

ward the physical creation. Several Gnostic writings deal with Adam. One of these, the *Apocalypse of Adam*, found at Nag Hammadi, is heavily dependent upon Jewish apocalyptic traditions and contains no explicit Christian doctrines. It purports to be a revelation given to Adam after the Fall by three heavenly messengers, explaining the nature and extent of the Fall and providing the promise of a future Redeemer. This knowledge is then passed by Adam to SETH and his descendants (cf. D&C 107:41–57).

The Life of Adam and Eve is a significant apocryphal work dealing with the life and death of Adam. It was probably written in Palestine between 100 B.C. and A.D. 200. It has been preserved in Greek, Latin, and Slavonic recensions, each considerably different from the others. This work describes Adam's and Eve's repentance after leaving the Garden of Eden at length (cf. Moses 6:50–68). No clear and central doctrine emerges, but the text stresses the ideas of final JUDGMENT and RESURRECTION. Other eschatological features are missing. It conveys no hint of the traditional doctrine of ORIGINAL SIN. Adam is perfect; EVE, weak but not wicked, deplors her own shortcomings while loving and obeying Adam.

A central feature of the *Cave of Treasures*, a Syriac work, is its story of a cave where Adam lived and was buried. His body was retrieved by Noah, who took it into the ark and afterward reinterred it on Golgotha. By this account, the redemptive blood of Jesus, also called the "last Adam," shed at the Crucifixion first flowed on the grave of Adam, demonstrating an inexorable link between the FALL OF ADAM and the atonement of Christ. Thus, in the *Gospel of Bartholomew* 1:22, Jesus says to Adam, "I was hung upon the cross for thee and for thy children's sake," and in 2 *Enoch* 42, Adam in Paradise is brought out "together with the ancestors . . . so that they may be filled with joy" and eternal riches.

Many ancient texts about Adam exist, notably the Ethiopic *Book of Adam and Eve*, and the Armenian books of *Death of Adam*, *History of Adam's Expulsion from Paradise*, *History of Cain and Abel*, *Adam's Sons*, and *Concerning the Good Tidings of Seth*.

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ADAM-GOD

See: Young, Brigham: Teachings of Brigham Young

ADAMIC LANGUAGE

The concept of the Adamic language grew among Latter-day Saints out of statements from scripture, comments of early Church leaders, and subsequent tradition. It does not play a central doctrinal role, and there is no official Church position delineating its nature or status.

The scriptures state that this language, written and spoken by ADAM and his children, was "pure and undefiled" (Moses 6:5–6). Brigham YOUNG taught that it continued from Adam to Babel, at which time the Lord "caused the people to forget their own mother tongue, . . . scatter[ing] them abroad upon the face of the whole earth," except possibly for Jared and his family in the Book of Mormon (*JD* 3:100; cf. Gen. 11:1–9; Mosiah 28:17). This statement reflects the widely held Mormon belief that the founding members of the JAREDITE civilization preserved the Adamic language at their immigration to the new world (Ether 1:33–43; 3:24–28). Thus, the description by the brother of Jared of his apocalyptic vision was rendered linguistically inaccessible without divine interpretive help, since "the language which ye shall write I [God] have confounded" (Ether 3:21–28).

In the early years of the Church, some words of the Adamic language may have been revealed to Joseph Smith (*JD* 2:342), and other early Church leaders, including Brigham Young (*HC* 1:297) and Elizabeth Ann Whitney (*Woman's Exponent* 7 [Nov. 1, 1878], p. 83), who were said to have spoken it in tongues. More recently President Ezra Taft BENSON alluded to its possible universal rein-

statement to resolve linguistic diversity (*Teachings of Ezra Taft Benson* [Salt Lake City, 1988], p. 93; cf. Brigham Young *JD* 3:100).

Similarly, Zephaniah 3:9, possibly referring to the future of the Adamic language, says, “I will turn to the people a pure language, that they may all call upon the name of the Lord.” The word *pure* comes from the Hebrew *berurah*, from *barar*, “to cleanse” or purify; also “to choose.”

Because it is generally held that a language reflects its culture, possibly the erosion of the purity of the Adamic culture after Babel led to a concomitant loss of purity of expression in its mirroring language.

JOHN S. ROBERTSON

ADAM-ONDI-AHMAN

Adam-ondi-Ahman, a settlement in Daviess County, Missouri, received its unusual name from the Prophet Joseph SMITH in 1838 when Latter-day Saints were moving into the area. Members of the Church had been forced out of Jackson County, Missouri, in 1833 after three years of tem-

porary asylum, and were subsequently asked to leave Clay County. When they appealed to the state legislature to make a new county “for Mormons,” Caldwell and Daviess counties were organized. The Saints immediately moved into Caldwell County with Far West as the county seat, and soon also began settling in adjoining Daviess County. In May 1838 Joseph Smith led surveyors to a horseshoe bend of the Grand River, seventy miles north of present-day Kansas City, and proclaimed a new community, which he named Adam-ondi-Ahman because, said he, “it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet” (*HC* 3:35; *D&C* 116). Orson Pratt interpreted the name to mean “Valley of God, where Adam dwelt” (*JD* 18:343).

The Prophet’s revelations indicated several things about the area: (1) the GARDEN OF EDEN was located in Jackson County, Missouri, and after ADAM was expelled from the garden, he went north to Adam-ondi-Ahman; (2) three years before Adam’s death, he gathered the righteous of his posterity to Adam-ondi-Ahman and bestowed upon them his last blessing; (3) this site would be the location of a future meeting of the Lord with



Lyman Wight’s second cabin in the valley of Adam-ondi-Ahman in northwestern Missouri, a Latter-day Saint settlement from 1836 to 1838.