

"...we are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world..."

-August 24, 1872 sermon.
(Journal of Discourses vol. 15:137)

APPENDIX RE: BRIGHAM YOUNG'S ADAM/GOD THEORY

December 11, 1992

Last Sunday, a neighbor asked me if I knew anything about the ADAM/GOD theory, to which I had to say I didn't. I have heard the term used by LDS, and associated it with Brigham Young, but I did not know what it entailed since I have never read any of his -or other people's- writings on the matter. The name implies that Adam was himself a god before he came to earth, something that is not specifically attested in the canon. While I was telling Randy that I didn't know anything about the theory, I remembered a footnote that I had written earlier this year^{1}.

In that footnote, I noted that there was something most peculiar about Adam, but it had seemed too far-fetched at the time so I dropped the matter. The concept was that Adam was a god because he shared several characteristics with Christ. However, it turns out that the concept is comparable to that of Brigham, so we'll make the argument now that Adam was a god^{2}. We'll pull some footnotes from other chapters and various scriptures to synthesize an argument to support this ADAM/GOD Theory (AGT).

STEP 1.

We need to create a framework within which the AGT can be discussed successfully. Intuitively, it seems that one good place to start might be with a generalization that Brigham Young made in 1872. He said:

(1) "...we are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world..."

**-August 24, 1872 sermon.
(Journal of Discourses vol. 15:137)**

His meaning is clear. There are groups of ordinances, one for mortality, and another for post-mortality. These two groups are rigorously ordered in relationship to each other. During

¹ See the second footnote in the section entitled CHRIST AND OTHER WORLDS in Chapter 9. DARTH VADER DILEMMA. I ended it with the phrase, "Oh my." to indicate that the evidence did seem to suggest that Adam was a god, but since I had forgotten Brigham's "Adam-God Theory", I wasn't ready for that idea. However, as this appendix attempts to demonstrate, Adam had to be a god. There are many indirect evidences that suggest this is the case, some compelling, others more circumstantial, but together persuasive in our mind.

² There is a minor problem that needs attention here. What is meant by the term "god"? We don't really know. But we will delimit it here to refer to individuals who have lived out their three probationary lives during a metamorphosis with such success that they earned the blessing and authority to participate in the process of creation of worlds. Admittedly, there are other attributes and definitions, but this suffices for the following arguments.

mortality, only the ordinances of mortality can be performed. Only in post-mortality can post-mortal ordinances be performed. In the latter case, only persons who have passed through mortality, and then been properly authorized in post-mortality, can perform those ordinances.

Brigham gave some examples of the ordinances which are included in the post-mortal set:

- (2) **"keys of the resurrection",
"the authority to organize native elements",
"authority to produce both spirit and body"
"the keys to form and fashion kingdoms and
to organize matter".**

He then highlighted the differences between the ordinances of the mortal and post-mortal ordinances by stating:

- (3) **"But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh."**

(Emphasis added.) (1872:137)

Note particularly Brigham's statement that the Christ Himself was constrained by this sort of limitation³, that He could not have done these ordinances while He was a mortal.

We conclude, then, that the 'forming and fashioning of kingdoms and organizing matter' can only be done by post-mortal beings. We believe that this includes the process of creating the world we live on.

STEP 2.

Within the context of the foregoing condition, we will adduce evidence to support the argument that Adam was himself a god. Specifically, we will discuss:

- (4) **1. Adam's authority to create
2. Christ's cyclical role
3. the term "from the beginning"
4. Adam and Eve's cyclical role
5. Satan and Christ pair
6. Adam's epithet "Ancient of Days"
7. Adam's role in the war in heaven**

The evidence and related discussion require us to split some fine

³This, however, is a problem as will be noted later.

hairs, but the bottom line is an argument, with supporting scriptural evidence, that Adam was a god. We'll present the evidence in the above order.

1. Authority to Create:

Of the seven bits of evidence, this is the most compelling, within the context of Brigham's condition. Adam was one of the creators of this world. He was called Michael, and he assisted Christ in the process of organizing the matter of this earth. Based on Brigham's condition, Adam's participation is *prima facie* evidence that he had the necessary priesthood. A person who doesn't have the requisite authority is not allowed to participate in a priesthood-governed process. This doesn't automatically prove that Adam was a god, but it introduces the possibility.

The obvious question is: how could Adam have been given that authority? If Adam is a brother to us mortals, and was created specifically, like we were, for this world, then he should be constrained by the same conditions you and I are⁴. Brigham's assertion that you and I cannot have keys of organizing native elements until we have left this world should apply to Adam, IF he was our brother for world.

Alternatively, we could argue that Brigham's condition is fallacious. We could take Adam's role in creation as evidence that his claim fails. However, we do not entertain that possibility. We press the stronger claim that Brigham was correct. We believe that Adam did have the authority to create, the same authority that Christ had for that process. Arguments to support that claim follow.

