


ADAM GOD THEORY

Scriptural References
and Commentary

by james n. hall



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in the
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To my children that they may learn to think.

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PREFACE

Although there is much written about the subject Adam God as publicly introduced by President Brigham Young in 1852, none of the usual historical considerations will be drawn upon. Even though there is much in the early writings of the Church of Jesus Christ of Latter-Day Saints both for and against this most controversial subject, none of it will be quoted except the 1852 discourse found in volume one of the *Journal of Discourses*. (This is the first exposed view of this "idea" to be offered for the general consideration beyond the private circles of church hierarchy.) The ushering in sermon of the Adam God proposition will be dealt with in an extensive commentary which is the author's personal opinion. All other references will be to the scriptures sustained by all the members of the Church of Jesus Christ of Latter-Day Saints at large. Some other incidental quotations easily obtained are also cited. Naturally, personal opinion is inescapable even in the interpretation of the scriptures quoted; but private interpretations are better than no interpretations at all if they are so labeled.

In no way do I want to enter into the longstanding and ongoing debate and controversy between advocates of President Brigham Young's "doctrine" and detractors of the same. It will everywhere be termed theory or proposition as President Brigham Young never presented these teachings to the Church for entering into scripture by sustaining vote. Nevertheless, because it has been taken off the dust covered shelves of history, it becomes reasonable to be able to understand possible scriptural connotations. As there are those who continually dust off these old things and we cough and squint our eyes at these old views; old solutions no longer put them back on the shelves. Yet we seem arrogant enough to

believe we have outgrown that stage of development. Because of this, a totally new approach is taken. Although the scriptures will of course be used exclusively, we will admit common sense, logic, and basic principles of mathematical thought to this study. The incorporation of science and mathematical discovery found in the calculus, the theory of relativity, and higher mathematical concepts enable and capacitate the mind to handle the seeming contradictions of the so called Adam God Proposition.

My own personal beliefs may be derived from the body of this work, but not necessarily so, as objectivity is the standard of research here and if something is true and counter to personal prejudices the truth will be emphasized in preference to traditional pressures.

All new ideas have met opposition and resistance. Only after the need for the idea is seen by all in general is the acceptance forthcoming. The matching resemblance of the Adam God proposition to higher math and logic has prompted this work. In no way has any individual, group, or church prompted, sponsored, or given me to start, continue, or finish this work. I am solely responsible for all commentary and conclusions represented in this approach. The original intent is self study and research, which still remains the core of this writing. It is wise not to harm anyone or any church, but it seems immeasurably preferable to look at President Brigham Young's teachings as being exceedingly advanced, than to shelve it as a theory gone awry and abort it as too hot to handle or shroud it with tabu.

Once, while doing research, I occasioned to avail myself of the Church Library located in the Church offices in Salt Lake City on North Temple. I simply went to the card file to locate the subject Adam God theory. It is there, listed as "Adam-God theory -controversial material." The vast majority of material written on this subject was authored by apostates who have broken off from the church. The other material was really only a refutation of the claims of this factional position. I went to the librarian to ask for material that would represent more of what was actually taught by early general authorities. Nothing was available that represented direct or authoritative research. I was advised to begin by reading the controversial section in order to obtain the footnote references these authors have produced, as they have done careful research. Not wanting to later have to unlearn what was their opinions, I became aware of the problems one would encounter if actual historical records were far removed as in other countries and other languages. The shape of an idea became inwardly visible to me at that point. I immediately discounted the use of any special library or the use of any

material generated by apostates. The idea firmed in my mind to only use the scriptures within all practical research possibilities. It is because of this I have undertaken the approach contained herein. If this seems narrow and uninformed to those more informed than I—so be it. Therefore, I chose to use only that resource available to the common member of the church who might, anywhere in the world, encounter the Adam God idea. I wish to now share this research in the belief it will be of benefit to others who have been so concerned.

Now, I would like to express that my understanding at this date is not my final word. All that I have spoken to date is dedicated to study, preparation, and learning as to what is embodied in the present work. Also, at some future date, I claim the same privilege again to disclaim all that is now presented as merely study, preparation, and learning to an ever greater understanding. Thus, I claim the ability to progress and increase my understanding. Any who attempt to damn me to old ideas that prove to be birthing pangs to new ideas, I now question their motives. As I delight in the ever newing truth.

James N. Hall 1986

FOREWARD

Since the idea of God has been planted in the hearts of man, man will exert much mental effort to understand the truth and falsity of such a concept. God is so high above man that unless God himself reveals somewhat of himself to man, man by searching can not find out God. (Job 11:7-9) Admitting that only God Himself can understand Himself, we in some measure less than perfect can, by the inborn mental capacities and actual information given us of God, learn of him aided by a mind enlightened by God's Spirit which He radiates to us for that purpose - if we accept that He wants us to know Him according to His graces. Faith may then be defined as what we have found about God by responding to His Spirit and conveyed revelation.

Joseph Smith, in the *Lectures on Faith*, Third section, has so informed us as to the importance of starting out right as one embarks in studying God by faith.

Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a *correct* idea of his character, perfections and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

If the above quotation of Joseph Smith is true we see immediately that it is extremely important to have a correct idea of the Deity we are responsible to personally and the final object of our worship as children of the most High God of the universe generally.

It is because of this, a close study of a concept coming from Brigham

Young should be deeply considered as important whether it is correct or incorrect. For how could a person so intimately associated with Joseph Smith, who has seen God and His son personally, come up with such a unique and atypical proposition as Adam having something to do with our God? Since we hold the First Presidency as the sure source of information from God to us generally, it becomes exceedingly important to study this matter so as to position ourselves correctly when studying God by faith personally.

We can not be saved in ignorance, nor can we be saved against our will. We must not consider ourselves as passive recipients of salvation. "For verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28) Somehow we must ask, seek, knock to learn of the pearls and things holy as now more than at any time we must learn to live on our own light and use the base of borrowed light as the starting point. There is enough revealed since Joseph Smith came into this world for us, with our own light to penetrate the veil, if we mentally exert our own mind in the power of faith.

SHARP TOOLS

One does not give sharp tools to a child. You do not give to a child who asks for a ladder and say to him build your own: but one can for the growth of the young man place the sharp tool with instructions on how to fashion a ladder; later the idea may be given by word to create ones own tools to finish an assignment; finally nothing at all will be necessary to say as the fruits of a Father is that his children may do "greater works than ye have seen me do"; in a plane above this as your once child returns to you with their children and "new things" they have created of themselves.

So it is with our Father in Heaven we are given according to our capacity of growth to receive. Reference JST Matthew 7:9-20 inspired version of the bible.

9. Go ye into the world, saying unto all. Repent, for the kingdom of heaven has come nigh unto you.
10. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet.
11. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you.

12. Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
13. For everyone that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened.
14. And then said his disciples unto him, they will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear.
15. And they will say, we have the law for our salvation, and that is sufficient for us.
16. Then Jesus answered, and said unto his disciples, thus shall ye say unto them,
17. What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in my son; for mine is thine, and thine is mine?
18. Or what man is there among you, who, if his son ask bread, will give him a stone?
19. Or if he ask a fish, will he give him a serpent?
20. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

We are brought along here a little; there a little; line upon line, as we grow in grace and truth by faith, hope charity, truth, light and life. Would you give a child a millstone instead of bread; and a fishhook instead of a fish; chicken coup instead of an egg. We give them bread, fish, eggs, and then teach them how to mill, fish, and be a fouler. Anciently, serpents were used to fish by banding and tethering them and sending down the snake into the waters to search out fish they can only partially swallow to the band. Also scorpions which is the greek word for scissors is a set of tools to make nets and was used to make the nets for catching the birds to raise eggs. (see Luke 11:11-12) Perhaps in some mysterious way, scorpions will find birds' eggs in an ancient way. Stones to this day are used to grind wheat. Remember that the scriptures are a multifaceted means of expression and are as deep as the mind of God; but even so God ministers to us as we progress and learn to use our own mind. Since we as parents use common sense to teach our children and teach them according to the stage of progression or maturity they are in, even so, our Father in heaven suits his mysteries to our capacity to receive them and think about them to our profit and exaltation. Also common sense is a prerequisite to inspiration as is exemplified in the Doctrine and Covenants Section 9:7-10

7. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.
8. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.
9. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

10. Now, if you have known this you could have translated; nevertheless, it is not expedient that you should translate now;

STUDY IT OUT IN YOUR MIND. Revelation and inspiration is based upon mental exertion and common sense. It is not just given with no effort but to ask. After we have exercised our own mind our Father in heaven, like the master teacher he is, will show us openly that what we have thought out and meditated upon is either right or needs further study, which is the direct evidence that common sense is how all the gospel is discovered. For if we could not use our own mind to discover the things of God, then we would be able to only ask and receive because it is beyond our own meditation and mental capacities. But the command is to study it out in your own mind. Then we ask and we either get the burning or the stupor. The burning causes knowledge and remembrance. The stupor causes forgetting and a desire to study more and in a different direction till the burning comes.

In *The Lectures on Faith*, Section I verse 10, Joseph Smith states this principle of the mind connected with faith:

If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

Here we see that faith is an evidence of mental exertion and faith is the power by which we may study it out in our own mind. Therefore, the scriptures we cite in this work will be subject to common sense and faith.

All of the above is a self balancing key to understanding the scriptures that "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father who is in heaven give good things to them that ask him?" But we must know how to ask of Him before we feel the burning witness.

PART ONE

INTRODUCTION AND COMMENTARY UPON SERMON

If we decide to set the earth as the center of the universe, we will find that except for the North star and a star in the South, all is in motion around us. Also, if we accept the idea that the earth is the only still thing along with the two stars, then the motions of the stars and bodies of the heavens become very difficult to predict. Indeed, except for a few major bodies such as the sun and moon, the pattern of motion is very complex. By mathematical resolution it becomes simpler and easier to predict the motion and distances of astronomical bodies by setting the point of reference either in the sun or in the center of the galaxy, etc. according to mathematical convenience. Thus, to predict what will happen to the earth or sun becomes easier as the reference point is adjusted to the most reduceable geometric or spacial patterns and mathematical formulas describing these relationships.

Students of physics know that Isaac Newton assumes a fixed immovable grid system in his physics and is akin to setting the earth as the center as some ancient men did. Albert Einstein, we know, later presented a theory of relativity to enable a mathematical solution to an otherwise complex problem where the laws of Newtonian Physics do not work when bodies are in motion relative to each other and to other bodies in motion, to other bodies in motion ad infinitum. Such is the Theory of Relativity he presented and has now opened to man the secrets of the atom and the universe so far as materials and energy are concerned.

Also note that calculus is introduced by the theory of limits and never is proved by ordinary math logics, but must be accepted intuitively and then those who have used calculus to study and determine the motions

and beauty of our world can tell you that, though it seems to defy the laws of lower math, it redeems itself in the determination of things that would be impossible otherwise.

Before we undertake to look at Brigham Young's teaching and the 1852 sermon we must first understand a few things or what he said in this now famous sermon will be reduced to nothing but confusion. First, we have to understand that there is a plurality of Gods and that this concept is not to be considered as President Brigham Young's contribution to the Gospel. To do this we will quote Joseph Smith in a grove east of the temple, June 16, 1844:

President Joseph Smith read the 3rd chapter of Revelations and took for his text the 1st chapter, 6th verse—"And hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen." It is altogether correct in the translation...I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. "In order to do that," said he, "suppose we have two facts: that supposes another fact may exist—two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them."

If Abraham reasoned thus—If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? and everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, hence if Jesus had a Father, can we not believe that *He* had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it. DHC Vol. 6, pages 473–476

So, no matter which God we fix our attention upon, it is to be known, though infinite to consider that our Father has a Father. Therefore, in the following commentary and discourse, be ever mindful of this fact as existing according to Abraham's reasoning. If there exists a greater fact and God also so there is an even greater fact and greater God when reading the sermon of President Brigham Young, view it knowing the facts; but understanding infinity means there is no beginning and no end. When Jesus said that he is the Beginning and the End, it could be interpreted that He is infinite.

CALCULUS, THEORY OF RELATIVITY, AND THE REASONING OF ABRAHAM

Anyone who has seriously studied the calculus and the theory of relativity and are familiar with these concepts and Einstein's quest for the unified field theory is struck with the references to these concepts and ideas found in the *Pearl of Great Price* third chapter of Abraham,

verses one through nineteen.

1. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;
2. And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;
3. And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.
4. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.
5. And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.
6. And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.
7. Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.
8. And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;
9. And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.
10. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.
11. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;
12. And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.
13. And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.
14. And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the

number of sands, so shall be the number of thy seeds.

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.
16. If two things exists, 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.

In verse three quote "...I have set this one to govern all those which belong to the same order as that upon which thou standest." Here is a direct reference to a reference system based upon the physics and conditions of an earth such as ours. This is reminiscent of Newtonian Physics.

In verses four through eight we see a resemblance to the fact that reference systems affect certain physical laws as well as spiritual laws. This is much akin to the theory of relativity in general as verse five typifies: "And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years." Verse eight, "And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;..." It is obvious that we are speaking of one reference system being dependent or directed within another reference system. This is the very basic idea that prompted Einstein's theory of relativity.

Verse nineteen is a mathematical technique to represent an infinite summation or an integral equation common to the calculus. "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."

All this, though rough in suggestion, does accomplish one thing that the author deems absolutely necessary to understand the ideas and

concepts of the gospel pronouncements of President Brigham Young. There are a few ideas that are inherent in the dealing with the infinite in math and physics that find their employ in thinking about God and man's origin. It is evident that there is a calculus of the gospel that enables the mind to think about infinite things. There is every reason to believe that President Brigham Young employed all the "reasoning of Abraham" to derive his theory as presented Friday, April 9, 1852.

Now to be so forewarned and thus to be forearmed we will now examine the famous "Adam God Theory" as taken from the *Journal of Discourses*, Volume 1, pages 50 and 51, first through commentary and then by scripture.

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. 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. 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.

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. 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*. Every man upon the earth, professing Christians or nonprofessing, 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, the 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. 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. 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 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. 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. 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.

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.

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. 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.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, 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 baptized 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 tonight; 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.

COMMENTARY

“My next sermon will be to both Saint and sinner.” From this statement it appears that this address was not to be exclusive of general membership, but inclusive of all. Saints were obviously members both in general and possibly particular group of the elect. Sinners may only refer to members alone but extends to non-members though it is easier to sin against the more light that exists within the church.

“One thing has remained a mystery in this kingdom up to this day.” Mysteries are to be known by the Priesthood (Doctrine and Covenants 107:18–19). But since the sinner is here included, awareness of mysteries do exist to the less faithful. This verse indicates no one who could have revealed this has revealed it to the open pulpit until 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.” Character refers to the identity and personal distinction of who represents the Son of God, as the actor is the “who” behind the mask (role) which is his character form. (There is a great impropriety in bringing before the general congregation of the priesthood that which is divisive of the Elders unless conflict already existed.) Therefore, it appears that the Elders already were dividing themselves over this matter. Elder obviously is a direct reference to those in authority.

“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.” Note here he states *our* God and Father in heaven has a body, an organized body, full of knowledge and infinite wisdom. He can reveal his works to likewise organized beings. (I John 3:2–3).

“His son Jesus Christ has become a personage of tabernacle, and has a body like his father.” His son Jesus Christ *has become* a personage of tabernacle indicates that he was first a spirit personage and now 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.” Why the word “He” is italicized is a matter of investigation and evidently means something but suffice it to say here is President Brigham Young’s definition of the Holy Ghost relative to this subject at hand. Also, the main point here is the Holy Ghost is different from us in that he does not have a tabernacle.

“The question has been, and is often asked, who it was that begat the Son of the Virgin Mary.” Since many worlds infinite in number and all have Saviors distinctive, can the Eternal God of all other gods (D&C 121:32) visit bodily each worlds’ Mary and sire every Only Begotten? Indeed, will He beget the saviors on the worlds that are created after those who are exalted from this world begin to multiply the earths? Perhaps this question comes naturally, and so does its answer, from the fact the Eternal God of all other gods has set down the pattern of delegation called the Priesthood; not because He is limited but because He has desired we become unlimited as He is. “...for they are given unto him to multiply and replenish the earth, according to my commandment, and to

fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified." (D&C 132:63) "And the spirit and the body are the soul of man." (D&C 88:15) It is evident from these scriptures that those who are exalted are able to bear both spirits and bodies to continue the work of the Father to glorify Him. The Eternal God is Glorified in His children being able to do what He has done, is doing, and will continue to do. Gods do beget both bodies and spirits as their God has done before (now this is what President Brigham Young is about to teach in more detail as Doctrine & Covenants 132:63 portrays). Therefore common sense tells us He has permitted someone less than He to be able to perfectly represent Him and to beget the Only Begotten Son for and in behalf of Him to teach us how to be like Him even in all things.

"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. 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." Now President Young explains *our* Father begat all the spirits that will ever be sent to *this* earth. Here we find the scope of the Prophet's statements—this earth not other earths infinite and numberless; in other words the dominion of our earth. After our spirits were begat then our bodies must be born according to the pattern in Doctrine and Covenants just cited 132:63 "that they may bear the souls of men" because of the dire consequence if it were not done. We must be raised in the flesh or we will be subject to the devil. (2 Ne 9:8–9) If we are not first clothed in mortality we can not afterward be raised in the flesh to escape the captivity of the devil. It is necessary to receive a body to progress eternally and receive a fulness of joy. (2 Ne 2:25) "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man can not receive a fulness of joy. The elements are the tabernacle of God; even temples; and whatsoever temple is defiled, God shall destroy that temple" (D&C 93:33–35).

After this earth is finished and wrapped up in burning glory, the spirits born to Our Father in Heaven must pertain to another earth created remote from this earth, but second in seniority to this creation. (Abraham 3:8) It is evident that born spirits are begotten *unto* God as

D&C 76:24 indicates by others than the God of all other gods. Thus, *our* Father in heaven “organized the mortal tabernacle of man.”

“We were made first spiritual, and afterwards temporal.” Order of creation first spiritual, secondly mortal or temporal. “For by the power of my Spirit created I them; yea, all things both spiritual and temporal—First spiritual, second temporal, which is the beginning of my work; and again, first temporal and secondly spiritual, which is the last of my work—Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.” (D&C 29:31–33).

“Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and Sinner!” This information, if the statement above is correct, is for the whole earth, and not just for the exclusive circles of religious esoterics; apparently from this wording this information is now to remain a secret no more. The following remarks are addressed to a very broad spectrum of earth’s inhabitants beyond the membership of the church in the most emphatic terms.

“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.” Father Adam is a term that is often distinguished from the more generic term Man Adam. Father Adam carries the meaning of First Father and primogenitor. Man Adam refers mainly to the posterity of some First Father primogenitor or even the general decendency from a progenitor of indefinite origin. Man Adam was often referred to by President Brigham Young as synonymous with mankind in general and the human race of flesh and blood in telestial bodies. Celestial bodies, here in italics, if we draw our meaning from the scriptures, is of scintillating import. (Reference I Cor. 15:35–42, D&C 76:70; 88:29–30) Since we see he has a celestial body we see also from the fact that he has more than one wife this Father Adam has passed through a mortality where marriage must pertain; or, we must face the question of why we do proxy marriages in the Temple today if marriage does not pertain to mortality?

“He helped to make and organize this world.” Eloheim presides over Jehovah and Michael as assistant to at least two greater beings in creation. There will never be a time or place in eternity that we will not have those greater than self. Even all in view of these things sees a relativity of position and role in this continuation of God’s work. Note we are reckoning from this world as a reference.

“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.*" D&C 27:11 "and also with Michael, or Adam, the father of all, the prince of all, the ancient of days..." and D&C 29:26 "But behold, verily I say unto you, before the earth shall pass away, Michael, Mine Archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea even all." (See Dan 7:22 & 13).

Now the next question we will take up is how an Archangel can also be a God; and or how a God can also be an Archangel? This necessitates the introduction of a new term and concept, apparently; but, upon second thought it is the most fundamental and saving principle in all scripture. It is eternal proxy subrogation. Though we may be already familiar with the meaning of the word proxy, it bears repeating here to set forth a clear definition. Proxy means a person empowered by another to act for him, the office or right so to act, or the instrument conferring it. Likewise, the meaning of subrogation the less familiar term means the succession or substitution of one person or thing by or for another; the putting of the person who has paid the debt of another in the place of the creditor to whom he has paid it (both definitions taken from Funk and Wagnall's Dictionary). Before we discuss eternal proxy subrogation, we should clear the ground by citing a few common examples found in the scriptures and the church in general.

The first examples are found in the *New Testament* references. I Cor. 15:29–30 "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?" Here we have a person who is in the superior position of being alive and being embodied being given authority and permission to act in behalf of a departed dead who has lost their body and mortal life. Baptism pertains only to this mortality and those who are baptized must have a body and not be a spirit. Thus the gospel provides a sublime principle whereby those who of no fault of their own were beyond baptism during their own mortality. One must here recognize that those who are in a body are in a superior position than those who have lost their body or are yet to receive one. Therefore, we have a person in a more superior position acting in behalf of one in a less superior place or condition or office, hence *subrogation*. Second example is I Peter 3:18–19 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison." Here Christ who is in the superior position of being *sinless* and *just* is to suffer in our place who are *sinner*s and *unjust*. This is the most crucial example of a Superior standing in for the inferior and

taking a vicarious work or proxy for the residue of mankind, who even altogether, do not equal his infinite atonement. Now the third example which holds special interest because it exemplifies the line of authority in the Adam God proposition. And herein lies the perfect model of President Brigham Young's teachings concerning Adam as our God and the only one we have to do. Namely, the Bishop in the Ward: Now how is the Bishop an example of this line of authority where Adam is both above and below Christ at the same time. "But as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendent of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchizedek Priesthood." (D&C 107:17) All Melchizedek priesthood is higher than the greatest of the Aaronic priesthood. Therefore, when a literal descendent of Aaron is not found, then a Bishopric drawn from the High Priesthood is Ordained to act in the lesser's stead or proxy subrogation. Now here is how a God can be an Archangel and be an Adam; because, no one with a body is found and therefore an Exalted being must act in his stead. Therefore, God through an infinite act of condescension, came down to act in our behalf to initiate our bodies because it takes someone with bodies to procreate or beget our bodies. This act of infinite condescension is called Eternal Proxy Subrogation in this treatise. Now, as the Bishop who is the Presiding High Priest in the ward is both above and below the Elder in the ward. Above, by virtue of being set apart as the Presiding High Priest and below, as an Elder is greater than all of the Aaronic Priesthood as he presides in all meetings when a High Priest is absent. Therefore, "Adam" is both above and below Christ Jesus in that God is above or greater than the Son of God and Below in that an Archangel is Michael and below Jehovah. In like manner, our God acted in behalf of man to initiate the human race. Adam presides over all temporal matters in this earth as he was given dominion and permitted to name the creatures. Adam is our temporal judge and Jesus is our spiritual judge. Therefore God judges all both temporal and spiritual. (D&C 131:7,8 and 29:34).

The Ten Commandments state that we must "Honor thy Father and Mother that thy days may be long upon the land which the Lord thy God giveth thee." Each parent on this earth is the direct representation of Adam and Eve to us as their children. Honoring our parents who honor their parents pastward eventually honor Adam and Eve. Children are the glory of the parents and parents are the honor of the children.

To do here obviously does not mean worship, as Adam most

definitely instructed his children to worship the God of all gods as we instruct our children. Note the expression *only God* strongly suggests President Young was perfectly aware of other Gods one of whom our God has to do as we have to do with Him. If God was once a man as we are now then He preceded us in these matters. *To do* here in my opinion means HONOR.

“Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.*” The question to ask at this point is this knowledge and principles better to know sooner or would it be better to know 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.”

Abraham 3:24 states: “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;” and fourth chapter partially quoted: “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...And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient....” Suffice it to say more than Michael came down to organize this earth.

“The Thistle, the 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.” The God of Adam and Eve cursed the ground and cursed it for Adam’s sake indicating that it would be for his ultimate good and that man might be. No distinction is here made between the Father Adam and Man Adam therefore one can apply this generic reference in the general case as all, both the First Father and His offspring as is mentioned.

Sin is to rebel against God’s will and transgression is to cross over a law by a higher or lesser law. Actually, the incident in the Garden of Eden viewed in God’s economy is a miracle (Gen. 3:22) though it might be considered a fall or disgrace in the view of man’s economy (D&C 29:32, 33, 40). No matter man’s mortal probation was begun with the curse.

Even though Adam partook of the fruit, he did not curse himself and cast himself out of the garden. No matter how you view Adam, generically in the general or specifically in the character of the First

Father, someone greater than Adam cursed the ground or as in this discourse the earth.

