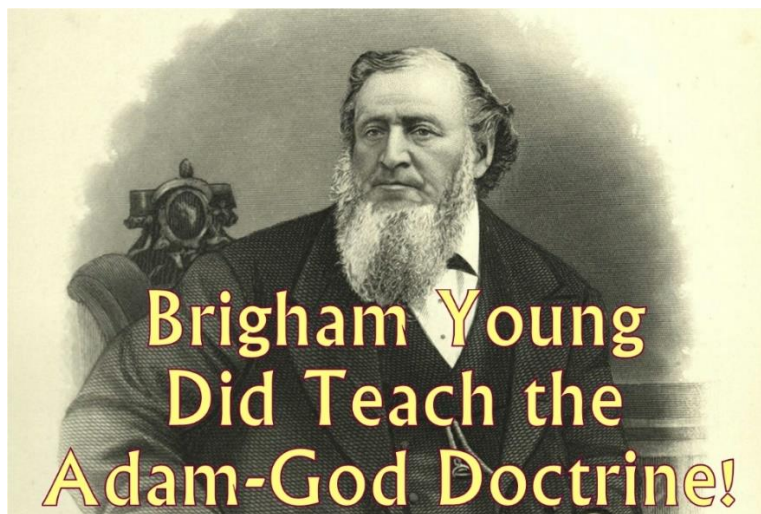


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The Adam-God Doctrine

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In Mormonism, the **Adam-God Doctrine** (also called the **Adam-God Theory**) was a doctrine taught by Joseph Smith, Brigham Young and other early leaders of The Church of Jesus Christ of Latter-day Saints (LDS Church) involving the status of Adam as the God of humanity. Basically, the doctrine states that Adam was actually God the Father, that he came to this earth with an immortal, celestial and resurrected body, along with his wife Eve, and partook of the fruit in the Garden of Eden thus causing the Fall of Mankind.

DID BRIGHAM YOUNG TEACH THE ADAM-GOD DOCTRINE AND CALL IT REVELATION?

Yes, he did, for over nineteen years.¹

The Adam-God doctrine is an extension of the law of eternal progression. In the early days of the church, Brigham Young often made comments about “our father, Adam.” From there the comments drifted into a teaching that Adam was really God, who came to the Earth to begin the human race with one of his celestial wives, Eve.

The theory was that if Adam was the father of all men and women (which he is), then he is, in Brigham Young’s words, “the only God with whom we have to do.” Obviously,

¹ Farkas, J.R., & Reed, D.A. (1995). *Mormonism: Changes, Contradictions, and Errors*. Grand Rapids: Baker Book House, electronic ed., 78.

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Adam had a heavenly “Father” also, but he would be off somewhere else; and the most immediate “god of this world,” as the Mormons like to put it, would be “Father Adam.” Of course, today the LDS leaders repudiate this doctrine as false; but Brigham did teach it as a “prophet of God.”²

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular **doctrine** which I revealed to them, and which **God revealed to me**—namely that **Adam is our father and God**... Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth.³

Who was the savior begotten by? ... Who did beget him? His Father, and his father is our God, and the Father of our spirits, and he is the framer of the body, the God and Father of our Lord Jesus Christ. **Who is he? He is Father Adam; Michael; the Ancient of Days.**⁴

When we can see that very character (Michael) and talk and live with him in our tabernacles ... and **he is the father of our Lord Jesus Christ and of our spirits** ... I tell you this as my belief about that personage who is called the Ancient of days, the Prince ... I did not understand so until my mind became enlightened with the spirit and **by revelations of God**; neither will you understand until our Father in Heaven reveals all things unto you.⁵

I will give you **a few words of doctrine** ... I advanced **a doctrine with regard to Adam being our father and God**...⁶

STATEMENTS BY LEADERS OF THE MOVEMENT

There are several sources that support this, arranged chronologically:

1. In June 1835, William W. Phelps states that we have the opportunity to “become archangels.”⁷ Joseph taught that angels are “resurrected or

² Decker, E. (1995). *Decker's Complete Handbook on Mormonism*. Eugene: Harvest House, 23.

³ President Brigham Young, June 8, 1873, *Deseret News*, June 14, 1873, p. 308. Emphasis added.

⁴ President Brigham Young, February 19, 1854, *Brigham Young Collection*, LDS Archives. Also see D&C 27:11; 116:1; 138:38; Daniel 7:9, 13. Emphasis added.

⁵ President Brigham Young, April 25, 1855, *Manuscript Addresses of Brigham Young*. Emphasis added.

⁶ President Brigham Young, at General Conference, October 8, 1864, *Brigham Young Collection*, LDS Archives. Emphasis added.

⁷ *Messenger and Advocate*, 1:9, 130.

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translated” beings⁸ and that Adam was “Michael the Archangel.”⁹ The Merriam-Webster Dictionary defines “archangel” as “a chief angel”. Joseph said that “spirits can only be revealed in flaming fire or glory. Angels have advanced further; their light and glory being tabernacled... Angels have advanced higher in knowledge and power than spirits.”¹⁰

2. On May 16, 1841, Joseph taught that an “everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham’s record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.”¹¹ Joseph seems to be suggesting that the 3 Gods made a covenant between themselves that related to their dispensation on earth, meaning that God the Father may have had a dispensation on earth.
3. The following statement was recorded by Anson Call in Nauvoo and copied by Patriarch John M. Whitaker also of Nauvoo. Elder B. H. Roberts, Church Historian and one of the First Presidents of the Seventy later made a copy from Patriarch Whitaker. Date c. 1800-1844: “Now regarding Adam: He came here from another planet, an immortalized Being, and brought his wife Eve with him, and by eating of the fruit of this earth, became subject to death and decay...was made mortal and subject to death.”
4. In June 1854, Apostle Franklin D. Richards, British Mission President stated that “Adam is our Father and our God” and that the Lord had revealed this to the Prophet Joseph in a revelation.¹²
5. On April 4, 1860, a meeting was held in the Church Historian’s Office in Salt Lake City at 7 pm. Several apostles were in attendance. Brigham Young said: “It was Joseph’s doctrine that Adam was God... God comes to earth & eats & partakes of fruit. Joseph could not reveal what was revealed to him, & if Joseph had it revealed, he was not told to reveal it.”
6. On September 4, 1860, George Q. Cannon said “...that Adam is our Father [and] is a true doctrine revealed from God to Joseph & Brigham. For this same

⁸ *History of the Church*, 4:425, Sunday, October 3, 1841.

⁹ *History of the Church* 3:385-391; *Messages of the First Presidency* 1:113.

¹⁰ *History of the Church* 6:51, October 8, 1843.

¹¹ *Teachings of the Prophet Joseph Smith*, 190.

¹² *Millennial Star*, 16:534.

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doctrine is taught in some of the old Jewish records which have never been in print..."¹³

7. On December 16, 1867, at a meeting of the School of the Prophets: "President Young said Adam was Michael the Archangel, & he was the Father of Jesus Christ & was our God & that Joseph taught this principle."¹⁴

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HISTORICAL OVERVIEW

The most comprehensive statement of the doctrine, found in the transcript of Young's sermon at the LDS Church's 1852 General Conference, includes the ideas that Adam:

1. entered the Garden of Eden "with a celestial body, and
2. brought Eve, one of his wives, with him", and
3. that Jesus was conceived, not by the Holy Spirit, but by "the Father", i.e., "the first of the human family."

During the life of Brigham Young, elements of the Adam–God Doctrine were taught in church meetings, sung in church hymns, and included in the church's Endowment ceremony. The doctrine was taught privately and publicly, on and off, by most of the apostles and church leaders until just before 1900. One of the last teachings on this occurred at a meeting in St. George, Utah. The First Presidency had gone there to resolve a dispute being caused by Edward Bunker Sr and others of Bunkerville, Utah. Church president Wilford Woodruff and counselor George Q. Cannon were there to put the issue to bed. The record states:

"Pres Woodruff and Cannon showed...that Adam was an immortal being when he came to this earth and was made the same as all other men and Gods are made."¹⁵

"The doctrine preached and contended for by Father Edward Bunker of Bunkerville was investigated, condemned and Father Bunker set right. Presidents Woodruff and Cannon present."¹⁶

¹³ *Journal of Wilford Woodruff*, September 4, 1860.

¹⁴ *Journal of Wilford Woodruff*, December 16, 1867.

¹⁵ *Diary of Charles Lowell Walker*, Vol II:740-741, June 11, 1892 (In Typescript pp 43-44), See also *Letter of Bishop Edward Bunker, Jr to Joseph F. Smith*, February 9, 1902.

¹⁶ *Journal of J.D.T. McAllister*, p. 99; BYU, Mor/M270.1/m/v.6, June 11, 1892.