There is another scripture that by itself asserts that Adam was a god:

Abraham 4:1 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.

Adam participated in the creation of this earth, so this verse says that he was a god.

2. Cyclical Nature of Christ's Role:

In order to set up a parallel to compare Adam to, we look at Christ's ancient history, that is, the history of His activities before this world was even created. In Abraham, we find:

⁴Note that we are making an assumption that Brigham was referring to the conditions of mortality that apply to spirits who have not yet traversed mortality.

- (5) **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.**

The Father told Abraham that the Son, i.e. Christ, had created "worlds without number." This means, then, that Christ had been empowered to create worlds prior to having to create this world. This gives an explanation for why Christ was able to create this world. He had already been empowered to create other worlds, so was in a condition to be empowered to create this world^{5}.

Now we address the problem referenced in Footnote 2. Brigham claimed in (3) that Christ Himself could not organize matter during mortality. Yet we know that Christ did, in fact, create this world. The way we will interpret Brigham's stipulation that Christ couldn't do such things during mortality is to delimit it in a particular sense only. Brigham referred, fully aware of the hair-splitting, legalistic quality of his assertion, to limitations that only applied to Christ when He was a mortal. During mortality, Christ was limited by the same conditions that apply to you and me. But the truth remains that when He lived in our pre-existence, He was a god Himself, so was empowered to create this world. The bottom line is that Christ had previously held the keys of organizing matter, so was not somehow violating Brigham's claims. The relationship of this discussion of Christ to Adam is this: we suggest that the only way that Adam could have had been given the keys to organize native matter was by virtue of his already being something like Christ, namely a god of some sort.

3. "FROM THE BEGINNING":

This peculiar term is used variously in the scriptures, and is applied to individuals and conditions. The term seems to be a formula used by ancient scribes to denote an archetypal condition, a primordial state^{6}. First, go to Abraham 1:31:

- (6) **"...knowledge of the beginning of the creation and also of the planets and the stars." (Emphasis added.)**

Here the term "the beginning" denotes a time period which goes back to the creation of planets and stars. The same term occurs in Moses 4:2:

- (7) **"...was my beloved and chosen from the beginning..."**

⁵ The questions here are: did Christ live out a life on all of those worlds? And did He serve as redeemer for them as well?

⁶ It was common for bards and scribes around the Mediterranean used epithets and formulas generously. They simplified writing stories and poems. Homer used them freely, as did Egyptians.

(Emphasis added.)

It's the same peculiar phrase again, and is applied to the Christ. In Moses 2:1 the Father⁷ says:

(9) "I am the beginning...In the beginning I created..."

These scriptures designate an ancient time period that predates our world's creation.

The relevance of this concept to Adam is this: Christ was creating worlds "from the beginning" and we believe that Adam was somehow involved in at least some of those creations. The evidence to suggest that Adam may have been involved in other creations comes from the cyclical nature of the Adam and Eve roles in world creations.

4. ADAM AND EVE'S CYCLICAL ROLE:

The thesis for this argument is:

(10) "And the first man of all men have I called Adam, which is many." (Moses 1:34)

We interpret this to mean that the first man on each of the worlds that Christ created has been called "Adam." Note that he is described as "many".

This verse is ambiguous. It could simply mean that the Father designated the first man to live on each earth by the name "Adam", meaning that there was a unique person so designated on each earth. The verse could also mean that the first man on each earth was the same individual, namely the man we know as "Adam" of this earth. We make the latter strong claim that the individual was the same. We base this claim on the fact that Christ Himself cycled through other worlds as their creator.

It is noteworthy that Eve also was "many." The scriptural basis for this claim is Moses 4:26:

(11) " And Adam called his wife's name Eve, because she was the mother of all living; for thus have I the Lord God, called the first of all women, which are many."

⁷ We infer that the "God" referred to in this verse is the Father because of the phrase, "by mine Only Begotten I created these things." If that doesn't mean the speaker is the father, rather is the Christ, we got a problem.