“When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness.” Two items should be noted here for remembrance later when these subjects will be taken up in more detail. First, it says Jesus was begotten by *the* Father not our Father. Second, Jesus is begotten *in* his own likeness not *after* his likeness. (Ether 3:15–16, Moses 6:8–10).

“He was *not* begotten by the Holy Ghost.” The Holy Ghost is part of the Godhead; and the Godhead can exist in fullness in the Body of Jesus at one time. Col. 2:9–10 “For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:” Eloheim, Jehovah, and Michael are the Presidency of heaven over this earth and in each dwelleth the fullness of the Godhead bodily. They are not three in one body but are separate and distinct, therefore the Godhead in them is “the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one:” Joseph Smith in the *Lectures on Faith*, section five. Do not make the mistake of directly equating the presidency of heaven with the Godhead or you will duplicate the mistake made by those President Brigham Young called Elders and for whom this sermon was prompted.

“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 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.”

Yes, Who! Father Adam is the first of the human family and the human family in general is the Man Adam. Mankind is the descendency of the First Father or Adam. (Abraham 1:3) Our Father in Heaven is Eloheim to us from our perspective of this earth as a point of reckoning. But if we use as a point of reckoning a planet or earth above this earth or the world from which our Father had passed through his mortality to receive the principle of Christ from His Savior (for certainly our Savior did not save his Father in a previous existence where he had not yet been born in the spirit as our Father was a man as we are now and now is an exalted man and sits in yonder heaven enthroned in glory). Now from the perspective of those who preside over Him He is Michael. Yet how can an exalted personage be both a Michael and an Eloheim at once? Every

man is both a Father and a Son at the same time depending upon the perspective of looking down as an ancestor or looking upward as a child. Thus, there is a relativity in deities as there are in the “reasoning of Abraham” we have before referred to in the third chapter of Abraham in the *Pearl of Great Price*. It is strange that this great pearl is now before mankind to learn of his origin but is trampled upon as something of naught. If a person can understand and use the “reasoning of Abraham” it is self-evident that a deity can be both a Michael and an Eloheim at once, as easily as we can be a son and a father at the same time. The Father of Jesus is then Eloheim from our perspective and this earth view or if we look from the view of the eternities we see that he is Michael the Archangel. Now you, the reader must determine if it is worshipful to look down to see Michael or look up to see Eloheim. “The reasoning of Abraham” can not be taught but must be studied and learned by intuition and spirituality to overcome the natural reasoning that is often provided us—because of our weakness in the flesh. (D&C 29:33–34) Very simply if we think like a man we see like a man: if we think like a God we see like a God. (Isaiah 55:8–9) “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Persons who can not see the teachings of Brigham Young from both perspectives at once will not see the parabolic beauty of his sermon.

Now our Father in Heaven, the very Father of Jesus Christ, who is God, received his body after the same manner from a previous Father Adam and Mother Eve as is now being described by the Prophet. Here he is setting forth the idea that the succession of Adam and Eve is an eternal process by which all receive the mortal probation and receive their tabernacles. (D&C 132:63) In other words, the only God with whom our God has to do is Adam His Archangel ad infinitum. This theory is as difficult to understand and as easy to understand as the trying to find out who and where the First God is and came from. All this is drawn from the eternal round.

“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. 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."

Obviously all this is a very sensitive issue and one wonders here why President Brigham Young would bring it up as the whole truth would be construed blasphemy, even at best, by those who see things from the worldly point of view and through erroneous precepts of men. But whatever his purpose it does forever stamp out the idea that the Holy Ghost is the Father of Jesus Christ.

"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."

Possible source of error in the confusing of the Godhead with the Presidency of heaven whereby creation is continued.

"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. 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."

Character means the one behind the title or mask or who is acting in proxy to some identity in the Garden of Eden. President Brigham Young does not here specify, for reasons that become obvious to those who understand the way, that man progresses eternally and attains greater principles of intelligence. The character who begat Jesus must have obtained life in Himself for Jesus said: "For as the Father hath life in himself; so hath he given to the Son to have life in Himself; And hath given him authority to execute judgement also, because he is the Son of Man" (John 5:26-27). All Sons of God eventually exercise "life in himself." So how did the person who acted in behalf of "Adam" obtain life in himself if the Character behind the title of Adam obtained life in himself? Read Moses 6:61-68.

To determine who is the who without the "reasoning of Abraham" could mean the difference between Salvation and Damnation if one gets off on the wrong track and falls into a series of logical oscillations or a whirlpool of perplexities. It is not appropriate to say who that character is except to state that he is WHO: He is the Father of the spirit and body of Jesus and also the Father of our spirits and through the principle of Adam the Father of our bodies as the First Father to the posterity of Adam.

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

This is only a portion of a larger and more complete version but enough is here given to understand the intent of this sermon “that Jesus Christ was not begotten by the Holy Ghost.”

“Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; 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.”

All of “these things” are Biblical but are not self-evident until the mind is organized and inspired to know it. Also it is obvious that the congregation knew this topic beforehand and had only gotten off the track, so this sermon appears to be a reminder because of the false teachings generating from the errors fell into by some of their teachers—a subject that is best left to God to judge.

The sum and total of the whole matter is that as author I am not here to convince anyone to believe the teachings of President Brigham Young. Yet, I am intent on defending the integrity of the man as the Lord’s anointed and prophet to those times and the foundation to these times, though we must look to the modern prophet to navigate these troubled waters of the last days. There are those who in perplexity have stated there are two Brighams and one Brigham contradicts the other Brigham. What I propose is there is one Brigham Young and he is a Prophet of equal proportions as Joseph Smith and founded his works on the works of Joseph Smith. As Jesus promised his disciples: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father” (John 14:12). So, as disciples of Jesus, Joseph and Brigham have done great works. Brigham does not contradict Jesus, Joseph, Brigham, any of the Lord’s Anointed. Those who hear two Brighams are doing so because they do not take Jesus’ command in advice: “He that hath ears to hear, let him hear.” What is happening is they who listen, listen with only one ear; and lose the stereophonic beauty of President Brigham Young

speaking from both perspectives of the Divine Investiture of Authority and of the Eternal Proxy Subrogation*. Note: Jesus says *ears* not ear. Ears is plural, one must use both ears simultaneously—the ear of rational, logical, scriptural *appearance*. The other ear of intuition, spirit, revelation or *seen* intent of his words. Both ears hear oneness when both sides of the principle of proxy work the Temple is based upon, is used to hear. It requires both ears as the figure of speech goes the left ear of scriptural rationality and the right ear of spiritual intuitivity.

When Jesus spoke in parables, he conveyed at least two meanings: the apparent version and the seen or allegorical deep meaning version. All parables are dual in communication. Jesus spoke to both ears at once and only those who could use both ears heard one Jesus. Brigham is one Brigham and he also spoke to both ears. He that hath EARS to hear let him hear!

* Further discussion will be found in heading reference Divine Investiture of Authority and Eternal Proxy Subrogation page 69.

PART TWO

SCRIPTURAL REFERENCES CONNOTATIONS & COMMENTARY

CONNOTATIONS

Before scriptural references to the Adam God proposition can connote “proof” of Brigham Young’s teachings, one must be aware that to the Jews, Jesus was a stumbling block or a stone; but, to the believer, Jesus was a chief cornerstone. “But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (I Corinthians 1:23–25) Thus all scriptures listed can be viewed as either a rock of offence or a building stone to build up an edifice to knowledge and wisdom. If a glass of water is filled to midpoint someone looking on would say it is half full, while the other may say it would be half empty. Though both are true, one view is grateful and positive and contributive to the subject while the other view is negative and begging to the subject. God has left this subject in the scriptures perfectly ambiguous to try men’s souls. Therefore if equivocation is seen to be the expression of the cited scriptures, it is not without purpose. But it is within the intent of this means of learning of God, that we will reach wits end and thus turn to the higher courts of proof than the scriptures, which is *prayer* as Moroni chapter 10:4–5 is apt to teach us, “. . . and by the power of the Holy Ghost ye may know the truth of all things.”

Some have contended that President Brigham Young advanced his now famous theory with no scriptural basis for his position and Adam’s origins. Without wanting to enter into the volatile debate between

the differences concerning revelation and doctrine or the detection of a prophet expressing a personal opinion verses official statements lawfully presented for sustaining vote, we make this assumption that without Brigham here to defend himself through the scriptures, there are scriptures. There are two reasons for this stance. Joseph Smith personally tutored him and Brigham Young himself stated that, "In the Bible you have read the things I have told you tonight; but, you have not known what you did read."

Obviously, the scriptures present information concerning the origin of Adam and man in general. However, a person sees in the scriptures only those things that prove ones own preconceived notions and forms a system of belief supposedly backed by scripture. Therefore, we must be absolutely certain that we really know what he actually taught. This means there are those who have counterfeited his writings and developed a version to sustain their priestcraft and to build a false church to support their deceptions. Those who think this is true in my case also do wisely enter the research properly cautioned. Please think and prove these things out for yourself as only God knows the truth in perfection. But it is better to try and fail than to never try; "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth" (Revelations 3:15, 16). We cannot remain lukewarm always as the critics of the church use a warped presentation of what was taught, therefore, it certainly behooves us to understand the scriptural basis.

When we begin to investigate the scriptures, we find that every word counts. Especially the background meaning and implications of the scriptural verse. God is infinite and so are his words. We must realize their import carries into eternity. There is meaning upon meaning upon meaning until we see the scriptures as God sees them. Although we will not be able to do this until we are like Him. Sometimes we can see things from afar as Moses.

Moses tried to introduce the higher law but the people cried that it is too hard for us; you stand between us and God for He is too great (D&C 84:24,25). Also, until now the first chapter of Moses was not known but to those to whom Moses had shown the greater view of creation as Abraham knew them, (Moses 1:4 and Abraham 3:12). In the Book of Mormon, both the Law and the Gospel were simultaneously kept; but the law was pre-eminent till Christ fulfilled the law. Yet they knew both, though they practiced only the lesser law of Moses (2 Nephi 25:24-26). Some parts of the scriptures reflect the law of Moses and other parts the Gospel of Christ. Both of course teach of Christ but it is most

important to know the manner and mode of thought and teaching that was used in interpreting the scriptures (2 Nephi 25:1). We will weigh the verses that follow with these considerations in mind.

Nevertheless, we should make clear at the onset that if the Holy Ghost is not present with you in your mind, then whatever preconceived notions, theories, false beliefs, truths, ideas, traditions, moods, emotions, experience, scriptural errors, whatever ad infinitum, these things will influence your perception, conception, thoughts, conclusions and new knowledge. Those who do not have the Holy Ghost, cannot see error or truth introduced in this writing. They will go away having a private interpretation and wrest the scripture from their true meaning (2 Peter 3:16 & 1:20,21).

IMAGE AND LIKENESS

And God said, Let us make man in our image, after our likeness: and let them have dominion over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:26,27

The God here, though singular, is from the context more than one, as the word *us* reflects this. God here is also the same who “In the beginning God created the heaven and the earth.” (Genesis 1:1) Note that the *heaven* was created by these persons reflexively called us. Now in chapter two, verse one it is now evident that there are now *heavens*: note *heavenS*, “Thus the heavens and the earth were finished and all the host of them.” Now we have two heavens! Here we have a God creating a heaven for a man who became a God of the other heaven, as the previous earth is now the other heaven to complete the fact there is now heavens. Now the man who in verses 26 and 27 chapter one becomes the Lord God who creates the man in chapter 1 verse 7. Here we have scriptural evidence that “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!” Joseph Smith King Follett discourse April 7, 1844. (DHC 6:305) This simply means our God has a God.

Also, the Gods who created man are male and female as God created man in his own image, in the image of God created he him; male and female created he them. This simply means that the Gods who created man have a body and are not single or alone but are male and female; in other words Eloheim, Jehovah and Michael all are each “male and female.”

Man is created **IN OUR IMAGE AFTER OUR LIKENESS**. *IN* is different from *AFTER*: **IMAGE** is different from **LIKENESS**. What is the significance between them? Compare Genesis 1: 26–27 with Genesis

5:1–3 where this order and mantle is reversed for the posterity of Adam. Mankind or (adam) is IN THE LIKENESS. Also Seth is begat “in his own likeness, after his image.” Note the reversed expression. Those who begin to study the Adam God Theory must determine in their own mind the significance of these two phrases “in our image, after our likeness” in the case of Father Adam and “in his own likeness, after his image” in the case of the man Adam or the posterity of Adam or mankind in general; or else great confusion may result in following the scriptural accounts.