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THE WINDS OF CHANGE

Latayne Scott¹⁷ reminds us that Mormons of today do not worship Adam. They honor “Father” Adam as the greatest figure of the Old Testament. They teach that in the preexistence he was an archangel and prince.¹⁸ But in times past, he was believed to be much more than this. Brigham Young said:

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 non-professing, must hear it, and *will know it sooner or later*.¹⁹ (Italics and capitalizations appear in original.)

Elaborating upon this, Brigham Young taught that Adam was a part of the Trinity of Elohim (God the Father), Jehovah (Jesus),²⁰ and Michael. When placed on the earth, Adam-God fulfilled a divine plan by eating of the Tree of the Knowledge of Good and Evil. His body and that of Eve underwent a change because of this, and they were able to conceive children, who were mortal as Adam and Eve now were. Later teachings of Brigham Young indicated that the resurrected Adam was the father of Jesus Christ.²¹

¹⁷ Scott, L. C. (2009). *The Mormon Mirage*. Grand Rapids: Zondervan, 179-180. Revised and expanded.

¹⁸ *Doctrine and Covenants* 107:53–55. Notice the inherent theological problem: Since Mormons say angels are resurrected beings, how could Adam have been an archangel in the *preexistence*?

¹⁹ *Journal of Discourses* 1:50.

²⁰ “It is not clear, historically, that Brigham Young would have identified Elohim as the father and Jesus as Jehovah,” said Sandra Tanner to the author in private correspondence, citing *Journal of Discourses* 12:99, where Young equated Eloheim [sic] with Jehovah. Tanner continues, “[Joseph] Smith seemed to identify Jehovah with God the Father.” Other teachings indicate Elohim could have been a higher god above Jehovah, who in turn was a higher god than Adam, who is our father in heaven. See also LDS-Mormon.com, www.lds-mormon.com/jehovah.shtml and “Buerger: The Adam-God Doctrine,” <http://content.lib.utah.edu/cdm4/document.php?CISOROOT=/dialogue&CISOPTR=20104&CISOSHOW=19920&REC=3>.

²¹ “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.” *Journal of Discourses* 1:50.

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This all raises a lot of questions the LDS Church doesn't want asked. Such as, if Adam were a god before this earth was created, how could he be tested? How could a god "fall" (even if it were a "fall upward")?²² And how could a god die, as Adam did?

Remember, Brigham Young's "Adam-God doctrine" is not taught as official doctrine in Mormonism today. In fact, President Spencer W. Kimball has openly refuted the Adam-God doctrine, identifying it as a false teaching:

"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 [Brigham Young was a General Authority] 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."²³

This has left the LDS scholar with two dilemmas. First of all, *Doctrine and Covenants* 27:11 and 138:8 both call Adam the Ancient of Days, and section 116 says that this is the same as the Ancient of Days "spoken of by Daniel the prophet." Daniel 7:9–22 shows unmistakably that the Ancient of Days is divine. Second, if Brigham Young taught the Adam-God doctrine as revelation²⁴ and it is false (as Christian and Mormon alike would now agree), doesn't that make Brigham Young a false prophet?

LDS leaders of today fall back on the usage of the word *god* to mean an office attained by the righteous and say that thus, Adam is a god. This explanation might satisfy any Mormon who has neither access to the multivolume *Journal of Discourses* nor curiosity to find it,²⁵ but no one else. Others say that Adam was the god of this world in the same sense that Satan is the god of this world or age (2 Cor. 4:4).²⁶ But what does it mean, for instance, that Adam is "the only God with whom we have to do"?

More candid LDS scholars, though, like Rodney Turner, have admitted that an honest examination of Church documents "will admit to no other conclusion than that the identification of Adam with God the Father by President Young is an irrefutable fact."²⁷

²² As per LDS writer and Assistant to the Twelve Apostles, Sterling W. Sill, *Deseret News*, July 31, 1965, as documented by Tanner and Tanner, *Mormonism—Shadow or Reality?* 173.

²³ President Spencer W. Kimball, *Deseret News*, October 9, 1976, 11; and *Ensign*, November 1976, 77.

²⁴ Brigham Young, *Deseret Weekly News* (June 18, 1873); *Deseret Evening News* (June 14, 1873).

²⁵ Scanned images of each page of all twenty-six volumes are at *Journal of Discourses*, <http://patriot.lib.byu.edu/cdm4/browse.php?CISOROOT=%2FJournalOfDiscourses3>.

²⁶ Darrick T. Evenson, *The Gainsayers* (Springville, Utah: Cedar Fort Inc., 1998), 174. This book, by a man who later left the LDS Church, is a bottom-of-the-barrel example of LDS writings against critics of Mormonism.

²⁷ Rodney Turner, "The Position of Adam in Latter-day Saint Scriptures and Theology" (master's thesis, Brigham Young University, August 1953), 58.

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And, though Mormons utterly deny the Adam-God theory which has lent so much ammunition to their critics, the secret temple ceremonies of even this day depict the creation of the earth by Elohim, Jehovah, and—who else?—Michael. And all this in spite of abundant scriptural evidence (Gen. 1:27; 2:7; 3:19) that Adam was created, not a creator.

Adam was not the only person upon whom Mormons have graciously bestowed godhood. *Doctrine and Covenants* 132:37 teaches that Abraham, Isaac, and Jacob are already gods. They have joined the innumerable gods throughout the ages, as described by Orson Pratt: “If we should take a million of worlds like this and number their particles, we should find that there are more Gods than there are particles of matter in those worlds.”²⁸

Beginning around 1892 and forward, the church decided to no longer support the earlier teachings of Adam-God. In a letter written on January 9, 1897, President Joseph F. Smith said,

“With reference to Prest. B. Youngs remarks, in a discourse delivered in 1852, with reference to ‘Adam being the only God with whom we have to do’ &c. I will say:--Prest. Young no doubt expressed his personal opinion or views upon the subject. What he said was not given as a revelation or commandment from the Lord. The Doctrine was never submitted to the Councils of the Priesthood not to the Church for approval or ratification and was never formally or otherwise accepted by the Church. It is therefore in no sense binding upon the Church nor upon the consciences of any of the members thereof...”²⁹

In a private Council meeting held on April 4, 1897, President Woodruff said “Adam is our father and God and no use to discuss it with [the] Josephites or any one [*sic*] else.”³⁰

After the turn of the Twentieth Century the LDS Church openly took the position that it no longer needed to be taught.³¹

²⁸ *Journal of Discourses* 2:345.

²⁹ *Letter to the Honorable A. Saxey, Provo, Utah*; CHO/d1325/Bk4/fd1.

³⁰ *Brigham Young, Jr. Journal*, April 4, 1897-February 2, 1899, Vol 30:107; CHO/Ms/f/326, Dec 16th 1897.

³¹ See for example the *Proceedings of the First Sunday School Convention*, November 28, 1898; *Letter to Bishop Edward Bunker*, Feb 27, 1902; *Messages of the First Presidency*, Vol 4:199-206; *Journal of Thomas A. Clawson*, 1912-1917, pp 69-70, April 8, 1912; *Deseret News*, B. H. Roberts, July 23, 1921; *Utah Genealogical Magazine*, Joseph Fielding Smith, pp 146-151, Oct 1930; *Doctrines of Salvation*, Vol 1:18, 76-77, 92, 1954.

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Apostle Orson Pratt was the only one of the Twelve that had a problem with the doctrine. President Young rebuffed Orson on several occasions for not believing in the Adam-God doctrine.³² However, other apostles were supportive of Brigham Young's teaching.³³

In 1976, the most common interpretation of the theory was rejected by the LDS Church as false doctrine. However, in branches of Mormon fundamentalism that are no longer affiliated with the LDS Church, but who closely follow the teachings of Brigham Young, the doctrine remains.

BRIGHAM YOUNG'S PUBLIC TEACHINGS

Brigham Young first taught the Adam–God theory at the church's spring General Conference on April 9, 1852. This sermon was recorded stenographically by George D. Watt, Young's private secretary, who was an expert in Pitman shorthand. Watt published the sermon in 1854 in the British periodical *Journal of Discourses*, in a volume endorsed by Young and the church's First Presidency.

In Watt's transcript of the sermon, Young said he intended to discuss "who it was that begat the Son of the Virgin Mary", a subject which he said "has remained a mystery in this kingdom up to this day." The transcript reads: "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 non-professing, must hear it, and "will know it sooner or later."

The transcript then reads: "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."³⁴ Young explained that Adam

³² See for example *Journal of Wilford Woodruff*, April 4-5, 1860.

³³ *Journal of Wilford Woodruff*, April 10, 1852; *Millennial Star* 16:534, 28 August 1854; *Journal of Discourses* 4:1.

³⁴ The full text from the *Journal of Discourses* 1:51 reads as follows: "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

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“was begotten by “his Father” in heaven” in the same way that Adam begat his own sons and daughters, and that there were “three distinct characters, namely, Eloheim, Yahovah, and Michael.” Then, reiterating, he said that “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.”³⁵

He said, “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 mankind.... 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.”

