The ADAM-GOD Theory - A Basic Inquiry

By Brian Hales - for my sister
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Today, many Fundamentalists proclaim a theory that Adam, the first man to inhabit the earth, is also God, our Eternal Father. They also believe that Adam is the Father of Jesus Christ. This theory appears to have originated during the Presidency of Brigham Young and has been attributed to him personally. Recently, the Church's unofficial position on this theory has been defined in the pages of the Mormon Encyclopedia:

Adam has been highly esteemed by all the prophets, both ancient and modern. President Brigham Young expressed the idea in 1852 and later years that Adam "is our Father and our God, and the only God with whom we have to do" (Journal of Discourses 1:50). This remark has led some to conjecture that Brigham Young meant that Adam, who was on earth as our progenitor, was in reality God the Father. However, this interpretation has been officially rejected as incorrect. Later in the same speech Brigham Young clearly stated "that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael" (JD 1:51).

Quotations, such as that cited in the Mormon Encyclopedia above are often repeated by fundamentalists to support their belief in the Adam-God theory. That theory includes three main tenets:

I. Adam, with a celestial body came to earth, endured the fall and mortal life and then returned to the celestial realms.

II. Adam is the spiritual and physical father of Jesus Christ.

III. Adam is our Heavenly Father.

To support these ideas, fundamentalists will often selectively quote Brigham Young after which they imply that the scriptures and other prophetic teachings agree with their interpretation of Brigham's comments. Next, they criticize members of The Church of Jesus Christ of Latter-day Saints who disagree with them and assert that if any Latter-day Saint rejects the Adam-God theory, they are repudiating Brigham Young and the entire restoration. Such over-simplification serves their purposes well, however, it does not serve the cause of truth. In fact, if a researcher were to investigate all references to Adam as they occur in the scriptures and by modern prophets, he or she would discover that most references contradict the Adam-God theory. If we were to segregate the evidence by its source, we would encounter the following:


2 Journal of Discourses, 26 volumes, Liverpool England: F. D. Richards, 1855-1886. Hereafter abbreviated JD.


4 See Michael - Adam p. 86.
The Scriptures
Teachings of:
Joseph Smith
Brigham Young (some)
John Taylor
Wilford Woodruff
etc.

Sources of Evidence which CONTRADICT

Sources of Evidence which SUPPORT

Notwithstanding many energetic attempts by fundamentalists to recruit scriptures and teachings of modern prophets to support the theory, they are left only with selected quotations from Brigham Young to validate their Adam-God beliefs. Since, Brigham stated a variety of things on the subject, they are forced to explain away some of his teachings while vigorously promoting others.

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5 It has been alleged that Brigham Young on three occasions attributed the Adam-God theory to Joseph Smith (See David John Buenger, "The Adam-God Doctrine," Dialogue, 15 (1): 14:5-20, Fred C. Collier, Doctrine of the Priesthood, Vol. 5, (April 1, 1988) No. 4 pp. 20-21, The Adam-God Maze, pp. 135-138 and Culley Christensen, "The Adam-God Doctrine Reappraised," Restoration, Vol 1 (Oct. 1982) No. 4, pp. 5-8.) Despite such claims, there is nothing extent in Joseph Smith's teachings to support that idea. Neither did any other of Joseph's close associates (e.g. Heber C. Kimball, Willard Richards, John Taylor etc.) make such a claim with the exception of Benjamin F. Johnson, a member of the Council of Fifty in Nauvoo, who, in a letter written in 1903, attributed the doctrine to Joseph Smith.

6 One very common approach to the obvious lack of support for the Adam–God theory in the teachings of Joseph Smith is to claim that he knew the teaching, but did not reveal it. Apologists will often recite the following:

The Prophet Joseph Smith had difficulty proclaiming nearly every doctrine which was not commonly believed in; and because of this, many principles were restrained from the public. Joseph knew more than he could reveal -- even to the Saints... (Michael-Adam p. 80.)

[Brigham] was much in the same position as the Prophet Joseph Smith had been; "Would to God, brethren," said he, "I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life." (Michael, Our Father and Our God, p. 96.)

Only a small portion of his [Joseph's] public teachings and very little of his extensive private teachings were recorded. (The Adam-God Maze, p. 134. Emphasis in original.)

[O]ne might ask what it was that Joseph could not reveal to the people. Brigham had reference to teachings that were never made public during the life of Joseph. Just what was so sensitive that could only be taught in private and never repeated? (Ibid. p. 138.)