DUST

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.” Genesis 3:19

Not one of us as spirit children of our Father in heaven could create our own bodies as we do not as yet in this “time frame” have bodies. One rule in Adam God theory is that one must have a body to beget a body. This necessitated someone to come down and act in our behalf and initiate the human race until there is a descendency to continue the flesh and blood bodies after this extraordinary start. Whoever of the family of heaven who already having a body and a wife would by this requirement initiate the mortal probation. Therefore, this scripture would have to be addressed to us as mankind in general. Note, only our physical bodies were taken from the ground not our spirits. We are not all dust, we are also spirit children. One trait of the scriptures is that Adam the First Father and Adam the posterity of the First Father are often compounded into one and used without distinction necessitating a prior familiarization of this principle to distinguish and differentiate the identities. President Young presented certain information to clarify these things but until we find references in the scriptures for ourselves, these things will blend in the merge, and logic and intuition will clash. When we can see both versions derived from intuition and revelation and also rational thought and reason, we can then begin to comprehend in one the teachings concerning the subject of either Adam or even the First God of all gods.

GOOD VERSUS EVIL

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 forever. Genesis 3:22

To know good *and* evil is not the same as to know good *from* evil. “And it is given unto then to know good from evil” speaking of the children of Adam in instructions given to Adam concerning his children (Moses 6:55–56).

“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. And Eve, his wife, heard all these things and was glad, saying: were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters”. Moses 5:10–12

Strange as it seems, to know good and evil is the result of obedience to God. From the above verse, it is apparent that the tree of life, which is eternal life, was known as evidenced by the declaration of Eve concerning the effects of their “transgression.” (Adam again is a compound name referring the same time to mankind and First Father at once. Only prior understanding and knowledge can discern the equivocation herein.) The scriptures more or less connotate both the higher view of Adam and the lesser view of the role played in the Eternal Proxy Subrogation. To be ignorant of this is the source of all the confusion present in these studies of deity.

Thus, prior understanding and knowledge can in like manner determine in baptism for the dead, who really was baptized the proxy or the dead. Although the proxy *appears* to have been baptized; yet eternally it is *seen* that the dead was baptized. Be aware of this effect whenever the principle of proxy work is operating in the scriptures.

GENERATIONS OF ADAM

This is the book of the generations of Adam,. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died. Genesis 5:1–5

In the likeness not *after* his own likeness is to be noted here, is a clue to what is referred to here as Adam (see Genesis 1:26).

Now who died here and how? Compare for instance Genesis 9:29, “And all the days of Noah were nine hundred and fifty years: and he died.” Deuteronomy 34:7, “And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.” Yet Gabriel and Moses appear in later parts of the scriptures certainly at least in the translated condition. But this is of no consequence as to how to understand the genealogy of mankind.

The same portion of the history given by Moses concerning the book of remembrance is instructive in this respect. It is mostly the same except

in the following verses:

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him; In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.

the rest is the same as Genesis 5:3–5.

Not only did Joseph Smith feel it necessary to clarify Genesis 5:1–2 by Moses 6:8–9 above quoted, but he also translated to a more understandable form Luke 3:38 (Luke 3:45 inspired version of Joseph Smith translation) quote: “Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.” to “...of Adam, *who was formed of God, and the first man upon the earth.*”

It could be equated here that “in the likeness” means “In the image of his own body,...” referring to the offspring of God in this manner or Mankind in general. This would explain why He called *their* name Adam.

Now even though this is of general interest the crux of the whole matter is the manner of record keeping herein described and exactly what rule was used to record the events and generations of man or as the book of Moses puts it, “and the genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: ...” Now all of this was in the language of Adam (Moses 6:5). One moment Adam is the “son of God” then he is “formed of God the first man upon the earth:” and in the same moment they are the “children of God” then the “generations of Adam?” How can these things be true at the same time? If Adam was God, then both answers would be true and all is clarified. But it says Adam died. It should have said the genealogical record says Adam died. Exactly what does a genealogy record record? If we record all proxy work for ordinance done in the temple do we also record who performed this work and for whom who is not able to do that work for himself? God does not make man out of the dust as a man makes an adobe brick, he begets them in the same manner as any man is born to this earth (D&C 132:63). Since we, as spirits waiting in the wings of eternity for the bodies promised, could not provide bodies for ourselves, we must rely on someone who already has a body to act in our behalf and initiate the human race and thereby continue making mortal bodies for this probation; in that we have children as all have from the time of Adam in his likeness except the most unusual case of the first man of all men. The confusion comes from the fact that no distinction is made between God who was Eternal Proxy Subrogate and Adam who is Mankind and

the first flesh on the earth and possibly yet to be born having his work done for him by he who is able because of his prior embodiment form the same process in a prior earth.

Yes, then it is true that the man for whom God acted in behalf did die and this is why the record states "and he died". But the record as we have it in the Book of Moses or any record except the actual Book of Remembrance that was in the language of Adam. We do not have that record but if we do and if President Young was correct then it would say that the proxy who was in Adam's stead is none other than Our Father and Our God. Who is Eloheim to us referring to this earth reckoning only and *relative* to higher heavens and to the God of all gods: He is Michael our Prince the Archangel of the Great Jehovah.

DEATH

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. Hebrew 9: 15-16

The question to ask here is who first died to make this first testament of force and exactly when did he die and what is death that we can understand the initiation of this first testament? Does not Adam receive the credit of initiating death? Then we must, by force of logic, credit Adam and Eve for the first testament. Death comes the instant one disobeys the laws of God even if it is to do His will. Can anyone describe the behavior of Adam and Eve as a defiance of the will of God? Adam and Eve were doing exactly what must be done to fulfill the will of the Father to continue His work. Jesus taught us that our thoughts must be pure, not just our behavior as the Law of Moses governed. If this applies to the first parents then the very thought they took to break the law was death at least in the spiritual sense but God never gave Adam a carnal commandment so how could he break any commandment but spiritual? It was the plan of redemption that was counseled before the foundations of the world, so did the transgression occur then and by whom came the plan that a fall must be first originate as this then was the foreordination of the necessity of death. Did death exist before Adam and Eve existed? Adam and Eve did not invent death but were first told that it existed from God? When did death first exist ever, is the question that must be answered first before one can answer exactly what death is?

Now the Question of all Questions: Can a God die? If Jesus was a God before his birth here on earth then did he really die and again what is death? We as human beings begin dying the instant we are conceived

in the womb. We as human beings also begin living the instant we are conceived. The prevailing record shows, however, that we die faster than we live and therefore we eventually lose this body of flesh and blood. Jesus, however, is again alive and all is well if we do as he commands us, for the purpose of his commandments is to fulfill the Father's will, and it is so stated as thus, "For Behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39) If life is brought to us by the death of His Son, then could not life in the flesh be brought to us by the "living" of Adam? "For as in Adam all die, even so in Christ shall all be made alive." I Corinthians 15:22.

How many can say they understand death or the infinite atonement of the Son of God or the initiation of mortality as we presume to know it? However, the Holy Ghost knows and understands as He can teach us of all things. Therefore, the whole purpose of this scripture is to warn those who say that "Adam died, therefore, it proves all that President Brigham Young taught concerning Adam is false relative to him being our God."

WOMAN

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 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; and the rib which the LORD God had taken from man, made he a woman and brought her unto the man. 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. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. Genesis 2:18-25

Compare with Moses 3:18-25 and Abraham 5:14-21 and two important points should be considered. In the account of Abraham 5:17 an alteration of time tense is of great import "And Adam said: This was bone of my bones, and flesh of my flesh; now she shall be called Woman, because she was taken out of man." Note This WAS bone of my bones not This IS bone of my bones as found in both Genesis and Moses accounts. Also the creatures were formed after the woman in the Abrahamic account where they are formed before the woman in the Genesis and Mosaic account.

The second point is that *one* of his ribs is taken or as Adam puts it this is/was bone of my boneS. Remember President Brigham Young's

words now: "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." Is there a resemblance here between one of his ribs and one of his wives? Also, why did Adam say bone of my bones instead of bone of my bone?

It appears that the Abrahamic version is written for the Melchizedek level of the Priesthood and the version written by Moses was written to a people who rejected the higher things of the fathers or the fullness of the gospel. See Inspired version of the Bible (Exodus 34:1-2 quoted herein):

And the Lord said unto Moses, Hew thee two other tablets of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning and come up in the morning unto mount Sinai. Exodus 34:1-2 inspired version Joseph Smith translation

The Account of Moses is given in a carnal version of the first law or in parametric form where one must take the figures and types and the disciplines meant to be a school master to higher things of Christ and be understood for the intent for which they were given. Reference Moses 1:35; 42 and Galatians 3:24 and Abraham 1:2-4.

While studying the scripture one must therefore keep in mind the intent and audience for which the scriptures were written and if they are superceded by later revelation and scripture.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men to do so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matthew 5:17-19.

Thus all scripture if understood in the frame of reference will lead to the kingdom of heaven for that is the intent for which they were given.

Jesus often termed sleep as a synonym for death. Can it be true that Adam passed through a mortality before, as, when must a person be married? Is not marriage an ordinance of the temple performed for the dead as it belongs within mortality and it requires a body or someone to stand in for you? Consider for a moment that to present the woman, Adam must be put to sleep.

JEHOVAH

Before we embark to cite further scriptures, a fundamental concept immediately related to the Adam God proposition must be discussed and referred to in scriptural terms. Who acted for Jehovah in the Old Testament seeing that Jesus is Jehovah as designated in the counsels before the world was and received a name above all (Hebrews 1:4). And all this was in preparation for the foundations of this earth and the purpose for which it was made. If the Adam God theory is consistent, then by necessity a second theory is consistent which would be the Jehovah God theory.

This is an important question which necessitates the idea and principle of Eternal Proxy Subrogation for an answer. Example: How did Jesus attain Godhood before he received a body and before he is married after the everlasting covenant of marriage? Since he obtained his body from the Father through Mary and was meticulous to keep the commandments to the very jot and tittle (Hebrews 2:17 4:14-15 and Matthew 3:15). Before we are allowed to pass on to Godhood we must receive all the ordinances of the temple which are the endowment and the sealing. Does this not also apply to Jesus Christ who is our example to follow?

So that Jesus can be given a name above the angels someone has to have been acting in his behalf and was the Jehovah God before Jesus was born and received of his fullness (D&C 93:12-13). Jehovah is without beginning of days and end of years from all eternity to all eternity (Moses 6: 67-68). There never was a time Jehovah did not or does not or shall not exist. Therefore, Jehovah is a mantle of power and authority that brings men back to the presence of the Father, He is the Eternal One. While Jesus was in flesh and blood someone above him is the Jehovah, the Rock upon which Jesus would build his church. (Matthew 16:18)

The following scriptures illustrate this action: Eternal Proxy Subrogation.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up. Acts 3:13

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Hebrews 1:1-4

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; Alma 12:33 see also in conjunction Moroni 7:23,24.

The plan of redemption requires that someone of greater position act in and for the lesser position until that person can receive a fullness. Two scriptures that directly portray this action are as follows:

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psalm 110:1

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire? Zechariah 3:1-2 see also Jude verse 9.

APPEAR VERSES SEEN

The Sun appears to revolve around the earth but the truth is that the Sun is what the earth revolves around. Many things seen differ from their appearance sake. Jesus is the First begotten from the dead; and appears to be the only one ever resurrected among all we know. But the truth is our Father in Heaven is a resurrected personage long before his Son rose from the dust to glory. The truth is there never was a First begotten from the dead but really there always has been a First begotten from before the foundations of the world (Hebrews 1:6). So there always has been resurrected personages and there never was a beginning and thus there never will be an ending and the resurrection will be eternal.

So the domain of these thoughts is that Jesus appears to be the first of the resurrection relative to this earth not bringing to mind the truth seen that our Father in Heaven preceded Him long ago upon his earth in the eternal resurrection.

Things that appear are referenced to this earth and viewed as the Sun revolving around the earth rather than knowing the Sun revolves around the galaxy and the earth around the Sun.

The faith we have is in Jesus and this does not devalue the truth if one keeps in mind the reference and perspective of view.

Jesus is the appearance of the Father to us, but if we *see* Him in eternal perspective we see the Father.

If ye had known me, ye should have known my Father also: and from hence forth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; an how sayest thou then, Shew us the Father? John 14:7-9

All this poisoning of self to gain absolute perspective "Shew us the Father" is to sit on the throne of God with Christ to see things in truth—as they are, were and are to come (Revelations 3:21 and Abraham 3:9). One must first overcome the world to sit on this throne and we must be pure to see God (Matthew 5:8).