BRIGHAM YOUNG’S STRANGE TEACHINGS ABOUT ADAM³⁶

QUESTION: WAS ADAM MADE FROM THE DUST OF THIS EARTH?

Adam was made from the dust of another earth; he is a resurrected person.

“You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible....”³⁷

Adam was made from the dust of an earth, but *not* from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.³⁸

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.”

³⁵ Watt’s transcript of the sermon was the only known stenographic recording; however, several other witnesses summarized it in their journals. These recountings vary somewhat in wording. For example, attendee Samuel Hollister Rogers wrote several days later, confirming that Young said that when Adam went to the Garden, he “brought his wife or one of his wives with him”, that “Adam was the only God that we would have, and that Christ was not begotten by the Holy Ghost, but of the Father Adam.” (*Brigham Young Addresses 12; Samuel Hollister Rogers Journal 145*). Young’s bodyguard Hosea Stout wrote that night in his diary that “President B. Young taught that Adam was the father of Jesus and the only God to us.” (*Diary of Hosea Stout 435, April 9, 1852.*) Wilford Woodruff wrote that Young said God went to the Garden of Eden with “one of his wives”, that “Adam is Michael or God And all the God that we have any thing to do with”, and “when the VIRGIN MARY was begotton with Child it was By the Father and in no other way ownly as we were begotton.” (*Journal of Wilford Woodruff 127-130, April 9, 1852.*)

³⁶ This section is adapted from Farkas & Reed, *Mormonism: Changes, Contradictions, and Errors*, 78–87.

³⁷ President Brigham Young, October 23, 1853, *Journal of Discourses 2:6*.

³⁸ President Brigham Young, April 20, 1856, *Journal of Discourses 3:319*.

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I tell you more, Adam is the father of our spirits. He had lived upon an earth; he did abide his creation, and did honor to his calling and priesthood, and obeyed his master or Lord, and probably many of his wives did the same and they lived, and died upon an earth and then were resurrected again; to immortality and eternal life.... I reckon that **Father Adam was a resurrected being**, with his wives and posterity....³⁹

Apostle Wilford Woodruff (he became the fourth President of the Mormon Church in 1889), who was present at the above talk, said in his journal under October 8, 1854, that the "General Conference commenced this morning.... President Young preached to a congregation of several thousand, out of door and I believe that he preached the greatest sermon that ever was delivered to the Latter-day Saints since they have become a people."

Adam was made from the dust of this earth.

*The Book of Mormon, the Bible, the Doctrine and Covenants, and the Pearl of Great Price all declare that Adam's body was created from the dust of the ground, that is, **from the dust of this ground, this earth** ... We hear a lot of people talk about Adam passing through mortality and the resurrection on another earth and then coming here to live and die again ... **Adam had not passed through a resurrection when he was in the Garden of Eden**...*⁴⁰

QUESTION: IS GOD PROGRESSING IN KNOWLEDGE, POWER, AND DOMINION?

Yes, he is.

God himself is increasing and progressing **in knowledge**, power, and dominion, and will do so, worlds without end. It is just so with us.⁴¹

... the very Eternal Father is a progressive Being....⁴²

No, he is not.

It seems very strange to me that members of the church will hold to the doctrine, "God increases in knowledge as time goes on." ... Where has the Lord ever revealed to us that he is lacking **in knowledge**? That he is still learning new truth; discovering new laws that

³⁹ Brigham Young at General Conference, October 8, 1854, *Brigham Young Papers*, October 8, 1854, call number Ms. D 1234, Church Historian's Office.

⁴⁰ *Doctrines of Salvation*, [Apostle] Joseph Fielding Smith, 1954, 1:90–91. Emphasis added.

⁴¹ Apostle Wilford Woodruff, December 6, 1857, *Journal of Discourses* 6:120. Emphasis added.

⁴² *Articles of Faith* [the book], Apostle James E. Talmage, 1988 edition, 530.

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are unknown to him? I think this kind of doctrine is very dangerous. I don't know where the Lord has ever declared such a thing.⁴³

QUESTION: IS GOD OMNIPRESENT, THAT IS, CAN HE BE IN ALL PLACES AT ONCE?

Yes, he is omnipresent.

We here observe that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, **omnipresent**, and omniscient; without beginning of days or end of life....

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, **omnipresent**, and omniscient; without beginning of days or end of life....⁴⁴

The immediate context of these verses, and the remainder of the book, in no way changes their meaning. *Omnipresent* in 1835 had the same meaning it does today.⁴⁵

No, he is not. He can be in only one place at a time.

What follows just below is the use of the above 1835 "Lecture Second of Faith" 2:2 quoted in a present-day teaching manual published by the LDS Church:

God is the only supreme governor⁴⁶ and independent being in whom all fullness and perfection dwell; who is omnipotent, **omnipresent** and omniscient.... (Joseph Smith, Lectures on Faith 2:2) ... Accordingly they all think, act, speak, and are alike in all things....⁴⁷

⁴³ *Doctrines of Salvation*, [Apostle] Joseph Fielding Smith, 1954, 1:7–8. Emphasis added.

⁴⁴ 1835 Doctrine and Covenants, "Lecture Second of Faith" 2:2, pp. 17 and 26, and the question-and-answer section after verse 56. Emphasis added.

⁴⁵ Dictionaries have the following definition for *omnipresent*: "Present in all places at the same time" (Noah Webster's 1828 *American Dictionary of the English Language*). A modern-day dictionary, *Merriam-Webster's Collegiate Dictionary*, 10th ed. (Springfield: Merriam Webster, 1993), has a similar idea.

⁴⁶ The 1986 edition of the Mormon teaching manual *Gospel Principles* and earlier editions had on pages 4 and 5 a picture of intergalactic space with the caption "Our Heavenly Father Rules the Universe." In the 1988 edition the picture and caption were removed, but the text remained the same. The current edition (1992) has been rewritten and all references to "rules the universe" have been removed. We can only speculate why this expression was deleted. Perhaps it clashed with the teaching on pages 289 and 290 about "exaltation", i.e., men progressing to become "Gods." In any case, the deletion brought this book into closer harmony with the current Mormon view of God, "Our Heavenly Father," as a more limited, finite being.

⁴⁷ *Doctrines of the Gospel*, Student Manual, Religion 231 and 232, p. 8. Emphasis added.

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Now read below another part of this same page 8 (and p. 11) to see how *omnipresent* is redefined.

... they are three separate and distinct entities [Father, Son, and Holy Ghost]. Each occupies space and is and cannot be in but one place at one time.... The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son....⁴⁸

12

QUESTION: WHO IS JEHOVAH?

The Son is Jehovah.

Jehovah ... In the KJV ... and the name is generally denoted by Lord or God, printed in small capitals. Jehovah is the premortal Jesus Christ and came to earth being born of Mary.⁴⁹

... Jehovah who is Jesus Christ the Son of Elohim ... That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim....⁵⁰

The Lord God is Jehovah; the Son is someone else.

... I lifted up my voice unto the Lord my God, and the Lord ... heard ... behold **my name is Jehovah** ... I have heard thee ... For **I am the Lord thy God** ... **my name is Jehovah** ... if there be two spirits, and one shall be more intelligent than the other ... **I am the Lord thy God, I am more intelligent than they all. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good** ... And there stood one among them that was like unto God ... And the Lord said: Whom shall I send? And one answered like unto the **Son of Man** [Jesus Christ]....⁵¹

The Son is the Father.

⁴⁸ *Doctrines of the Gospel*, Student Manual, Religion 231 and 232, pp. 8 and 11; also in *Mormon Doctrine*, [Apostle] Bruce R. McConkie, 319.

⁴⁹ Bible Dictionary, in the Mormon edition of the King James Bible, 711.

⁵⁰ *Articles of Faith* [the book], James E. Talmage, 1987 edition, 467. This "Doctrinal Exposition" (dated June 30, 1916, by the First Presidency and the Council of the Twelve Apostles) established the theology that Jesus was Jehovah, and God the Father was Elohim. There is no scriptural support for this. Elohim is not in any of the Mormon Scriptures. It is a transliteration of the Hebrew word for God.

⁵¹ *Abraham* 1:15–16; 2:7–8; 3:18–19, 22–24, 27. Emphasis added.

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Now Zeezrom saith again unto him: Is the Son of God the **very Eternal Father**? And Amulek said unto him: Yea, he is the **very Eternal Father**.⁵²

... God himself shall come down ... he shall be called the Son of God ... **being the Father and the Son**—The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—And they are one God, yea, the **very Eternal Father** of heaven and earth. And thus the flesh becoming subject to the Spirit, or the Son to the Father, **being one God**....⁵³

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** ... he that will not believe me will not believe the Father who sent me. **For behold, I am the Father**....⁵⁴

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The **Mighty God**, The **Everlasting Father**, The Prince of Peace.⁵⁵

... trusting in the arm of **Jehovah**,⁵⁶ the **Eloheim** [*sic*], who sits enthroned in the heavens....⁵⁷

QUESTION: WAS MARY, THE MOTHER OF JESUS CHRIST, A VIRGIN AFTER HIS BIRTH?

