of men.

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Here are some references from the non-scriptural writings of Joseph and Brigham. This is not meant to be comprehensive. It is just designed to show some contradictions. If needed I can do more research and get some better references.

#### 1. In A/G Adam is ahead of Christ in Authority.

Joseph taught Adam was subservient to Christ.

The priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation before the world was formed, as in Gen. i:20,26,28. ...He is Michael the Archangel; spoken of in the Scriptures. Then, to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day,  
 -- DHC 3:386-386 Also see JD 6:237

Christ is the Great High Priest; Adam next.  
 -- TPJS 158

#### 2. In A/G Adam brings one of his wives down to Eden.

Joseph taught Adam and Eve were married in the garden. ie. were not previously sealed.

I then remarked that marriage was an institution of heaven, instituted in the garden of Eden;

-- DHC 2:320

Brigham taught that Eve was taken from the side of her Father [Adam]. (This is part of the argument for there being two Adams, one Father Adam and the other the regular Adam of the scriptures)

...it is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve - this should be interpreted that the man Adam like all other men had the seed within him to propagate his species, but not the woman. She conceives the seed but does not produce it, consequently, she was taken from the side or bowels of her father.

-- Brigham Young, Lecture at the Veil, St. George Temple

President B. Young Spoke 1 Hour & 18 Minutes. In his remarks he said. . . Mother Eve was the Daughter of Adam.

-- Wilford Woodruff Journal, Aug 31, 1873

### 3. In A/G Adam resurrects himself.

Not only does Joseph have Christ resurrecting Adam, but he uses Adam as the example of a disembodied spirit. (HC 4:575-576) He quotes Jude 1:9 for this. This is the reference from the assumption of Moses where Michael calls up the Lord to repel Satan. (If Adam was God, why did he need to do that?)

### 4. In A/G Adam is the father of all men spiritually.

Brigham on one instance taught that both we \*and\* Adam and Eve were the children of Heavenly Father.

Who are we? But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of.

-- JD 13:311

Brigham also taught that the Father came to Eden. If Adam is \*the\* Father, then this is a contradiction.

Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather.

-- JD (lost the reference - I can look it up if needed)

Parallel this with Moses 6:22 and other scriptures. There Adam is the son of God and Seth is Adam's son. Thus God is Seth's grandfather.

While I don't think that the two Adam theory can explain what Brigham \*believed\*, I think it best accounts for the doctrines \*as taught\* otherwise there simply are far too many contradictions.

In this scenerio all we have is Adam being a title. We then have Brigham being a little confused at times. Alma Allred argues that the only time Brigham publically taught the theory was in opposition to Orson Pratt's teaching of the creation of Adam. Thus the whole mess may have started as an argument that Adam was born, and then got out of hand.

There is one reference by Joseph that may refer to the two Adam theory.

The Son had a tabernacle and so had the Father, but the Great God has a name by which He will be called which is Ahman - also in asking have a reference to a personage like Adam, for God made Adam just in His own image. Now this is a key for you to know how to ask and obtain.

-- Words of Joseph Smith pg. 64

There is also the original reference to D&C 137 where Adam and Michael are separated. The significance of this reference depends upon who you think did the editing. Those who think Orson Pratt did this use it to argue for the two Adams. Those who think an other person did it use a different argument.

I saw Father Adam, and Abraham and Michael and my father and mother, my brother Alvin...

-- Revelations of Joseph Smith pg. 303

Finally note that there is no problem with Adam being a God. The use of God by Brigham Young and Joseph was far different than that of our Protestant friends. Joseph, in fact, is called a God in both the patriarchal order and in the nature of our heavenly ascent ala D&C 132. (ie. he is one of the Gods mentioned there along with Abraham and Adam) This is more in keeping with the term God (E1) in, for example, Psalms 82.

About the only real difficulties come over who Christ's father was and who the father of our spirits is. Even these aren't that difficult. When the physical father of Christ couldn't be Adam, in an other sense Adam is the father in terms of being the original ancestor. Thus Adam is the father of Christ in the same way that Abraham is the father of Christ. In this sense it is perfectly appropriate to call Adam Father. Likewise Adam is the head of the patriarchal order and the first president of the priesthood. In that sense he is also our Father.

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