Now the answer to Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Of how the things seen were not made of things which do appear, except in vicarious work as the Great Jehovah is the executive in the creation of this earth with Michael who is seen as Michael but appears as Eloheim in the scriptures to us pertaining to this earth perspective. But from the throne of God He is seen as His true identity. Which Identity would take your breath away as it did Daniel (Daniel 10:17).

ETHER CHAPTER 3

1. And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shalem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:
2. O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.
3. Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.
4. And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.
5. Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.
6. And it came to pass that when the brother of Jared, had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and

blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

7. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?
8. And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.
9. And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?
10. And he answered: Nay; Lord, show thyself unto me.
11. And the Lord said unto him: Believest thou the words which I shall speak?
12. And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.
13. And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.
14. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.
15. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image.
16. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.
17. And now, as I, Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.
18. And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.
19. And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.
20. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.
21. And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.

THE BROTHER OF JARED

While fully realizing the possible dangers of commentaries on the

scriptures, the following is offered only to exemplify certain ideas. Many references in the scriptures do convey the differences between what is termed *appearance* and what is also termed *seen*. In the plan of redemption those who have already passed through worlds do concern themselves with the salvation of those who become heirs of salvation. Often those who already have a body do act in behalf of those who are yet to have a body at some time to come but yet are called to act as a leader. This requires one to speak for them where it would be impossible for them to do this for themselves. One must constantly keep in mind the basic theme of the temple and the principles that make it a place of salvation.

Referring to chapter three of Ether, let us consider verse 2: "...fall of our natures...." Here is evidence that the Brother of Jared was aware of the results of the Adamic condition. Indeed, since his language was not yet confounded the language he spoke was Adamic in origin if not Adamic in fullness. This original language had to be taken away from those who took into their minds to do that which was not right. The Brother of Jared pleaded to keep this language as he feared the consequences of losing its inherent power to do great things.

Verse 6 - "...for he was struck with fear...." the fear here came from both the deep reverence he had and from a learning shock which accompanies new knowledge received through revelation. Refer to the reaction which still exists from Joseph Smith's proclamation in the King Follet sermon: "...God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret..."

Verse 8 - "...had flesh and blood...." Here the discovery that God was once a man as we are now seemed blasphemous to the thoughts of the Brother of Jared and he feared the Lord would smite him for relating man with the origin of God. Today the idea God was once a man tends to lessen God in the estimation of present christian Trinitarianism, as they now scream that Joseph Smith denigrates God by making Him once a common man. The fear of the Brother of Jared came because he did not know that what he saw was "...even the key of the knowledge of God." D&C 84:19.

Verse 9 - "...Because of thy faith thou has seen that I shall take upon me flesh and blood; never has man come before me with such exceeding faith...." I don't believe he was correcting the first impression here, rather he was removing the fear by explaining that Our Father in Heaven received His exaltation through a Savior "before the foundations of the world" and in like manner the Brother of Jared could become like God

through the Son in whom he had exceeding faith, because it is impossible to see God except the Son declare him (John 1:18) Note: "The Son is in the bosom of the Father."

Verse 12 - "...and canst not lie...." "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledges the Son hath the Father also." Reference I John 2:22,23 and in the Joseph Smith's translation of the Bible, Luke 10:23, compare to King James version, Luke 10:22.

Oneness mutually consist in a Greater condescending to act in the name of the Lesser and simultaneously the Lesser to act in the name of the Greater. Such that all who view separately the Lesser or the Greater would see both at once. Jesus said "I and my Father are one." Note the plural verb "are" indicating that one signifies mode of action or condition rather than number. If He meant singular in number he would have said "is" one. (John 10:30).

Verse 13 - "...Because thou knowest these things ye are redeemed from the fall...therefore I show myself unto you...." Here we see that God redeems the Brother of Jared because he sees that the Savior would come and believes on Him and knows the Father cannot lie or cannot act in this world except He does it through the name of His Son because He left Adam under His Son. The Father who is greater would not overshadow His own Son but seeks to Glorify Him. (John 17:5; I Cor. 15:27,28; D&C 93:14 & 16).

Verse 14 - "...Behold, I am Jesus Christ. I am the Father and the Son...believe on my name;...." Here God states I am Jesus Christ, since he can not deceive us must add "I am the Father and the Son." Note he said that he who shall believe on my *name*, not who shall believe in *me*. Zion exists between the Father and the Son and between the Son and the elect of god or saints. These two Zions will become one (D&C 84:100). We eventually will be sealed to Jesus of Nazareth who is sealed to the Father which makes us the children of God.

Verse 15 - "...Created after mine own image?...all men were created in the beginning after mine own image." (Note: review Genesis 1:26,27 and Genesis 5:3 for significance of *after* versus *in* as previously discussed.) The image of God is "male and female": can we be married before we receive bodies? Evidently here is the Father speaking concerning creation, as Jesus is yet to be begotten.

Verse 16 - "...Behold this body...is the body of my spirit; and man have I created after the body of my spirit;...." and "even as I appear unto thee in the spirit will I appear unto my people in the flesh." The Father

explains his corporal nature (at least the bodied personage who represents the Father) and compares his body with man's body, as after the body of my spirit. The spirit that is in Him is the same spirit which would be in the body of his Son which is the Spiritual Rock or the Spirit of Christ. (D&C 88:11-19 Section 93:26 & 33) The phrase "even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." Note: He does *not* say even as I *am* in the spirit will I *be* unto my people in the flesh. (*Appear* is the effect of oneness of God and his Son when they act in behalf of the other.) As the Brother of Jared sees the Son through the Father even so shall those who see Jesus of Nazareth will see the Father through the Son (John 14:8-11 and John 5:37).

Verse 18 - "...That this man might know that he was God" means...was permitted to know he was God...as the word might is the past tense of the word may - which means permit or allow. Note: was God not is God.

I offer also Zechariah 3:2 in conjunction with this commentary as an example of the Greater speaking in behalf of the Lesser. "And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" Is not Jesus as pure and as bright as a flaming sword which turns every which way, seems to be the meaning of the last phrase. And moreover Psalms 110 demonstrates the teamwork between the Father and the Son.

The position of the Bishop in the ward is a model of this action of the greater acting in the stead of the lesser. Any Elder of the Melchizedek priesthood presides over one in the any office in the Aaronic priesthood and since the Bishop is president of the Aaronic priesthood an Elder by virtue of his calling should preside over a bishop. What complicates this to those who do not see the 'oneness' in that calling is that the Bishopric is selected from the High Priests, a calling that naturally presides over the Elder. So, here we have the same conditions of the greater being over or presided over by the lesser simultaneously being over or presided over by the greater, and all this by the fact the High priest is appointed and called to act in the stead of lineage of Aaron when not found. (D&C 107:17).

When none of Our Father in Heaven's spirit children have a body, or are with a partner or wife, neither having passed through a trial of mortality; then these things not being found necessitates according to the plan of redemption that was before the world was, that those in the heavens must come down to save their children and act in their behalf, until they receive of the fullness of the name given them before they came to the earth to work out their salvation according to the grace and mercy

of the Most High God and the Eloheim that represents Him. (Alma 12:33).

JESUS CHRIST VS. CHRIST JESUS

The scriptures represent perfect economy in action and in every word, both in placement and order of each word. All is significant in meaning and communicates from each facet of symbolism. We shall investigate one of these examples which is often passed over by those who pay not full attention to every jot and tittle in the scriptures; not rightly dividing the words of truth, which is the foundation stones of wisdom—the basis of all learning by the Spirit.

There is, in the Second Epistle to the Ephesians, a curious reversal in word order: (Ephesians 3:9,11) pertaining to Jesus Christ and Christ Jesus.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:

If you wonder where is the first epistle that explains this mystery as suggested in Verse 3, “How that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ),” it would clear up many things pertaining to us, perhaps some day it will be found. Be that as it may, we have to go with what is available to us. Verse 5 in this same chapter, “Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” Paul, Peter, and others have used this peculiar reversing of name order in referring to Deity.

The naming of children in certain cultures has taken various forms but one custom has been to name the surname by using the first given name of the father to be the surname of the son. For example, Lars Swenson’s son would be, if his son’s given name is John, John Larsen. And if John Larsen’s son was given the name of Ols, his name would be Ols Johnsen and so on from generation to generation. Other examples, common to modern reference, is that the father and son have a common surname with the given name only changing according to the birth customs.

The Jews would designate the tribe of common origin and then state the given name of the father in the form of the “son of” or “bar” as in Matthew 16:17 “Blessed art thou Simon bar Jonah...”

Simply the reference to Christ Jesus refers to Our Lord born of Mary: Jesus Christ, on the other hand, refers to the Father and the Son as they are in oneness. Christ alone refers to both at once in the aspect of principle. Jesus alone refers to the person of Christ in individuality and is used in the Book of Mormon.

Referring back to verse 9 in the third chapter of Ephesians, we see a reference to God the Creator or the Father of Jesus. Verse 11 specifically refers to the Savior of our world born in Bethlehem “According to the eternal purposes which he purposed in Christ Jesus our Lord.”

Now with these things in mind, we shall consider a few more scriptures pertaining to the theory of Adam God.

ONE GOD VS. THE ONLY GOD WITH WHOM WE HAVE TO DO

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea there is no God; I know not any. Isaiah 44:6-8

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. Isaiah 45:5-6

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. Isaiah 43:10-11

If our Father in Heaven is speaking here in these verses, we should find clues to the Person here represented. Now it is easily understood that Jesus who is the Son represents the Father to us and speaks to us for the Father. On the other hand, if the Father is speaking in behalf of His Son then He would be speaking what the Son would say if he were there in person. This mutual representation where only one is really being represented, it is only appropriate that the pronoun to be used is the singular “I”; but the God of truth can not lie, therefore it is seen that both are here represented simultaneously as the following statements, taken from the above scriptures, portray:

“I am the first and the last”—or I am the Father and the Son.

“rising of the sun, and from the west”—Beginning and the End.

“saith the LORD, and my servant whom I have chosen:”—The ETERNAL ONE and Jesus as the future chosen one.

“before me there was no God formed neither shall there be after me”—before the Father “no God formed” neither after Jesus Christ to save you as there is none other name given under heaven whereby men must be saved. (Acts 4:10,12).

“I and My Father are One” (John 10:30) and consider also “...and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many) but to us there is but one God, the Father, of whom are all things, and we in him and one Lord Jesus Christ by whom are all things, and we by him. Howbeit there is not in every man that knowledge...” (I Corinthians 8:5,6,7).

The personage who acted for and in behalf of Adam and *was* Jehovah in the Old testament is none other than the Father of our spirits and our bodies or as Brigham Young has referred to Him as our Common Father. “In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1) “He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS!...*He is our FATHER and our GOD, and the only God with whom WE have to do.*” (President Brigham Young Journal of Discourses Vol. 1, page 50).

Once this concept is mastered, a great economy in the scriptures is opened up to one’s understanding. However, it requires study and transcendent thought to use this Calculus of the Gospel as it is evident in the scriptures. Once the oneness of God is understood and we become one after the same manner. “...If ye are not one ye are not mine.” (D&C 38:27) then the scriptures will be easier to understand and heretofore contradictions will evaporate as the frost meets the morning sun.

DANIEL’S VISION

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. 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 judgement was set, and the books were opened. 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. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night vision, 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. 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. Daniel 7:9-14

Jesus has recommended that we should read both the words of Isaiah and Daniel in reference to the future events concerning this earth. (Matthew 24:15 and 3 Nephi 23:1) But when reading the things in the book of Daniel concerning the Ancient of Days, Michael, Gabriel, Judgement and the resurrection, bear in mind that what is typical for this earth would also apply to earths from which our Father in Heaven has come and to those earths which shall be created to continue the work of the Father. Adam-ondi-Ahman has happened before and will occur again and again, every time an earth must be prepared to meet the Father pure and clean. Every time a Presidency of heaven is appointed to go down and organize a world where "these may dwell" Eloheim, Jehovah, Michael are selected to be finally given their dominions at the point that is spoken in the vision of Daniel as typified. (See also Matthew 13:41-43, 16:27).

Since the book of Daniel is for those who have ears to hear we will only bring up one further point. Gabriel has a body whereby he can touch Daniel as is evidenced in Chapter 10, verse 10, "And behold, an hand touched me, which set me upon my knees and upon the palms of my hands." (Refer to D&C 129:5) Gabriel who is Noah has a body which suggests Michael also does at this point.