Yes, she was.

⁵² Alma 11:38–39. Emphasis added.

⁵³ Mosiah 15:1–5. Emphasis added.

⁵⁴ Ether 3:14; 4:12. Emphasis added.

⁵⁵ This 2 Nephi 19:6 quote is essentially the same as Isaiah 9:6. Because of this some Mormons might say: “Well, what is wrong with this? The Bible says the same thing!” What should not be missed is that Isaiah 9:6 and 2 Nephi 19:6 fit the trinitarian concept of God but do not fit the Mormon concept of three distinct and separate Gods (*Mormon Doctrine*, 317, under “God,” and 278, under “Father in Heaven”). The Old Testament in several places in the original Hebrew says Jehovah is Elohim:

☞ Hear, O Israel: The Lord [Jehovah] our God [Elohim] is one Lord [Jehovah]. (Deuteronomy 6:4)

☞ ... The Lord [Jehovah] he is God [Elohim]; there is none else beside him. (Deuteronomy 4:35)

☞ For who is God [Elohim] save the Lord [Jehovah]? or who is a rock save our God [Elohim]? (Psalm 18:31)

☞ And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God [Elohim] Almighty, but by my name JEHOVAH was I not known to them. (Exodus 6:3)

☞ See also Deuteronomy 4:39; 7:9; Joshua 2:11; 22:34; Jeremiah 10:10.

2 Nephi 19:6; also see 2 Nephi 22:2; 26:12; Mosiah 7:27; 16:15; Ether 3:14. Emphasis added.

⁵⁶ Keep in mind that according to the Mormon Church’s teachings Jehovah is the premortal Jesus Christ, the Son of God, and Elohim is God the Father (Bible Dictionary, in the back of the LDS edition of the Bible, p. 711, under “Jehovah,” and p. 681, under “God”).

⁵⁷ Joseph Smith, letter of August 14, 1842, in *History of the Church* 5:94.

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His message delivered, Gabriel departed, leaving the chosen Virgin of Nazareth to ponder over her wondrous experience. Mary's promised Son was to be "The Only Begotten" of the Father in the flesh; so it had been both positively and abundantly predicted. True, the event was unprecedented; true also it has never been paralleled; but that the **virgin birth** would be unique was as truly essential to the fulfillment of prophecy as that it should occur at all. That Child to be born of Mary was **begotten of Elohim, the Eternal Father...**⁵⁸

Our Lord is the only mortal person ever **born to a virgin**, because he is the **only person who ever had an immortal Father**. Mary, his mother, "was carried away in the Spirit" (1 Ne. 11:13–21), was "overshadowed" by the Holy Ghost, and the conception which took place "by the power of the Holy Ghost" resulted in the bringing forth of the **literal and personal Son of God** the Father. (Alma 7:10; 2 Ne. 17:14; Isaiah 7:14; Matt. 1:18–25; Luke 1:26–38) **Christ is not the Son of the Holy Ghost, but of the Father.** (*Doctrines of Salvation*, vol. 1, pp. 18–20) Modernistic teachings denying the virgin birth are utterly and completely apostate and false.⁵⁹

He was the Only Begotten Son of our Heavenly Father in the flesh—the only child whose mortal body was begotten by our Heavenly Father. His mortal mother, Mary, was called a virgin, **both before and after** she gave birth.⁶⁰

The Book of Mormon provides a second witness of the mission of Jesus Christ to the Bible. Book of Mormon prophets testified hundreds of years before the birth of Jesus that He would be **born of a virgin** named Mary and that His name would be Jesus Christ. Long before Jesus was born these prophets outlined His public ministry, that He would work mighty miracles, such as "healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, the deaf to hear, and curing all manner of diseases."⁶¹

No, she was not.

These name-titles all signify that our Lord is the only Son of the Father in the flesh. Each of the words is to be understood literally. Only means only; Begotten means begotten; and Son means son. Christ was begotten by an Immortal Father **in the same way** that mortal men are begotten by mortal fathers.⁶²

⁵⁸ *Jesus the Christ*, Apostle James E. Talmage, 1962 edition, 81. Emphasis added.

⁵⁹ *Mormon Doctrine*, [Apostle] Bruce R. McConkie, 1979, 822, under "Virgin Birth." Emphasis added.

⁶⁰ See 1 Nephi 11:20; "Joy in Christ," *Ensign* 16, March 1986: 3–4; *Teachings of Ezra Taft Benson*, President Ezra Taft Benson, Bookcraft, 1988, 7. Emphasis added.

⁶¹ Mosiah 3:5. *Teachings of Ezra Taft Benson*, p. 54. Emphasis added.

⁶² *Mormon Doctrine*, 546, under "Only Begotten Son." Emphasis added.

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God the Father is a perfected, glorified, holy Man, an immortal Personage. And Christ was born into the world as the literal Son of this Holy Being; he was born in the same personal, real, and literal sense that any mortal son is born to a mortal father. There is nothing figurative about his paternity; **he was begotten, conceived and born in the normal and natural course of events**, for he is the Son of God, and that designation means what it says (1 Ne. 11).⁶³

“I want the little folks to hear what I am going to tell you. I am going to tell you a **simple truth**, yet it is one of the **greatest truths** and one of the most **simple facts ever revealed** to the children of men.

“You all know that your fathers are indeed your fathers and that your mothers are indeed your mothers—you all know that don’t you? You cannot deny it. Now, we are told in scriptures that Jesus Christ is the only begotten Son of God in the flesh. Well, now for the benefit of the older ones, **how are children begotten? I answer just as Jesus Christ was begotten of his father** ... We must come down to simple fact that God Almighty was the Father of His Son Jesus Christ ... Now, my little friends, I will repeat again in words as simple as I can, and you talk to your parents about it, that God the Eternal Father, **is literally** the father of Jesus Christ.”⁶⁴

From D&C 130:22 we learn that “the Father has a body of flesh and bones as tangible as man’s.” And from the above references we learn that, **by Mormon teachings**, Jesus Christ was begotten, conceived, and born in the *same way* we were, and just as little children are. This could only mean that the Father, *according to Mormon teachings*, used his physical body to perform a sexual act with Mary. If this were the case, then how could she remain a virgin? *Webster’s New Collegiate Dictionary* has several meanings for *virgin*. The third meaning is: “One who has not had sexual intercourse.” While Bruce R. McConkie on page 822 of *Mormon Doctrine* calls Mary a virgin, in other parts of his book, on pages 546 and 742, he says something totally different. The only conclusion we can speculate on is that a virgin to this Mormon Apostle has one of the other meanings. Or maybe a virgin is a person that has not had sex with a mortal man, but sex with an immortal God still leaves a person a virgin.⁶⁵

⁶³ *Mormon Doctrine*, 1979, 742, under “Son of God.” Emphasis added.

⁶⁴ Joseph F. Smith, Box Elder Stake Conference Dec. 20, 1914, as quoted in *Brigham City Box Elder News*, 28 Jan. 1915, 1–2; President Joseph F. Smith, speaking to young children at an official Mormon Church Stake Conference in 1914, quoted in *Family Home Evening, Personal Commitment*, 1972, 125. Emphasis added.

⁶⁵ Farkas & Reed. *Mormonism: Changes, Contradictions, and Errors*, 87. Emphasis added.

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INITIAL REACTIONS TO THE DOCTRINE

The reaction to Young's sermon within the Mormon community was mixed. Many regarded Young's statements as prophetic. For example, the Clerk of the Conference Thomas Bullock recorded that during Young's sermon, "the Holy Ghost rest [ed] upon him with great power."⁶⁶ In a session of General Conference the next day, Young's counselor stated his agreement that "the God and Father of Jesus Christ was Adam."⁶⁷ Another apostle, Franklin D. Richards, accepted the doctrine "that Adam is our Father and our God" as well, stating in a Conference held in June 1854 that "the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord."⁶⁸

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However, some other prominent members of the church took issue with the doctrine. Most significantly, apostle and philosopher Orson Pratt disagreed with the doctrine, and expressed that disagreement publicly⁶⁹ See generally, and in private meetings with other apostles.⁷⁰ Pratt also published his disagreement in his East-coast publication *The Seer*.⁷¹ Pratt continued to debate the issue in public forums for months, despite being rebuked privately and publicly by Brigham Young on more than one occasion until 1860, when faced with possible disfellowshipment, he agreed to the language of a public confession as negotiated during a series of meeting among the church hierarchy.