So both Adam and Eve share a symmetrical history.^{8}

We take these scriptures about Adam and Eve as evidence that Adam has lived on other worlds. True, these scriptures don't say that Adam also participated in creating them. But we believe that these references suggest that Adam was present on other worlds. And we claim that his presence in our world could only result from his success as an individual who earned the status of godhoodness.^{9}

5. SATAN AND CHRIST PAIR:

Now we run into a fun doctrine that isn't widely understood, which has relevance to Adam. We claim that Satan of this world has confronted Christ in all of those worlds that He created. Evidence is found in Moses 4:1:

**(12) Satan "...was from the beginning.."
(Emphasis added.)**

This is the same phrase discussed above. But here it is applied

⁸ We like it very much that the Sumerians and Babylonians also attributed deity-hood to the first man and woman, as noted in Heidel 1942, referring to a cuneiform tablet found "in the ruins of the city of Ashur and dating back to approximately 800 B.C...":

"On this tablet mention is made for the first time in Babylonian-Assyrian literature of the first two human beings and their names, Ulligarra and Zalgarra. Before each one's name is placed the sign for 'deity', which means that the first ancestors of mankind were regarded as being divine at least to some degree."
(1942:56)

Lovely symmetry with our conception isn't there. This sign wasn't needed to simply identify these two people because their proper names were given, so its being placed there had a specific purpose. We obviously vote for it to mean that they were literally god and goddess. However, Heidel demurs:

"The reason for this conception lies, of course, in the fact that they were thought to have been created with divine blood, which, according to other sources, was mixed with clay." (1942:56)

And however again, we will state the obvious: Heidel just didn't understand what the situation really was. So he offered a reasoned, scholarly explanation, one as sound as any other -scholarly. Good for him. But we will say that these ancients were still in possession of some of the real goods from Adam's Books of Remembrance, even though much of the BABYLONIAN GENESIS is folklore. (Does this sound, too, like folklore?!)

⁹ The concept of the divinity of the first two people on the earth is found in various parts of the Middle East. A tablet found among the ruins of the city of Ashur, dating back to approximately 800 B.C. specifically attributes this quality to them:

"On this tablet mention is made for the first time in Babylonian-Assyrian literature of the first two human beings and their names, Ulligarra and Zalgarra. Before each one's name is placed the sign for 'deity,' which means that the first ancestors of mankind were regarded as being divine at least to some degree."
(Heidel 1942:56)

The author then goes on to explain why he believes this sign was used. He says that

"...the reason for this conception lies, of course, in the fact that they were thought to have been created with divine blood, which, according to other sources, was mixed with clay."
(Heidel 1942:56)

We question his conclusion, however, although it is equally obvious how he derived it. We wonder whether the reason Ulligarra and Zalgarra were identified as divine was because the myths carried down through the generations still carried a fundamental truth, the one that we are arguing in favor here.

to Satan! This means that Satan existed from that same ancient time period as the Christ. So he, pre-existed our own pre-existence. This concept is reinforced by Moses 5:24 where it says that Satan:

(13) "...was(t) before the world..."

True, one can argue that (13) simply means that Satan existed before this world in the same manner you and I did. However, we don't believe that is the proper gloss for this passage. We take it to be another way of stating (12). Satan was a contemporary of Christ from way back. This would allow him to contest each world with Christ. He had the job description well memorized by the time he got here.

This pairing of Christ and Satan suggests a generally invisible symmetry to world creations. And we claim, based on this universal symmetry, that the roles of Adam and Eve were played by the same individuals. Christ and Satan roles were played by Christ and Satan, and Adam and Eve roles were played by Adam and Eve.

6. ADAM'S EPITHET "ANCIENT OF DAYS":

This epithet occurs in Daniel, and in D&C 27:11:

(14) " And also with Michael, or Adam, the father of all, the prince of all, the ancient of days."

Adam carries this title and we claim that it connotes something comparable to "from the beginning". The other names attributed to Adam in this passage also suggest a privileged position on this earth. His position is comparable in function and grandeur to that of the Christ Himself. We cannot see how one of our siblings who was only born for this particular world, could have distinguished himself to the extent that he would earn this type of calling and authority. Adam must have earned that honor before this world was created.

7. ADAM'S ROLE IN THE WAR IN HEAVEN:

Finally, look at Adam's position in the war in heaven:

(15) "And there was war in heaven: Michael and his angels fought against the dragon..." (Revelation 11:8)

The salient characteristic attributed to Adam in this passage is pre-eminent leadership. It is significant that he, not the Christ, led the battle against the black forces. He stood before the army of heaven, and led the fight.

This passage demonstrates, again, that Adam was different

from you and me in the PE. This passage doesn't necessarily mean that he was a god. But we find it difficult to find another reason for why he, and not some like you or I, were given that assignment. He was already a supernal being of some sort, i.e. a god.

CONCLUSION:

Based on these arguments, we claim that Adam was a god. He participated in the creation for this world, a thing that is denied you and me. He was named 'ancient of days' which sounds like "from the beginning." There is a symmetry to the role of the Christ and Satan during the creation of different worlds. By analogy, we claim that Adam and Eve, too, were present in those same settings. And Adam led the battle in heaven against Satan^{10}. We see no other way to account for these facts than to admit that Adam was a god before this world was created.

¹⁰The real interesting thing now is to sort out the role of Peter, James and John.