THE ROCK OF REVELATION

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:16-19

Jesus stood before Peter with flesh and blood, therefore it is evident that Peter received this revelation directly from the living God. Though we know that Jesus is the Spiritual Rock we can also remember that there is the special oneness between the Father and the Son where each testifies of the other for and in behalf of the other; therefore, since Jesus excludes himself from this revelation, we must conclude that this rock upon which he is to build his church is the living God who is the bedrock of all revelations to this earth. "And upon this rock I will build my church;" (Compare to Deuteronomy 32:18-20 for definition of Rock). Certainly Jesus did all to the glory of the Father and he would not build any church to himself; therefore, it is self-evident that the Church and Kingdom that he is founding is upon the ultimate source of revelation which is the

Father. "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." (John 5:20).

A word about keys, as this power to regulate the priesthood is very often associated with the Adam God proposition. The keys are to bind and loose both in heaven and on earth. Those who are not yet born to an earth could not operate or pass on keys as they pertain to earth, to prepare it to meet the heavenly conditions or estates. Simply, one who has a body must carry and pass on the keys. This is why Elijah was translated. (2 Kings 2:11-14, D&C 138:48).

I AM THAT I AM

Jesus said unto them. Verily, verily, I say unto you, before Abraham was, I am. John 8:58

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Exodus 3:14-15

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. Acts 3:13, and see 5:30 also.

If the oneness is here present in the Eternal Proxy Subrogation and the Divine Investiture of Authority, then the divisive effect of these scriptures is alleviated by realizing the clue left behind. If a personage representing His Son is there speaking, then it makes sense that He is speaking for and in behalf of each other, therefore the statement I AM *THAT* I AM or, in other words: I am that I am to come whom I am representing till the meridian of time, then Moses is instructed to merely tell the children of Israel, I AM sent you; with the further message that the LORD God of your fathers, Abraham, Isaac, Jacob hath sent you. A name to be remembered forever.

Traditionally *Eloheim* and *El* is translated in the King James Bible as God. And *LORD* in capitals means Jehovah. *Lord* means the more subdued meaning of the hebrew Adonai or a substitute for Jehovah or respectful term for a divine name. Removing this equivalent has a revealing effect to the meaning in the above scriptures cited.

The evidence here presents that JEHOVAH Eloheim is the Father of Jesus and the one who spoke to Moses and sent him to reveal Christ to the children of Israel which they rejected and wanted a lesser law of performances and ceremony.

Jesus is certainly the I AM, but he is separate and distinct from the personage who spoke the term I AM THAT I AM; but he shall be as he receives all that the Father hath and inherits all things. (Revelations 3:21) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

And the LORD God is certainly the Father of Jesus or the scriptures in Acts are forever suspect as to their accuracy. Thus, in verse 15, of Exodus, chapter 3 is the memorial that both are here represented to Moses or both the Father and the Son. Which is an equivalent statement, and as said in other places, is the familiar: "I am the Father and the Son"; "I am the First and the Last"; "I am Alpha and Omega" etc. which fulfills the memorial that is given to Moses as tell the people "I AM hath sent me...and the LORD God...hath sent me..." All this seems to be a very consistent pattern in the scriptures every time deity is manifest.

A word here to those who are thinking that Jesus is not the God of the Old testament and not the Antemortal God who organized this world and all worlds. *And Yet He Is!*

PROTOTYPE

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Roman 5:14

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. John 5:19

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are heavenly. And as we have borne the image of the earthy we shall bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. I Corinthians 15:45-50

Although Adam is the prototype of Jesus, in no way is this to be interpreted that Adam is our direct example to follow. It must be emphasized that Jesus Christ, who is our Savior, is the pattern from which we who must know to choose good *from* evil learn; we should not ever think we are now yet qualified to know good *and* evil. Only God can exercise dominion over all, both the good and the evil, till the great day of judgement when the evil is cast out and the earth purified of all corruption. We worship God the Father in the name of Jesus Christ, by the power of the Holy Ghost. This means that though Jesus did that

which he saw his Father do we have to do that which we see Jesus do.

For the Father judgeth no man, but hath committed all judgement unto the Son: that all men should honor the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent him. John 5:22-23.

But on the other hand no man comes to Jesus for Jesus has said:

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. John 6:44-45 see also Mathew 16:16-17 compare John 6:44 JST.

Therefore, he who understands Adam understands Jesus and he who understands Jesus understands Adam and he who understands both Adam and Jesus understands the Father. Since Jesus is the last Adam, we can understand what Paul is meaning when he points out that which is not first which is spiritual (Christ) but that which is natural (Adam); afterwards that which is spiritual (Christ or the last Adam). (To avoid confusion here, it is best to use the model that is in each ward of the Bishop being both *under* the Elders because of the Aaronic priesthood office of the Bishop and he is *over* the Elder because he is set apart presiding high priest).

Adam means First Father. Therefore, Jesus is our First Father for we are sealed to him (Mosiah 5:15). He is the first begotten from the dead the first to return to the presence of the Father to rescue us as our mediator (Hebrews 4:14-15).

If Jesus is the second Adam, then also a figure of him that was to come, then is the scripture plan plain; "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Hebrews 4:10).

What is meant then by President Brigham Young when he stated, "He is MICHAEL, *the archangel*, the ANCIENT OF DAYS! about whom holy men have spoken—He is our FATHER and our GOD, and the *only God with whom WE have to do?*" Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:29-30) "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 14:11) "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." (John 14:24) What is the word which ye hear but the word of God.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,

and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do. Hebrews 4:12-13

The answer is that Christ is the executor of God's will and is given the commission to be the Only Begotten of the Father. Besides Paul defines Jesus as the Last Adam therefore in the order of the heavens we must obey and have to do always with the last Adam as those keys are passed on to those so designated. These Keys now exist in President Ezra Taft Benson and have come down through the order of the Priesthood; therefore President Ezra Taft Benson is the only one with whom we have to do and so on till we find that with each officer in the priesthood we have to do—as finally we really only have to do with ourself and the Bishop of our souls. (IPeter 2:25) Jesus must reign till the kingdom is presented spotless to the Father.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. I Corinthians 15: 25-28; Psalm 110: 1; Daniel 7: 13-14.

BEARETH RECORD IN ONE

And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me...Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. 3 Nephi 11:32, 35, 36.

And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh. And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire. And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day. But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good. And

whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Ether 4:7-12

And God also declared unto prophets, by his own mouth, that Christ should come. And behold, there were diverse ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them. Moroni 7:23-24; see also Hebrews 1:1-2.

The Book of Mormon is repleat with scriptural equations where the Son represents or bears record of the Father and visa versa where the Father represents the Son and bears record of him. Yet, in every case, the identities of both are stated, as Ether 4:7-12: I am the Son of God then ends with I am the Father. Finding exactly who is the voice or mouth to the words spoken is a matter of seeing through the veil as the brother of Jared did when he could not be kept within the veil because of having a perfect knowledge of God (Ether 3:20).

The Book of Mormon is the most powerful in portraying this principle of oneness of the Father and the Son and one need only read it with these ideas in mind to see it everywhere present.

Through the Book of Mormon we even have more information of Jesus after his resurrection to fill in the missing parts and to compare with the Bible to get the fulness of its gospel message. Note that Jesus states, “I am even as the Father; and the Father and I are one.” (3 Nephi 28:10 partially quoted) and “therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.” (3 Nephi 12:48). We have the chance, through these records, to be witness of the fulness of the Word, the Only Begotten of the Father; yet, “...he was called the Son of God, because he received not of the fullness at the first.” (D & C 93:14).

The Book of Mormon proves that Eternal Proxy Subrogation and its counterpart the Priesthood or Divine Investiture of Authority which is the lesser acting in behalf of the greater, or simply the power to act for God, is everywhere evident. If it were not so, great confusion is found in that book when determining exactly who is speaking by voice or mouth. God acting for us and we acting for God: Is the key to understanding President Brigham Young’s teachings and understanding the plan of redemption mentioned in Alma 12:33.

Now the Book of Mormon has another feature, in which it provides us with an example of a people practicing the Law of Moses, yet believing and preaching of a Christ who is yet to come (Alma 30:3). The Jews in the old world could not see that the Aaronic level of the scriptures did

point to the Melchizedec level; therefore, they rejected the Gospel when Christ came. However, the Nephites considered the Law to bring all men to Christ (2 Nephi 25:25-26). This is direct proof that there are also levels of scriptures with us also as we have been given revelation that exceeds the revelations of the past and that go beyond "this earth only" reference and reckoning (see 2 Nephi 25:27). Therefore, similarly, the sayings of our early prophets must not be forgotten, lest when the time come that they be reintroduced in the fullness, we have not hardened our hearts against it.

FATHER OF ALL

And also with Michael, or Adam, the father of all, the prince of all, the ancient of days; D&C 27:11.

And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. D&C 107:54-56.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. D&C 132:17.

Some angels did abide the Lords law and can be enlarged or the scriptures become problems in respect to angels having children and being father of all. How extensive this all is, is a matter of perspective. President Brigham Young expanded this idea to include the spirits born in the pre-existence and this is the nexus of his theory. However, the main point to consider in the face of the paradox presented in the above scriptures is that angels who are sealed and married in mortality have a different prospect upon eternity. Since marriage is an earthly ordinance belonging to the temple, we must then assent to the concept that Adam and Eve were married in a mortality and before coming to this earth. The sleep that Adam was caused to experience probably represent this "pre-garden" of Eden event of mortality. Perhaps the Adam God theory answers how angels become gods. "...Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever." (Moses 4:28 partially quoted) Adam cannot return until Christ should atone for the sins of man and until all the children of men have heard the gospel and have been given an opportunity to obey the ordinances and laws of the same. Thus a grave responsibility remains till the work is finished and the

kingdom again is presented pure and clean to pass the flaming sword set to guard the way.

NATURALLY UNDERSTAND

Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed. 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. D&C 29:33-34.

How can anyone lay claim to an interpretation of the scriptures concerning Adam and the creation as final as most of the things said to us in the scriptures have been adapted to enable us to naturally understand? If the story of Adam and Eve, as given, is adapted to our natural understanding, what would happen the first time the true rendition of the creation is given according to spiritual understanding? Perhaps the same thing that has happened concerning the teachings of President Brigham Young. When reading and pondering the words said by him and those who oppose his views, one may well direct his thoughts to a scripture in Isaiah before jumping to conclusions at the Adam God proposition. "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9).

There appears to be a temporal version of Adam and spiritual version of Adam. Be careful when reading and deciding which level of thoughts you should use—man's or God's! Who is to teach these things to you? No one can. They can only be learned by the principles of revelation and study conducive to the promptings of the Holy Ghost. God is the only one who can tutor you in correct understanding that would bring peace to your mind. With the higher thought processes and views necessary to understand the First Father, "Ye need not that any man teach you;..." (I John 2:27 partially quoted). If you have not such mettle, wait until you do, as the Gospel affords all paces of learning and progress; as long as you try your utmost best.

PIONEERS

That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life. D&C 78:15-16.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. I John 3:2-3.

O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come. Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers. Alma 30:13-14.

And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning. 1Nephi 19:23.

One wonders at the practicality of our early pioneers who surrounded by sagebrush, mountain deserts, campfires, rural farm duties could look to the clear starry bands in the night and consider the “worlds without number”. Yet, it is no wonder at all that these who have left all that could be called civilization, and risk life and loved ones to cast themselves into the wilderness of the then unknown frontiers; did look beyond this earth boundaries—for such is the mind and spirit of the pioneer. Imagine if you can, exactly their first conditions: no T.V., no spectator sports, no colleges, no jet planes, no rackets, no satellites, no moon landings, no space probes, no high tech electronic computers, no videos, no central heating, no hot and cold water, no stores, no shops, no supermarkets, no fast food service, no heart transplants, no vaccines, no cars, no libraries, no electric golf carts, no electric lights. Now imagine what would have happened to the minds and hearts of these pioneers if their minds did not also search ahead mentally to beyond this sphere. They would have fell stunned by their isolation and practical necessities. They would have been reduced to think only of survival; ignoring progress as dream stuff. Yet with minds used to making do with practically nothing and sometimes really nothing they imagined, explored, soared through all for which they gave all.