Despite the controversy, Young was adamant about the doctrine. In a special conference on August 28, 1852, Young explained in greater detail the mechanism by which celestial beings like Adam and Eve could give birth to mortal offspring. According to Young, when a couple first become gods and goddesses, they first begin to create spiritual offspring. Then, they begin creating "mortal tabernacles" in which those spirits can dwell, by going to a newly-created world, where they: "eat and drink of the fruits of the corporal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them according to the established laws to produce mortal tabernacles for their

⁶⁶ Thomas Bullock:

<http://udn.lib.utah.edu/cdm4/document.php?CISOROOT=/deseretnews1&CISOPTR=170739&REC=8> Minutes of the LDS General Conference. *Deseret News*, April 17, 1852, page 2.

⁶⁷ *Journal of Wilford Woodruff*, April 10, 1852.

⁶⁸ *Millennial Star* 16:534, 28 August 1854.

⁶⁹ *Journal of Thomas Evans Jeremy Sr.*, September 30, 1852 ("Also he did not believe that Father Adam had flesh and bones, when he came to the garden of Eden, but he and his wife Eve were spirits, and that God formed their bodies out of the dust of the ground, and the (sic) became a living souls. He also said that he believed that Jesus Christ and Adam are brothers in the Spirit, and that Adam is not the God that he is praying unto.")

⁷⁰ *Journal of William Clayton*, October 3, 1852.

⁷¹ Orson Pratt (March, October 1853), "The Pre-Existence of Man," *The Seer*, 1:3, 158-159.

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spiritual children.” This is what Adam and Eve did, Young said, and “Adam is my Father.”

On February 19, 1854, he reiterated the doctrine in a sermon.⁷² He also reiterated the doctrine at the October 1854 General Conference,⁷³ in a sermon that was reported to have “held the vast audience as it were spellbound”⁷⁴ In the October conference, Young is reported as clarifying that Adam and Eve were “natural father and mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brother and sisters, and that Adam was God, our Eternal Father.”⁷⁵

Young’s first counselor Heber C. Kimball adopted Young’s views enthusiastically, and preached on June 29, 1856, that “I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world.”⁷⁶

When Young discussed the doctrine again in early 1857, he emphasized again that “to become acquainted with our Father and our God” was “one of the first principles of the doctrine of salvation”, and that “no man can enjoy or be prepared for eternal life without that knowledge.”⁷⁷ He referred once again to Adam as “God our heavenly Father, or the great Eloheim.”⁷⁸ Nevertheless, he said: “Whether Adam is the personage that we should consider Our Heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or his Grandfather, for in either case we are of one species of one family and Jesus Christ is also of our species.”⁷⁹ He indicated, however, that this “great Eloheim” (Adam) had lived a life, became a god, created the spirits of mankind, created the earth, and then on earth began bearing the physical bodies of children.⁸⁰ He was able to give birth to physical bodies “by partaking of the course material that was

⁷² *Journal of Wilford Woodruff*, February 19, 1854.

⁷³ *Journal of Joseph L. Robinson*, October 6, 1854.

⁷⁴ Minutes of the General Conference, *Deseret News*, October 12, 1853.

⁷⁵ *Journal of Joseph Lee Robinson*, October 6, 1854. See also *Diary of Thomas D. Brown*, October 6, 1854, pp. 87-88 (“There are Lords many and there are Gods many, & the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit & Body and he is the beginner of the bodies of all men”); *John Pulsipher Papers*, Mss 1041, p. 35-37, BYU Special Collections (“There are Lords many & Gods many But the God that we have to account to, is the father of our Spirits—Adam.”)

⁷⁶ *Journal of Discourses* 4:1.

⁷⁷ *Journal of Discourses* 4:215.

⁷⁸ *Journal of Discourses* 4:216.

⁷⁹ *Journal of Discourses* 4:217.

⁸⁰ *Journal of Discourses* 4:217–18.

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organized and composed this earth, until His system was charged with it."⁸¹ Then later, he physically came down and became the physical father of Jesus.⁸²

In the October 1857 General Conference, Young again discussed the doctrine, stating that "[s]ome have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true."⁸³ He stated that on the way to exaltation, one would have to "pass by" and "pay tribute to" various apostles and prophets, then Jesus, and "at length ... Father Adam."⁸⁴ He said many would be surprised and humiliated, after passing by Jesus, to find "Father Adam" standing there; however, he said, "those are ideas which do not concern us at present, although it is written in the Bible—'This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent.'"⁸⁵

ADAM–GOD IN YOUNG’S LATER ADMINISTRATION

After the public debates between Brigham Young and Orson Pratt subsided in 1860, Young continued to maintain his belief in the doctrine, but may have been somewhat bitter that the doctrine did not gain immediate acceptance. In 1861, he stated: "Some years ago, I advanced a doctrine with regard to Adam being our father and God, that will be a curse to many of the Elders of Israel because of their folly. With regard to it they yet grovel in darkness and will. It is one of the most glorious revealments of the economy of heaven, yet the world hold derision. Had I revealed the doctrine of baptism from [*sic*] the dead instead Joseph Smith there are men around me who would have ridiculed the idea until dooms day. But they are ignorant and stupid like the dumb ass."⁸⁶

In 1873, Young alluded to the doctrine, and indicated that when Adam came to the earth, he left behind many wives other than Eve at the place from which Adam came; however, he said he was "not disposed to give any farther knowledge concerning... [T]he great and glorious doctrine that pertains to this."⁸⁷

Just before his death, Young took steps to ensure that the Adam–God theory was taught in LDS temples as part of the Endowment ceremony. In his personal journal William Clayton recorded the teachings of Brigham Young given in the Nauvoo Temple on 28

⁸¹ *Journal of Discourses* 4:218.

⁸² *Journal of Discourses* 4:218.

⁸³ *Journal of Discourses* 5:327.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*

⁸⁶ Quoted from <http://www.xmission.com/~country/by/100861.htm> Manuscript Addresses of Brigham Young . Watt, G.D., transcriber, October 8, 1861, with minor misspellings corrected.

⁸⁷ Brigham Young (August 31, 1863), *Journal of Discourses* 16:160.

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December 1845. In these teachings Brigham Young clearly states that there are at least two persons named Adam.

Meeting at half past 10 o'clock this day in the attic Story of the Temple, for those who could clothe themselves in the garments of the Priesthood. A very large congregation was present, the side rooms were some of them filled, a curtain was withdrawn and the other rooms besides the east room were filled. About 200 persons were present, clothed in priestly garments. President Young addressed the meeting, it having been opened by prayer by P. P. Pratt, and singing the songs of Zion, "The morning breaks the shadows flee" and "Come to me &c. President Young came into the room at ¼ before 12 M. He said he supposed those present were a part of those who had received their endowment, that they were those who desired to be wise and do honor to the cause they have espoused, and bring no reproach upon the character of him who has given us of the things of his Kingdom liberally. The keys or signs of the Priesthood are for the purpose of impressing on the mind the order of the Creation. In the first place the name of the man is given, a new name, Adam, signifying the first man, or Eve, the first Woman. "Adam's name was more ancient than he was. It was the name of a man long before him, who enjoyed the Priesthood. The new name should be after some ancient man." Thus with your ancient name, your modern name and the name that was last given you, you enquire concerning things past present and future.⁸⁸

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If, as Brigham Young teaches here, Adam was named after "some ancient man" who held the priesthood and lived long before Adam did, then the identity of that more ancient Adam might help us understand better Brigham Young's teachings concerning Adam. If that more ancient Adam is God the Father, then all the mystery of Brigham Young's teachings relative to Adam disappear.

In 1877, while Young was standardizing the Endowment ceremony for use in the Saint George temple, Young introduced as part of the Endowment the "Lecture at the Veil." The final draft of the Lecture, made after Young's death, is kept private in the St. George Temple. There are those who believe that Young's personal secretary recorded Young's dictation of the lecture in his personal journal. A portion of that journal entry reads as follows:

"Adam was an immortal being when he came. on this earth he had lived on an earth similar to ours... and had begotten all the spirit that was to come to this earth. and Eve our common Mother who is the mother of all living bore those spirits in the celestial world.... Father Adam's oldest son (Jesus the Saviour) who

⁸⁸ Brigham Young, *Intimate Chronicle* 238-239 (*William Clayton Journal*), 28 December 1845.

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is the heir of the family is Father Adams first begotten in the spirit World. who according to the flesh is the only begotten as it is written. In his divinity he having gone back into the spirit World. and come in the spirit [glory] to Mary and she conceived for when Adam and Eve got through with their Work in this earth. they did not lay their bodies down in the dust, but returned to the spirit World from whence they came."⁸⁹

Prefacing the paragraph quoted, L. John Nuttall records in his private journal for Wednesday 7 February 1877 that after serving that day in the St. George Temple and after taking his evening meal, he attended a meeting with President Brigham Young, Wilford Woodruff, Erastus Snow, Brigham Young Jr, I.G. Bleak, and E. M. Greene. (See paragraphs 1A and 1B below.) This meeting was held in President Young's private winter home in St. George, Utah. During the course of the meeting, President Young gave some teachings which Nuttall later recorded in his personal journal.

