

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

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

19. And I heard a great voice, bearing record from heav'n,
 "He's the Savior, and only begotten of God—
 By him, of him, and through him, the worlds were all made,
 Even all that career in the heavens so broad,

20. Whose inhabitants, too, from the first to the last,
 Are sav'd by the very same Savior of ours;
 And, of course, are begotten God's daughters and sons,
 By the very same truths, and the very same pow'rs."³⁶¹

by the Son. OT2 reads "by the same."³⁶² The change to "by the Son" was first made in the 1843 *Times and Seasons* publication.³⁶³

34 a *Adam, which is many.* Draper, *et al.*³⁶⁴ conclude that the phrase "which is many" could mean one of three things: 1. that Adam is the first man of all men among all the worlds God has created; 2. that Adam is the name given to the first man on each of the many worlds God has created;³⁶⁵ or, 3. that there are many descendants of Adam on this earth.³⁶⁶

The name "Adam" occurs in several Semitic languages. Westermann accepts a derivation from the Arab term *adim* meaning "skin" or "surface," thus simultaneously conveying the idea of the skin of the human being (*adam*) and the surface of the earth (*adamah*).³⁶⁷ The motif associating Adam with the earth is found in several places in the book of Moses—for example, Adam is made from the dust of the ground,³⁶⁸ it is later cursed because of him,³⁶⁹ and he will return to it when he dies.³⁷⁰ Whitlock also points out the association between the red earth and red blood (Hebrew *dam*)—blood being a condition of mortality.³⁷¹ He observes that there may be "something symbolic in the joining of the mortal/of-the-blood (Adam) with the living Eve (Hebrew *havvah* = "life") to produce living offspring, that transcends earthly life and is echoed in reverse in the Nativity."³⁷² Taking a cue from Moses 1:34, Nibley sees "many" as one connotation of the Egyptian name *Atum*, citing studies that define it to mean "both the creator ['the ancient one'] and 'the [collective] sum of all future beings'... 'all embracing,' 'the sum of everything'... or the uniting of many in one, combining all preexistent beings in a single archetype who thereby represents all beings thereafter."³⁷³

In Abraham 1:3, the word Adam is associated with the idea of his being a "first father."³⁷⁴ The 1981 edition of the Pearl of Great Price corrected a portion of the text in this verse. It was given previously as "the first man, who is Adam, our first father," but in 1981 was amended to read "the first man, who is Adam, or first father." Note that Eve is similarly referred to in Moses 4:26 as the "first of all women," and that Nephi refers to Adam and Eve as our "first

361 J. Smith, Jr. (or W. W. Phelps), *A Vision*, 1 February 1843, stanzas 19-20, cited in L. E. Dahl, *Vision*, p. 298.

362 S. H. Faulring, *et al.*, *Original Manuscripts*, p. 594.

363 *History of JS 4:5*, p. 72. See K. P. Jackson, *Book of Moses*, p. 27.

364 R. D. Draper, *et al.*, *Commentary*, p. 33.

365 Brigham Young, 6 October 1854, cited in J. L. Robinson, *et al.*, *Robinson*, p. 172; E. W. Tullidge, *Women*, p. 180.

366 F. B. Salisbury, *Creation*, p. 66; J. Smith, Jr., *Teachings*, footnote by Elder Joseph Fielding Smith, Jr., p. 167.

367 C. Westermann, *Genesis 1-11*, p. 201; Suyuti in al-Tabari, *Creation*, 1:88, p. 260; B. M. Wheeler, *Prophets*, p. 17.

368 Moses 3:7.

369 Moses 4:23.

370 Moses 4:25. See D. N. Freedman, *et al.*, *Eerdmans*, p. 19.

371 Cf. J. Smith, Jr., 13 April 1843, "red earth" in E. England, *Laub*, p. 25; M-A Ouakknin, *et al.*, *Rabbi Éliézer*, 12, p. 84.

372 S. T. Whitlock, *23 August 2006*.

373 H. W. Nibley, *Message 2005*, p. 217; cf. H. W. Nibley, *Abraham 2000*, p. 77; H. W. Nibley, *Teachings of the PGP*, 18, p. 222; 7, pp. 87-88.

374 B. R. McConkie, *Sermons*, p. 254; cf. W. Clayton, *Chronicle*, 28 December 1845, p. 238.