Have we really gained so much in these modern times and conditions if our minds lulled into carnal security and mental sleep to imagination’s doldrums caused by push button everything and electric entertainment? It seems the only thing we have left to explore and pioneer is self, mind and scriptures through the spirit. Perhaps you say we have the same universe, same cosmic space and the same future our pioneer forefathers had. Yes we do, yet do we have their spirit? Are we still willing to risk all to break trails, leave all and face the unknown to let go of our mental sleep and look ahead to the future to what we will become? Looking to

the past paralyzes free agency, if we make that past a powerful tradition. "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." D&C 93:39. One of the devil's tricks is to chain the minds of men by tradition and also to tell mankind that they cannot know the future. As Korihor (Alma 30:12) puts it, "For no man can know of anything which is to come. Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers." Thus, he rivots minds to the traditions of falsehood that we inherit.

Another way the devil has invented to prevent us from awaking and arising to our potential is to convince us the scriptures apply only to our ancestors and to the ancients who lived the events. Yet Nephi tells us the scriptures should be likened to ourselves to make them alive to us for profit and learning. Let us use these suggestions of Nephi and John to look ahead and liken the scripture to ourselves. John (I John 3:3) truly looked ahead to what we will become as a means and a hope to purify. "And every man that hath this hope in him purifieth himself, even as he is pure." So, let us look ahead to what we will become and liken the scriptures to ourselves.

Christ truly is the Holy one of Zion. He always was, always is, always will be! This is truth. "And truth is knowledge of things as they are, and as they were, and as they are to come; And whatsoever is more of less than this is the spirit of that wicked one who was a liar from the beginning." (D&C 93:24-25) Christ truly is the Holy One of Zion even as to things to come and in the eternal round that which is to come was also that which was: As Christ is the Begining and the End. Eloheim is Our Father in Heaven. Jesus Christ is Jehovah. Adam is Michael, who is like God. All now have received their resurrection and now have bodies of flesh and bones and are male and female as to the new and everlasting covenant of marriage. As John has stated, "When he shall appear, we shall be like him; for we shall see him as he is." This means that we also will have bodies and are married in the covenant of marriage after the order of all who receive the fulness of the Priesthood. Does not Jesus forever preside, counsel, and direct us as to the keys of salvation we should receive if we should truly become the sons of God to continue the work of the Father (D&C 132:63). Yet, though we become as our Father in Heaven, would we ever preside over them and they be under us yet we become as or like Eloheim? You must answer for yourself. However, imagine after we bear spirit children that our Father would command us to build an earth to prove these, "to see if they will do all things

whatsoever the Lord their God shall command them;" (Abraham 3:25 partially quoted) Will not Jesus who is Jehovah to us who are like God, or relative to Jesus, Michael begin then to create an earth to provide spirit children with bodies and the necessary trial to prove them. Now, we are as he is yet always under him yet still we may rightfully be called Eloheim relative to our children completing the eternal round whereby God is all in all relative to all the possible reckonings that each heaven and earth presents and still maintaining perfect order in eternal families under the patriarchal order. Then we see that Jesus will create worlds still directing our activities forever even when we have become like our Father in Heaven.

If you cannot look ahead to see that we as resurrected personages under the Holy One do what has been done before, it will be very difficult for the teachings of Brigham Young to make much sense. The key to all the teachings of our forefathers is that they were concerned with the future and what we would become, as they left all to follow brave men into the unknown. When we awake and arise to this promising future and look ahead envisioning the scriptures, likening them unto ourselves then all the confusion as to what Brigham meant and the import they convey will distill upon the soul like the dews of heaven. Our pioneers never looked back when they left Nauvoo but fixed their eyes forward to the kingdom of heaven. (Luke 9:62).

Retrospection was not theirs for those who did so and looked back stayed behind. The pioneer spirit is prospective in hope and vision of what will become. We will become like him and every man who has this hope purifies himself as he is pure.

If you want to know the truth you must know of things to come or else, "whatsoever is more or less than this is the spirit of that wicked one..." (D&C 93:25 partially quoted) Look to the future and liken it to yourselves as Nephi taught "for after this manner has the prophet written." (1 Nephi 19:24 partially quoted).

VOICE

And the first man of all men have I called Adam, which is many. Moses 1:34
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. Moses 6:51

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: Genesis 22:16

For when God made promise to Abraham, because he could swear by no greater, he sware by himself. Hebrews 6:13

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be

fulfilled, whether by my own voice or by the voice of my servants, it is the same. D&C 1:38

Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. D&C 88:66

The first man of all men would have to also be the first God of all gods. This must be so, for we receive our bodies from man who receives his from God in the eternal round. Yet Adam means First Father; therefore, God being the First Father of all must somewhere have something to do with Adam. Joseph Smith stated, “And where was there ever a father without first being a son?” (D.H.C. 6:473-479) In other words, there never was a beginning man nor an ending god when dealing with infinity. If God were not infinite we would in time become nothing as the end would be. Nevertheless, there is neither beginning nor end with the things of God. If any feel dizzy with this idea they would do well to look for another subject to study than the things of God.

“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.” (Moses 6:51) It is obvious that whoever declared himself “I am God” is the very same who could swear by no greater, so he swore by himself, as mentioned in Genesis and Hebrews above quoted. He further identifies himself to be the One who made the world and *men* before they were in the flesh.” Note: it does not say spirits before they were in the flesh. This then is the Father of father Adam and would according to the Adam God proposition be the Father Adam of the world from which our father Adam had passed through flesh. (Flesh means temporal stage of an earth or veiled existence, see Hebrew 10:20, as found in fallen worlds. It does not refer to flesh and blood as Jesus was one of flesh and blood yet not corrupted). If then the first man of all *men* is called Adam, which is many, then according to the Adam God theory, he would be the Adam of the world from which our Father in heaven came and had passed through mortal life; thus the common father of men before this world and men here. However, according to our view on “this earth only reckoning”, he would be and *appear* as Eloheim the creator of Adam.

To make things more infinite, read Moses chapter 6, verse 68 as this same character declares, “Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”, which shows us that this person who speaks by his own voice is also a son of God; thus again Joseph Smith’s statement, “And where was there ever a father without first being a son?” So, here in verse 51 he states, “I am God” and in verse 68, “thou art one in me, a son of God”. In other words, I am the Father and the Son and Adam is one in him as may all become his sons. Our Father in

Heaven is also a Son of God as Jesus “hath made us kings and priest unto god and his Father;...” (Revelations 1:6 partially quoted).

“And he said unto me: Knowest thou the condescension of God? And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.” 1 Nephi 11:16-17 This scripture, found in the Book of Mormon, speaks for itself and is the reason to study the whole matter concerning what President Brigham Young taught and is the heart of the subject at hand—the condescension of God or the Adam God theory. Should we ever consider the desire to “know the meaning of all things” as sin, then the desire to be like God is sin, as he knows the meaning of all things. Remember *eternal* progression. “Ah, but a man’s reach should exceed his grasp, or what’s a heaven for?” (Robert Browning).

WORSHIP GOD

And I John saw these things, and heard them. An when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Revelations 22:8,9

No one can find where President Brigham Young taught us to worship angels or anything but the Great Eloheim who is the Father of all. All that he taught is to show us how a man, if he keeps the commandments, may by knowledge and principles of intelligence, become as his Father in heaven and what we have to do to accomplish this. Therefore, the sum total of all these studies is to Worship God.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil. Ecclesiastes 12: 13–14

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; lest thou lift up thine eyes unto heaven and when thou seest the sun and the moon and the stars, even all the host of heaven shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Deuteronomy 4: 12–19

We will not see God until we will see him as he *is* rather than as we might *perceive him* in the mirrors of reality we call this flesh. It was this very reason that though the Son of God walked among us we could not see him for what he was; even so, if the Father were to appear before us, we, in our corruption, would not fully realize who he is till we are pure. "Blessed are the pure in heart for they shall see God." (Matthew 5:8)

PART THREE

CONCLUSIONS AND IDEAS

DEFINITIONS

Descartes postulated “cogito, ergo sum:” “I think, therefore, I am.” *I think* and *I am* bring all philosophical thought to its cusp. Nevertheless, thinking is only visible in one’s consciousness of self. No one else can know your thoughts except he be given a view of them by a gift of the Spirit. Therefore, thinking only proves existence to one’s own consciousness and to those outside who can perceive your thought by what ever extraordinary means.

Proving self-existence is different than proving “existence” beyond the consciousness of mind. Here at once, we enter the realms of truth, validity, correctness. Thoughts can be valid as to process and logic, but false as to reality. Something can be correct within certain parameters or modes of living but neither true nor valid outside these rules or modes. Whatever is correct is both true and valid.

Truth is a *knowledge* of things as they were, as they are, and as they are to come.

Validity is a *consensus* of logic or thought process as rules of communication, description and definition dictates, as shared with others.

Correctness is both at once *truth and validity* as pertaining to either one of the phases of truth which is past, present, or future; or according to the prevailing social acceptance of symbols used in communication of ideas to one another.

Thus, by defining of terms, it is now possible to prepare to summarize in reverse order of the above definitions:

The Adam God theory was once correct to a certain circle of people but incorrect outside that circle. Social conditions have made it incorrect today.

The validity of the Adam God theory to those who think like Brigham Young is unquestioned. Brigham Young's remarkable mind can be considered as intuitive genius. Those who are similarly self-taught will see his teachings as profoundly valid. Those who derive their thought patterns from academic sources where logic and information is trained or schooled from an external teacher through education will balk at his approach and see no validity.

The truth is a knowledge of things in the phases of time (that is past, present, and future). The Adam God theory as perfectly taught by Brigham Young and others before his death, cannot be true because it is not a "knowledge of things" but it would rather be classified as "principles of intelligence" or in other words a refined thought process to learn with — it is what calculus is to math, or what music is to the notes, or what a forest is to the trees, or what the paragraph is to the words.

SUMMARY

The Adam God theory is neither true nor false. It also can neither be proved nor disproved. It is only a theory and really therefore just a thinking system. Can the function behind thought be called true or untrue as we can think of both the true and the false with the same mind? It therefore is a mental view and/or a functional perspective. What is important is not the theory itself but what is seen through this bipolar form of thinking.

After thus far, if you have endeavored to study, you have realized that there is a great deal of research still left to do concerning God. Perhaps the Adam God theory should only be used as a method of research and not the results of research. Be that as it may it is forever with us either by the enemies of the church or by those who love to explore the unknown. As a tool is not the building, so this theory is not the Gospel.

President Brigham Young introduced it to stamp out a heresy he felt necessary to curb. Its side effects have been seen as overkill by his detractors. Yet there is the authority of Brigham Young as the prophet of the Lord and therefore his opinions will endure for good or evil. Does any one understand what he taught so much they can dare to say that the Prophet Brigham Young taught false doctrine? To do so in my estimation is self defeat! It lays the axe to the very root of the tree we are under. We, therefore, have to leave the subject alone until the Lord explains it by revelation or when we personally see Adam for ourself and ask him who he is.

Nevertheless, until then, we have to deal with the two shocks delivered to Christianity in general; and to the Latter-Day Saints in particular, namely: first to the Christians that God was once a man, second to the mormons that man was once a God, as President Brigham Young disclosed. GOD WAS ONCE A MAN: MAN WAS ONCE A GOD summarizes simplistically the still reverberating shocks. When will we ever resolve these things, if that is, one takes seriously all the words of all the living prophets? Perhaps one may say that "I have solved these things by ignoring all those things that bother me, said by yesterday's presidents." Another may say "I have solved these things by ignoring those things that bother me, expressed by today's presidents." Still others say they have solved these things by "ignoring all the things voiced by the presidents whatever time and who ever has said them, it's just their opinion." Perhaps there is one alternative left. Accept all that has been spoken by the prophets and presidents of the church and expand the mind to understand all their points of view of the same gospel which is eternal and which existed before this world was. As author of this work, I have chosen to take this latter position; that is, all the presidents of the church were and are doing exactly as they should and we have only to enlarge our view and comprehend the time and seasons to see things eventually as God sees them. The purpose of this book is to propose that we need only wait and see concerning the many great and marvelous things still in the offing.

Not all the books of the bible have been found. Consider that there is still two thirds of the Book of Mormon withheld from us, in order to see how we do with the smaller portion. We yet can expect the records of the ten tribes to come forth, and also the Brass Plates of Laban will again be had as they are being kept bright for this purpose. (Alma 37:4) If we stay with the church and learn all we can from all that has now been presented to us by past, present, and future Presidents of the church we can have our understanding reach to heaven (D & C 76:5-9). Evidently, God always provides more than we can handle as can easily be surmised; yet my intention has been to approach this subject in a positive manner and to trust all the First Presidencies from Joseph Smith Junior to Ezra Taft Benson. They must all be one or they must all be false. My position is that they all have been one. All. (D & C 38:27).