It appears that Nuttall recorded President Young's instructions on the 8th, not on the 7th when they were delivered. The claim that Nuttall did not record President Young's instructions on the same night they were delivered is made by Fred Collier. Collier notes that, after Nuttall had written the first sentence of paragraph 1B, "[a]t this point Nuttall stopped writing for the ink beginning the next sentence is much lighter and the same as that used for his diary entry of February 8." Collier notes that Nuttall resumed his entry for February 7 with the word "Works" and continues with the rest of his journal entry as set forth in this section. It would appear that Nuttall wrote the majority of that entry on the following day, the 8th.

Six days before this private evening meeting, President Young had also given some instructions in the St. George Temple. Nuttall, who was serving at that time as the temple's recorder, wrote down those instructions for safe keeping. (According to Nuttall's journal entry for 1 February 1877 "President Young was present and gave some instructions not previously given, which I wrote for safe keeping and reference hereafter.") It is claimed by some that the instructions recorded by Nuttall on 1 February 1877 included what has come to be called "the lecture at the veil" and that Nuttall and John Daniel Thomas McAllister had been specifically requested to record that particular lecture. It is further claimed that the teachings recorded six days later in Nuttall's journal

⁸⁹ *Journal of L. John Nuttall*, personal secretary of Brigham Young, February 7, 1877, in BYU Special Collections.

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entry for 7 February 1877 are actually Nuttall's record of the 1 February 1877 lecture.⁹⁰ Below we will see why this last claim is most likely not true.

Nuttall's 7 February 1877 journal entry begins as follows:

{1A} In the sealing room, in anointing where Josiah Guile Hardy and his wife Ann Lenston Hardy had their 2 anointings, also Matthew Clayton, also Sarah Johnson Macdonald anointed to A. F. Macdonald. His wife Elizabeth Graham Mc D. as proxy, Ranny Van Cott Macdonald was also anointed to A. F. Mcdonald, W. Woodruff anointing.

{1B} After supper went to President Young's. Present Prest. Young, W. Woodruff, E. Snow, B. Young, Jr., I. G. Bleak, E. M. Greene and myself. Works in the temple being under consideration, Prest. Young was filled with the spirit of God and revelation, and said when we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in, with the exception of a little side room or office were we were washed and anointed, had our garments placed upon us and received our new name.

In this paragraph, Nuttall summarizes his activities of the day (performing various anointings in the St. George Temple) before he attended the evening meeting at President Young's residence. Many writers about this topic do not discuss paragraph 1A or the first half of paragraph 1B.

Because Nuttall also notes that at this private evening meeting several matters or "Works" concerning the temple were considered by those present, many writers have assumed that this journal entry contains the "lecture at the veil." For example, Theorists Robert Black and Fred Collier both assume that Nuttall's reference to the "Works" in the temple refers to what Black chooses to call "the sermon before the Veil." Unfortunately, they give no reasons for this assumption. Similarly, most other writers simply assume, without discussion, that the text of this journal entry represents President Young's 1 February 1877 lecture delivered in the St. George Temple, despite the fact that Nuttall plainly states in the often omitted introductory sentences of his journal entry that this text was delivered on 7 February 1877 at the residence of President Young.

INTERPRETATIONS

Adam as the father of Jesus Christ

⁹⁰ E.g., G. Bergera, *Conflict in the Quorum* 258-260 (2002). Bergera states that President Young "dictated [the lecture] to one of his secretaries" and then sets out the text of Nuttall's 7 February 1877 journal entry.

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Those who accept the Adam–God doctrine believe that it includes the idea that Adam was the father of Jesus Christ through the Virgin Mary, or perhaps God the Father (Elohim), although Young seemed particularly exact not to confuse the identity of Elohim and Adam. Many also believe that Eve was a wife from a previous planet or earth. Young's statements on this subject are somewhat ambiguous, and some have rejected this interpretation.

Distinction between Adam and Elohim

Though Young referred to Adam as the “Father” in his 1852 sermon and thereafter, it is clear that Young did not equate Adam with “Elohim” (who modern Mormons usually identify as God the Father) for he stated in his sermon that “Eloheim, Yahovah, and Michael” were “three distinct characters.” Moreover, in 1873 he stated: “We say that Father Adam came here and helped make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, ‘Go ye and make an earth’ Adam came here, and then they brought his wife.... Then he said, ‘I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my crown and exaltation.’”⁹¹

Brigham Young's statements in light of Joseph Smith teachings

Joseph Smith explained that the title Eloheim is actually plural meaning Gods. “I will teach on the plurality of Gods ... Eloheim is from the word Eloi, God, in the singular number; and by adding the word heim it renders it Gods. It read first - “In the beginning the Head of the Gods brought forth the Gods” or as others have translated it “The Head of the Gods called the Gods together....”⁹² In light of this teaching there is no contradiction in Brigham Young's statements. Eloheim or the Gods along with Jehovah and Michael created the earth. The title Elohim could be applied to God the Father or God the Father's Father etc.

The theory as a doctrine

There is some controversy as to whether or not Young considered the Adam–God theory to be official church doctrine. At the end of his 1852 sermon, he stated, “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.”⁹³ Nevertheless, in 1854, after a great deal of controversy concerning the doctrine, Young minimized the

⁹¹ *Deseret News*, p. 308, June 18, 1873.

⁹² *Teachings of the Prophet Joseph Smith*, 370-372.

⁹³ *Journal of Discourses* 1:51.

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importance of the doctrine, stating that the “subject ... does not immediately concern yours or my welfare... I do not pretend to say that the items of doctrine and ideas I shall advance are necessary for the people to know.”⁹⁴

After 1854, Young also generally declined requests to elaborate on the doctrine. In 1860, the First Presidency issued a statement, entitled “Instructions to the Saints”, regarding various disagreements between Young and apostle Orson Pratt on many doctrinal issues. The statement was meant to clear up any questions concerning the official position of the Church on these various doctrinal disagreements. Contrary to the opinions of many, this official document did “not” address the Adam-God theory. Instead, concerning Adam the statement said only that, “It is deemed wisest to let that subject remain without further explanation at present.”⁹⁵

Although Brigham Young minimized the importance of this doctrine and declined to elaborate on the doctrine much further, there are those who contend that he continued to assert the doctrine until his death. They point out that in 1870, Young claimed that he had “never yet preached a sermon and sent it out to the children of men, that they may not call Scripture. Let me have the privilege of correcting a sermon, and it is as good Scripture as they deserve.”⁹⁶ Unfortunately they fail to also point out that Young did not have the opportunity to review and correct all his sermons concerning Adam. Nevertheless, in 1873, Young lamented, “How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me—namely that Adam is our Father and God.”⁹⁷ No one before or since can claim to have fully understood Young’s teachings on these matters.

After the death of Brigham Young, church leaders began to cast the various interpretations of this theory as mere speculation and denied that any particular interpretation was binding on the Church. In 1897, Joseph F. Smith, then a counselor in the First Presidency, wrote a private letter concerning Young’s teachings on Adam, stating:

The doctrine was never submitted to the councils of the Priesthood nor to the church for approval or ratification, and was never formally or otherwise accepted by the church. It is therefore in no sense binding upon the Church. Brigham Young’s ‘bare mention’ was ‘without indubitable evidence and authority being

⁹⁴ October 8, 1854, Historical Department of the Church (HDC).

⁹⁵ *Messages of the First Presidency*, 222.

⁹⁶ *Journal of Discourses* 13:95.

⁹⁷ *Deseret News*, June 18, 1873.

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given of its truth.' Only the scripture, the 'accepted word of God,' is the Church's standard.⁹⁸

CONTEMPORARY INTERPRETATIONS

Evidence for the Adam-is-God interpretation.

During the life of Brigham Young and for some time later, many devout Latter-day Saints believed and taught that Adam was the father of Jesus Christ. For example, Heber C. Kimball, a member of the First Presidency under Brigham Young, stated that "there is but one God that pertains to this people, and he is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world..."⁹⁹ However, it is not clear that Adam is the "first man" to whom Kimball makes reference. Adam's father Elohim would also have been "the God that pertains to this earth" and existed before Adam, making Elohim the "first man" who sent his Son to redeem the world. George Q. Cannon, another member of the First Presidency, when asked by his son about the conception of Jesus by Mary, asked "what was to prevent Father Adam from visiting and overshadowing the mother of Jesus."¹⁰⁰ Again, Cannon could have been referring to Elohim by the title Adam because Elohim was the first man in relation to this earth.

There were also Mormon hymns published that taught this idea. One in 1856 entitled "We Believe in Our God", stated:

We believe in our God the great Prince of His race,
The Archangel Michael, the Ancient of Days,
Our own Father Adam, earth's Lord, as is plain,
Who'll counsel and fight for his children again.

We believe in His Son, Jesus Christ..."¹⁰¹

Another poem, subtitled "A Chorus For The Latter Times", and published in 1861, was prefaced by the following scriptural quotation:

"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

⁹⁸ Letter to A. Saxey, January 7, 1897, HDC.

⁹⁹ *Journal of Discourses* 4:1.

¹⁰⁰ March 10, 1888, *Daily Journal of Abraham H. Cannon* at Brigham Young University.

¹⁰¹ *Sacred Hymns and Spiritual Songs for The Church of Jesus Christ of Latter-day Saints*, 375 (Liverpool, 1856).

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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 judgment was set, and the books were opened."¹⁰²

The hymn itself, titled "Sons of Michael", stated:

25

Sons of Michael, he approaches!

Rise; the Eternal Father greet

Bow, ye thousands, low before him;

Minister before his feet

Hail the Patriarch's glad reign,

'Stablished now o'er sea and main!

Sons of Michael, 'tis his chariot

Rolls its burning wheels along!

Raise aloft your voices million

In a torrent power of song

Hail our Head with music soft!

Raise sweet melodies aloft!

Mother of our generations!

Glorious by Great Michael's side;

Take thy children's adoration;

Endless with thy Lord preside

Lo, to greet thee now advance

Thousands in the joyous dance!

Raise a chorus, sons of Michael,

¹⁰² <http://scriptures.lds.org/en/dan/7/9-10#9> Daniel 7:9-10

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Like old Ocean's roaring swell,
Till the mighty acclamation
Through rebounding space doth tell
That the Ancient One doth reign
In his Paradise again!¹⁰³

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This hymn is still included in the current LDS hymnal but its wording has been altered from the original.¹⁰⁴

Evidence against the Adam-is-God interpretation.

It is evident, however that most contemporaries believed in yet another interpretation not widely referred to by modern Mormon apologists.

This theory states that as Adam stands at the head of the human family, he has become our god. For instance, "the Lord made Moses a god to Pharaoh" (Exodus 7:1) and as Paul was "as Christ Jesus" to the Galatians (4:14). In this way, Adam as our great progenitor, will preside over the human family as "father and God."

According to some researchers, "this was the interpretation of Brigham Young's statement advocated in 1853 by Samuel W. Richards, who, as editor of the Millennial Star and President of the Church in the British Isles, first published President Young's initial sermon on the subject."¹⁰⁵

Franklin D. Richards who took Samuel W. Richards place also promoted this interpretation.¹⁰⁶

Other presidents of the Church have also taught this interpretation.

Furthermore, the Hebrew word "Adam" has as one of its meanings "Man" and may have been used by Young, as in his 28 December 1845 speech in the Temple, to refer to God

¹⁰³ Mormon Publications: 19th and 20th Centuries, *The Latter Day Saint Millennial Star* 23:15 13 April 13, 1861, p. 240.

<http://contentdm.lib.byu.edu/cdm4/document.php?CISOROOT=/MStar&CISOPTR=22276&REC=4>

¹⁰⁴ <https://www.churchofjesuschrist.org/music/library/hymns/sons-of-michael-he-approaches?>

¹⁰⁵ *Millennial Star*, December 10, 1853.

¹⁰⁶ See *Millennial Star*, March 31, 1855.

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the Father (who in the Book of Moses is described as possessing the name-title “Man of Holiness”).

Lastly, President Young’s following statements seem to identify Heavenly Father as the Parent and Creator of Adam and Eve.

The world may in vain ask the question: “Who are we?” But the Gospel tells us that we are the sons and daughters of that God who we serve. Some say, “We are the children of Adam and Eve.” So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of.¹⁰⁷

We have a God with ears, eyes, nose, mouth; He can and does speak. He has arms, hands, body, legs and feet; He talks and walks; and we are formed after His likeness. The good book--the Bible, tells us what kind of a character our Heavenly Father is. In the first chapter of Genesis and the 17th verse, speaking of the Lord creating men, it reads as plain as it can read, and He created man in His own image and likeness; and if He created Adam and Eve in His own image, the whole human family are like Him.¹⁰⁸

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after his own image and likeness, as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that “His center is everywhere, but his circumference is nowhere.” Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve Walking in the garden in the cool of the day.¹⁰⁹

He also identified the personage “Elohiem” (Not Michael) as “God our heavenly Father.”

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Elohiem. You are well acquainted with Him, for these is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know... There is not a person here

¹⁰⁷ *Journal of Discourses* 13:311. See also *Journal of Discourses* 1:238.

¹⁰⁸ *Journal of Discourses* 13:308-309.

¹⁰⁹ *Journal of Discourses* 10:230-231.

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today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.¹¹⁰

President Heber C. Kimball also distinguished between “our Father and God” and Adam.

28

We have been taught that our Father and God, from whom we sprang, called and appointed his servants to go and organize an earth, and, among the rest, he said to Adam, “You go along also and help all you can; you are going to inhabit it when it is organized, therefore go and assist in the good work.” It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work... Father Adam was instructed to multiply and replenish the earth, to make it beautiful and glorious, to make it, in short, like unto the garden from which the seeds were brought to plant the garden of Eden... God the Father made Adam the Lord of this creation in the beginning...¹¹¹

No further clarification by Young.

In any case, Young seems to have decided to let the issue rest and not to explain more. He stated:

Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care of one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species.¹¹²

MODERN INTERPRETATIONS

Denunciation

After Young’s death, the Adam–God theory, as popularly understood, was slowly disregarded by most Mormons, and was never formally adopted by The Church of Jesus Christ of Latter-day Saints as canon. As early as 1902, apostle Charles W. Penrose stated, “The Church of Jesus Christ of Latter-day Saints has never formulated or adopted any

¹¹⁰ *Journal of Discourses* 9:216.

¹¹¹ *Journal of Discourses* 10:235.

¹¹² *Journal of Discourses* 4:217; see also *Journal of Discourses* 4:271; 7:238; 7:285; 11:43, 268.

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theory concerning the subject treated upon by President Young as to Adam.”¹¹³ Eventually, the doctrine was denounced as false. Latter-day Saint president Spencer W. Kimball stated, “We denounce [the Adam-God] theory and hope that everyone will be cautioned against this and other kinds of false doctrine.”¹¹⁴ Notice that the expression “Adam-God Theory” was not contemporary to Brigham Young’s time.

In 1980, Latter-day Saint apostle Bruce R. McConkie gave a talk elaborating upon the Adam–God theory:

“There are those who believe or say they believe that Adam is our father and our god, that he is the father of our spirits and our bodies, and that he is the one we worship.

“The devil keeps this heresy alive as a means of obtaining converts to cultism. It is contrary to the whole plan of salvation set forth in the scriptures, and anyone who has read the Book of Moses, and anyone who has received the temple endowment and who yet believes the Adam-God theory does not deserve to be saved.* Those who are so ensnared reject the living prophet and close their ears to the apostles of their day. ‘We will follow those who went before,’ they say. And having so determined, they soon are ready to enter polygamous relationships that destroy their souls.

“We worship the Father, in the name of the Son, by the power of the Holy Ghost; and Adam is their foremost servant, by whom the peopling of our planet was commenced.”¹¹⁵

*This is what Elder McConkie said in the audio recording of this sermon. The print version has subsequently been changed to “has no excuse whatever for being led astray by it.”¹¹⁶

SPLITTING THE ADAM

Mormons are now unofficially suggesting that there were two Adams (Senior and Junior) as well as two Eves. Brigham Young taught that Adam had lived on another planet and earned the right to become God of this world. He came to the Garden of Eden and brought

¹¹³ Charles W. Penrose, “Our Father Adam”, *Improvement Era* (September 1902): 873. Gospelink (http://gospelink.com/library/browse?cat_id=6) reprinted in Charles W. Penrose, “Our Father Adam”, *Millennial Star* (11 December 1902): 785–90 (this paragraph from p. 789).

¹¹⁴ Conference Report, p. 115 (October 1-3, 1976).

¹¹⁵ BYU Devotional, June 1, 1980.

¹¹⁶ <http://speeches.byu.edu/index.php?act=viewitem&id=658> Compare PDF text with MP3 audio at 26:48.

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one of his wives with him. Latter-day Saints now teach that Elohim is the God of this world, and Adam was one of his spirit children named Michael. Apostle Mark E. Petersen has tried to solve this theological discrepancy in his book, *Adam, Who Is He?*, by claiming that Brigham has been misunderstood. The evidence is far too overwhelming for that thesis to hold up.