ANOTHER MATTER

Another matter. We hope that you who teach in various organizations, whether on the campuses or in the chapels, will always teach the orthodox truth.

We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such for instance is the Adam-God theory.

We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine. (Conference Report, October 2, 1976)

Obviously President Kimball was not saying that President Brigham Young was disseminating and teaching doctrines not in the scriptures. President Brigham Young is still considered an authority of the church as President Kimball receives his priesthood under direct line from him. What he is saying cannot be applied to Brigham Young, the second prophet of the church. This means that the apostates have counterfeited Brigham's teachings and developed a priestcraft based upon false perceptions of the Adam God theory to build up a false church to sustain their deceptions to draw away members. (Matthew 7:15-23).

Surely President Kimball was not denouncing President Brigham Young, as this set in motion a terrible stroke of mental oscillations which end in a troubled spirit and eventual rejection of either or both Presidents. It can be chosen to interpret the above statement to apply to those who privately interpret President Brigham Young's teachings for the establishment of their own church and with intentions to usurp authority. (D&C 43:5-6).

To accept the advice above does not mean ignore what President Brigham Young taught or what Joseph Smith taught concerning this matter, as evidence mounts that Joseph Smith taught through this principle also. To accept further that all the doctrine of the church is and was set forth by the Prophet of the Lord and none else. (D&C 21:4-5; D&C 43:2, 3, & 10).

FREE AGENCY

All have sinned and come short of the glory of God. The justice of God would necessitate the casting out of the sinner to his own place. God's omnipotence, his all powerful might would immediately bring upon us the cleansing of fire of His will, were it not for his restraint (mercy) to use all His might. Thus we are free in that He has given us a time to repent. This time consists in the withdrawal of His presence; such that, we are not immediately destroyed as no unclean thing can enter the kingdom of heaven. (Alma 42:4; Alma 40:26).

Free agency cannot exist, except God limits himself and also his Son magnifies himself unlimitedly to perform an infinite atonement. If Jesus had not been promised we would be subject to the devil as we would be cast off forever because we had no choice. Therefore we also gain free

agency because the Son of God shed his blood and became as His Father, full of mercy and justice. We must also magnify ourselves to attain a fullness and attain perfection. (3 Nephi 12:48).

Granted, God could make bodies either spiritual or physical without the use of woman, yet, he limits himself to not make bodies in any other way as it would eliminate free agency. If we were totally created as if directly created by His infinite power, we would merely be an extension of Himself and do no other thing but His will or else He designed us to go against Him and then He would have intended that again, and we would do only as programmed both spiritually and physically. For free agency to exist, both spirit and body must come from woman. Satan, who was once Lucifer, a bright morning star (spirit) was born of celestial woman. God did not make Satan, but Lucifer did by his choices. Mind, or intelligence, cannot be created. (D&C 93:29) Lucifer's mind chose to make of himself to be Satan. Because of this disposition that was in Lucifer, he was cast out never to be begotten of woman and never to receive a body by this only means designated to preserve free agency. One third of the host of heaven are to be outside this covenant as long as God has decreed. Were it not any other way, God would be responsible for all that man does, denying the need to act for self in that we would be a direct extension of Him having been a product of His direct power rather than the issue of woman. Evolution means we are a direct product of our environment and would likewise mean that we would only do as the environment has genetically coded us to do. Evolution, if it were used, would be the end of all that man could call liberty and autonomy. Man, being created from inanimate material rather than from the loins of man and woman would end all culpability and progress and life within self.

The Adam God theory is based upon the fact that there is no other way that we could have come into existence except through the issue of woman. If we did not, but were made as an adobe brick, then the Adam God proposition is absurd. If we came only as the issue of woman, then the Adam God proposition has to be valid or we have neither free agency nor a possibility of becoming like God. The entire theory hangs or falls upon this idea that we must be born and begotten of woman; or else we were made directly by God and we would not exist we would only be extensions of Him designed only to complete His design.

Perhaps herein lies the clue as to the violent reactions to this proposition as it engenders autonomy and total culpability and personal responsibility. If one were to socially engineer a people, it would be easiest to mold and shape those who believe in evolution or direct creation from material rather than those who believe being the issue of woman,

because they would be bound by the concept of their origin and resign themselves always to be the product of some other's design than their own family. However, if you tell a people they are free and have an origin and mind to prove it, they will act accordingly. It is because of the facility gained to control people efficiently that the social engineer devise artificial traditions by disturbing their roots and myths or redefining the truth of their origin and destiny. It is, therefore, absolutely crucial to freedom to know the truth of our origin that we may be free to decide our future without the machinations of the social engineers.

To know the true origin of our past is to give meaning to our present life. To foreknow the true destiny of our future is to give purpose to our present life. It is impossible to deceive a person who knows for himself who he came from, who he is, and who he shall become.

BENEFACIONS OF THE THEORY

It is an ill wind that blows no good. Children become completely absolved of all taint that is ascribed by christianity to children as being born in sin. In these last days, abortion is running rampant and children are being blamed for the errors of the adults who brought them forth. If children were the issue of a God rather than an Adam who fell and sinned and was cast out to forever suffer, could inappropriate guilt be ingrained into children because of superstition and ignorance of what really is the origin of man? Could child abuse and the disparagement of children as a burden and unwanted encumbrance be tolerated if we accepted the idea that they are direct descendants of a God rather than a fallen rebel? If "Adam" was our God, then forever are our children ennobled to be the children of a god and can only be condemned and accountable for their own acts, at an age where their maturity makes them personally responsible for their own acts and not for a fallen parent. The Adam God theory elevates children to purity, and relegate adults to a more responsible and guilty position, which probably is why it is so violently rejected.

A great deal of study is needed to further explore the reasons this idea has met with such varied and positive emotional mind sets. However, there are not enough persons who now know enough about this version or view of the gospel to make satisfactory comparison studies. The strict tabu and suspicions of apostasy that are engendered by the adherents or detractors also further exacerbate the problem. It is too bad that it cannot be open to study so that our past can be more readily understood—and our future.

IF SO LABELED

What place has speculation in Gospel inquiry? Speculation is a sharp tool and can cut the user if not handled properly: yet, just as the serpent can bite, it can be used as was anciently to fish the deep water.

Opinions are the result of thinking and is conceptually connotated by the latin root of the word which is "opino" meaning to think; yet opinion is always short of positive knowledge.

Speculations are the result of conjecture or theorization; yet, in older dictionaries its definition connotes the result of insight or intuition. This early meaning can be derived again from the original latin root of the word which is "speculatus" meaning beheld or seen. The Greeks reasoned and the Jews saw visions. Has learning so overpowered revelation now that we look first to the philosophers rather than the prophets? The age of reason seems to have overpowered more than the superstitions of the past. It has redefined our words so we must think as directed.

So, here again is the strange coincidence of mind that we can see between the rational logic (opinion) and the insightful intuition (speculation). Mind is the compound of intuition and reason, insight and logic, speculation and opinion, imagination and rationalization.

All opinions expressed are speculative to a certain degree; or in other words, all speculations are derived from opinions which in the first place are not sure knowledge. Nevertheless, speculation is a commonly used term to express unfounded wild or theoretical extrapolations.

Do opinions deceive more than speculations? That depends upon the mind set and the culture that responds to the extrapolations. If you are among the more educated and philosophically oriented, opinions would pass off better than speculation. If you are among the self-taught and creative personality, the speculative would be received with more attention.

Depending upon where you are determines the danger of misleading the hearer with either speculative and or opinionated material. The audience then makes the difference. Is there a place for speculation? Yes, in the think tanks of research and creativity. Is there a place for opinion? Yes, in the world of education and classroom instruction. Today, with the high degree of education available, opinions are the greater danger as they are more difficult to detect and dismiss than the wild speculations of a research team or brainstorming think tank. The greatest power to deceive comes, not from the disdained fool, but from the revered learned. Perhaps tomorrow when the Prophet is revered as much as the professor

will speculation become the greater danger. This book is therefore labeled some place between opinion and speculation....

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greek, Christ the power of God, and the wisdom of God. Because the foolish of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. But of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it is written, He that glorieth, let him glory in the Lord. I Corinthians 1: 22-31

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. Proverbs 3:19

DIVINE INVESTITURE OF AUTHORITY AND ETERNAL PROXY SUBROGATION

The apparent version or “this earth only” reckoning necessitates the Divine Investiture of Authority to explain to a degree the oneness in the principle of Christ when referencing the Son as Jehovah. (See *Articles of Faith*, by James E. Talmage, Appendix 2, page 471 from “The Father and Son: A Doctrinal Exposition” by the First Presidency and the Twelve.)

The seen version or the “world without number” view likewise necessitates the Eternal Proxy Subrogation to explain to a degree the oneness in the principle of Christ when referencing the Father as Jehovah.

Should we emphasize one of these versions above or in preclusion of the other; or in other words, “If the whole body were an eye where is the hearing? If the whole were hearing where were the smelling?” (I Corinthians 12:17) No, it cannot be done so lest there become divisions among the church. We have to find access through Christ to find the Father: “For through him we both have access by one Spirit unto the Father.” (Ephesians 2:18) Also we must be one with each other as Jesus is one with the Father or in other words: “...Jesus Christ being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” (Ephesians 2:20-22 verse 20 partially quoted) Both versions must be conjointly fit together in one body. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles.” (I Corinthians 12:12-13 verse 13 partially quoted) We, therefore, must have the mind of Christ to have access to the Father. “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” (I Corinthians 2:16) Both versions must be in one to understand the teachings of President Brigham Young.

To see exactly how *one* we should be, please review I Corinthians 12:12-27 here quoted:

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
14. For the body is not one member but many.
15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18. But now hath God set the members every one of them in the body, as it hath pleased him.
19. And if they were all one member, where were the body?
20. But now are they many members, yet but one body.
21. And the eye cannot say unto the hand, I have no need of thee: Nor again the head to the feet, I have no need of you.
22. Nay, much more those members of the body, which seem to be more feeble, are necessary:
23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.
24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
25. That there should be no schism in the body; but that the members should have the same care one for another.
26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
27. Now ye are the body of Christ, and members in particular.

IS CHRIST DIVIDED?

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Chephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I Corinthians 1:11-13

Are some of you of Joseph Smith, of Brigham Young, of John

Taylor, of Wilford Woodruff, of Lorenzo Snow, of Joseph F. Smith, of Heber J. Grant, of George A. Smith, of David O. McKay, of Harold B. Lee, of Joseph Fielding Smith, of Spencer W. Kimball, of Ezra Taft Benson...?

But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. I Corinthians 1: 23-25

I and my Father are one. John 10:30.

When oneness is really understood all the teaching of all the Prophets become a chorus of praise to the Lord.

POSTSCRIPT

Once upon a time in an ancient time, a great master sculpted grand images of stone which for centuries and for millennia later every people admired. All loved his masterpieces, but they always wondered and marveled at his style and skill. No one ever understood his technique nor could they duplicate his sculpts. Occasionally the archeologist would discover a new sculpt and again the perennial amazement at the beauty of his masterpieces was renewed. However, one day an underwater excavation revealed another figure that was not finished; yet still bore the marks of the master's tools before tragedy sunk this ancient city. Upon lifting this figure to the surface the scientist and archeologist were aghast at the masters work and technique as it was so fundamental and human. All these were so sad that they could not have found the obvious last work of the master finished. "Oh," they cried, "if only he could have been given more time to finish". "What a loss it was left thus so." Not daring to let the world see this unfinished work. Lest they disdain it. All admired the work of the master, so they were first prompted to not reveal it. Then, being men of integrity, they counseled together as to what they should do. They, after honest deliberation, decided to call the best sculptors who could finish the rest of the stone. Each one was chosen for his special talent to finish that which they were best to do. Perhaps they could together duplicate the skill of the master. Each sculptor could then claim it was the master's as they would only see the portion they had done crediting it to the master. Thus, all would claim it genuine. Finally completed, the new find was presented to the world as the last piece of work by the master who suffered his last in this city now underwater. After music and ceremony, it was unveiled before the world. The whole world was awed by this last sculpt. An image of uncommon beauty. But alas there were tears, as it was realized, this is the last! The people cried, "Oh that it would have been found unfinished!" The cry went up again as the people thought this was the last work of the master ever. "What a loss" they cried. Then those who had finished it, came to inquire, "what is the matter?" Is it not beautiful? The people answered, "Oh that it could have been found unfinished, that we could have learned for our own selves, how the master made beauty, so that some of us could have carried on the work as he had; for we are only human. We could have learned to carry his work on forever."

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