Fred Collier and Robert Black of Salt Lake City have spent hours reading Young's unpublished letters and discourses, and as a result have come to believe in the Adam-God doctrine. For following the one-time leader of the Mormon church in his doctrinal teachings, they have both been excommunicated from the LDS church. LDS scholar Elden Watson has worked out a make-shift harmonization of the two positions by suggesting that there were two Adams and two Eves. It was suggested to Mr. Black that if he could accept this harmonization, the way might be open for his reinstatement. Black, who along with Collier knows the Adam-God teaching better than nearly any scholar in the LDS church, has turned down the opportunity. Meanwhile, the Watson harmonization has found its way to the East Coast and will probably be utilized by Mormon missionaries to neutralize opposition that might bring up Brigham Young's Adam-God ideas as an example of Mormon doctrinal contradiction.¹¹⁷

A god – two Adams (1)

Many apologetic and devout Mormon scholars have debated Young's precise meaning. Some think he meant that Adam was an eternal God-like being who was placed on this earth with a celestial body and the literal (physical) father of the human race (because of his parentage and immortal body Adam would thus be "a god", and a literal Son of Eloheim born with an immortal body without blood—as opposed to Christ who was born "in the flesh" as a mortal being), who chose to partake of the forbidden fruit, Fall and mortality.

In Mormon theology, Christ is the only begotten Son of God "in the flesh."¹¹⁸ But Adam is also considered a Son of God, and therefore a "god" in his own right, due to his actions in premortality and in the Garden of Eden. Because Adam, an immortal being, partook of the forbidden fruit he became the "first flesh" or first mortal on earth, just as God had planned. And as the "first flesh", he is considered the mortal father of all mankind, including Jesus.

Many Latter Day Saints believe this is what Paul meant by his teaching of two Adams—that it took one "god" to bring mortality into the world (Adam), and a God (Christ) to

¹¹⁷ Walters, W., & Adams, J.E., eds. (1978). "News Notes." *The Journal of Pastoral Practice*, 2(2), 153–154.

¹¹⁸ *Brigham Young Addresses*, ¶12 (7 October 1866).

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make immortality possible. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive... And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15, see also Romans 5:19, Luke 3:38). In essence the second Adam undid what the first Adam did - one was the father of us through mortality, and the second the Father of us all through his atonement and resurrection.

31

Because his actions are believed to be in accordance with the Will of God in the garden of Eden, Adam is revered in Mormonism rather than scorned for the Fall, as is prevalent today in mainstream Christianity. It has been explained that the fall had to be the result of a transgression of mankind, rather than the result of an act of God, so that mankind could not blame an unjust God for their fallen state.

Our father – two Adams (2)

To complement the above view, some Mormons also claim that Brigham Young used the name "Adam" for two distinct entities. It is argued that Brigham Young often distinguished between "Father Adam", referring to the God of the Universe, and "Adam" or "our father Adam", referring to Adam, the first mortal man. In many of Brigham Young's controversial discourses, including the alleged "Adam-God" discourse, he attempted to make that distinction that there were two Adams. For example, on 28 December 1845 Brigham Young made an explicit reference to a "more ancient" Adam after whom Michael received the name Adam. "Adam's name was more ancient than he was. It was the name of a man long before him, who enjoyed the Priesthood."¹¹⁹ On 25 April 1855 Brigham Young spoke of Adam (Michael) as having lived for a long time with another Being whom Brigham Young explicitly calls "father Adam." "Well, you see from this that when you and I have been with and lived with the Lord, we shall know his voice. If father Adam were to come into this house and you were to see him go back and forth, would you know him? No, you would [ever] mistrust it was him unless he revealed himself. But by the time that you have lived with him [father Adam] as long as Adam had before he came here, you will know him and recognize his footsteps, but reading the history will not teach you these things."¹²⁰

WHAT DOES THE BIBLE SAY ABOUT BECOMING A GOD?

But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus

¹¹⁹ *Intimate Chronicle* (William Clayton Journal) 238-239 (28 December 1845).

¹²⁰ *Brigham Young Addresses* ¶7 (25 April 1855).

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shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. (Jeremiah 10:10–11)

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. (Isaiah 43:10; see also Isaiah 44:8; 45:21–22)

32

One LDS writer has attempted to explain away the passages in Isaiah about there being only one God. “Isaiah 44:8 is not a statement delineating how many Gods exist in the eternities,” says Stephen W. Gibson, “but a statement telling Israel there is no other God over *them*—no pagan or graven god has his power, and that only Jehovah can save them.”¹²¹ The problem with this “explanation” is seen in the continuation of the verse, in God’s insistence that he himself *knows of no other Gods*: “Is there a God beside me? yea, there is no God; I know not any” (Isaiah 44:8). (The problem is compounded by the LDS understanding that it was Jesus who communicated with human beings throughout the Old Testament: Thus he, speaking as God, would be denying his own Father.) Would Mormons like to contend that God is ignorant? Unable to see the future of humans who will become gods? Lying? All of the above?

The New Testament gives additional support. The apostle Paul acknowledges the existence of entities (or concepts) known as “gods,” which Paul says are really not gods at all. He affirms in 1 Corinthians 8:4–6:

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, 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.¹²²

¹²¹ Steven W. Gibson, *One Minute Answers* (Bountiful, Utah: Horizon, 2005), 146. (Italics appear in original.) Also at *One-Minute Answers by Stephen R. Gibson*, www.lightplanet.com/response/answers/contents.htm.

¹²² Scott, L. C. (2009). *The Mormon Mirage*. Grand Rapids: Zondervan, 180-181.

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POSITIONS OF OTHER LATTER DAY SAINT MOVEMENT DENOMINATIONS

Apostolic United Brethren

The Apostolic United Brethren (sometimes nicknamed the AUB), A Fundamentalist Mormon group accepts the Adam-God teaching, and one of their leaders Joseph W. Musser was the first to write a book on it (called "Michael, Our Father and Our God") in the 1930s.

FLDS

The Adam-God teaching is widely accepted as doctrine by members of the Fundamentalist Church of Jesus Christ of Latter Day Saints.

School of the Prophets brotherhood

Robert Crossfield (also known as the Prophet Onias) claims to have received revelations that go into more depth about the Adam-God doctrine. These revelations, and many others, are to be found in *The Second Book of Commandments*.¹²³ This collection of revelations was first published in 1969 as the *Book of Onias*. The few members and supporters of the "School of the Prophets", set up by the authority of these revelations, are the only ones who accept Robert Crossfield as a prophet. Other Mormonism groups, Latter Day Saints in general, and the current LDS church authorities do not accept his claims.

A FINAL WORD

In Genesis 2:7, Moses wrote, "Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature."

The apostle Paul adds his testimony to the truthfulness of the Genesis account of creation: "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit. ... The first man was from the earth, a man of dust." (1 Cor. 15:45, 47a).

But Brigham Young, second President and Prophet of The Church of Jesus Christ of Latter-day Saints denies it, flatly contradicting the Bible:

¹²³ <http://www.2bc.info>.

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Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth.¹²⁴

In these few words Brigham Young not only:

1. denies the Bible's inspired account of Adam's creation, but also
2. says Adam "brought a wife with him" to this planet, thus contradicting what Genesis 2:22 says about Eve,
3. says Adam "brought the animals and the seeds from other planets," thus negating more of the Genesis account, and
4. places Adam as "the chief manager" in the creation of the world.

Well, then, just who did Brigham Young believe Adam to be, if Adam created this world? The answer is found in another of the sermons this Mormon Prophet gave in his official capacity as God's spokesman to the Church of Jesus Christ of Latter-day Saints:

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.¹²⁵

Yes, unbelievable as it may seem, Brigham Young did, indeed, teach that Adam is God, "the only God with whom we have to do." Other Mormon leaders joined him in proclaiming the same thing: "I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world."¹²⁶

¹²⁴ Brigham Young, *Journal of Discourses*, 3:319.

¹²⁵ *The Latter-Day Saints' Millennial Star*, vol. XV, no. 48, Saturday, November 26, 1853, quoting from Brigham Young, *Journal of Discourses*, 1:50, 51.

¹²⁶ Heber C. Kimball, *Journal of Discourses*, 1856, 4:1.

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In fairness to modern-day Mormons, it should be said that most of them neither know of nor believe in the Adam-God doctrine. Although Brigham Young persisted in teaching it for more than twenty years, his successors at the head of the LDS Church have done their best to cover up that fact, pushing Adam-God under the rug, so to speak. It has not been taught since the turn of the Twentieth Century, and in 1976 the twelfth President, Spencer Kimball, strongly denounced the doctrine. Still, when pressed, some Mormons may admit that the "God" they worship is "the God of this planet," that this God was a man before he became God, and that they, too, hope someday to become "Gods" of their own planets. Moreover, the Bible Dictionary at the back of the Mormon Bible (1990 printing) concludes its article under the heading "God" by saying, "Latter-day revelation confirms the biblical account of God as the literal father of the human family" (p. 682).¹²⁷

¹²⁷ Reed, D.A., & Farkas, J.R. (1992). *Mormons: Answered Verse by Verse*. Grand Rapids: Baker Book House, electronic ed., 40–42.