There is irony in the utilization of such reasoning to defend the Adam–God theory. Undoubtedly, prophets, such as Joseph Smith had knowledge they did not reveal to the people. What is ironic is that proponents of the theory acknowledge Joseph never revealed the ideas, but they believe (1) they know what Joseph never revealed and (2) they now feel they have a right to publish it widely which Joseph did not do. Such would make them greater prophets than Joseph Smith. We can know that men such as Culley Christensen and Joseph Musser did not receive their ideas from God for if they had, they would have also received a strict command to not publish them (Alma 12:9) for none of these men claimed to be God's prophet when they propounded their ideas. Since they taught many new ideas, the spurious source of their doctrines is obvious.
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We will include here a few quotations to show clearly that Brigham provided teachings that contradict the Adam-God theory. In 1857, Brigham identified Eloheim as our Heavenly Father, the Father to whom we pray:

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there 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 to-day 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. (JD 4:216.)

Brigham also observed that God, the Father created Adam:

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; (JD 10:230-231.)

[T]he Lord is our God and it is He whom we serve; and we say to the whole world that He is a tangible Being. 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. This same truth is borne out by the Savior.... He sent His angels, and at last sent His Son, who was in the express image of the Father His Only Begotten Son, according to the flesh, here on this earth. That is the God we serve and believe in. (JD 13:306-309. Quoted in Buerger, p. 29.)

I believe the Father came down from heaven, as the Apostles said he did and begat the saviour of the world; for he is the ONLY-begotten [sic] of the Father, which could not be if the Father did not actually beget him in person....

...[T]he Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. (JD 1:238.)

President Young also instructed that we are all, including Adam and Eve, sons and daughters of our Heavenly Father:

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 whom 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. (JD 13:311-312.)

It should be obvious that these teachings of Brigham Young contradict the Adam-God theory. President Young also elaborated on the importance of understanding some of the mysteries of God and leaving other mysteries alone. Concerning Adam specifically, 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 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. (JD 4:217.)

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7 This is discussed by Carl Broderick in "Another Look at Adam-God." Dialogue 16 (Summer 1983):5.

8 Quoted in Van Hale, "What About the Adam-God Theory?", Mormon Miscellaneous, #3, July 1982 p. 5.
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Regarding the physical father of Jesus Christ, Brigham instructed:

That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you -- you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. (JD 11:298.)

Proponents of the Adam-God theory will undoubtedly continue to be careful in their selection of quotations to support their beliefs. Nonetheless, a more complete review of Brigham Young's teachings on Adam and our Heavenly Father reveals two important points:

(1) Brigham Young taught a significant variety of things about Adam and God the Father.
(2) Brigham Young plainly taught that a pure understanding of such mysteries was not necessary.

Besides the gross misrepresentation of the importance of the theory and its purported relationship to Brigham Young, the theory itself contradicts virtually all of the teachings on Adam and God the Father as taught by other modern prophets and the scriptures. Let's examine a few of the components of the theory itself and compare them to the Holy Writ.

INVESTIGATING THE THEORY

As noted above, an investigation into the scriptures and modern prophetic announcements concerning the man Adam reveals a doctrine very different from the Adam-God theory. It is useful to use the Standard Works when examining the Adam-God theory point-by-point. The first element listed above was:

I. Adam, with a celestial body came to earth, endured the fall and mortal life and then returned to the celestial realms.

This idea can be further analyzed by reviewing Adam's existence as it relates to the items in figure 1.

<table>
<thead>
<tr>
<th>ADAM'S -</th>
<th>Creation</th>
<th>Probation</th>
<th>Atonement</th>
<th>Death</th>
<th>Resurrection</th>
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<tr>
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<td>Needed</td>
<td>Needed</td>
<td>Yes</td>
<td>Through Christ</td>
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<tr>
<td>ADAM-GOD THEORY</td>
<td>&quot;Celestial Body&quot;</td>
<td>Not While Here</td>
<td>Not Needed</td>
<td>None</td>
<td>Unknown Process</td>
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Figure 1

The scriptures are plain concerning the man Adam. We will inquire into their teachings regarding the elements of his existence as listed in Figure 1.

1. The Creation of Adam

All four of the Standard Works\(^9\) describe the creation of Adam as having come from the

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\(^9\) See also Teachings of the Prophet Joseph Smith p. 58.
"dust of the earth" or the "dust of the ground":

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. (Genesis 13:16.)

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought? (Mormon 9:17.)

[As God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth... (D&C 77:12.)

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. (Moses 3:7, see also 4:25.)

Some have suggested that Adam was born of the dust of "an earth," but not this earth. The book of Moses teaches otherwise:

Therefore I, the Lord God, will send him [Adam] forth from the Garden of Eden, to till the ground from when he was taken. (Moses 4:29.)

As one reviews the scriptures and the teachings of the Prophet Joseph Smith, it is clear that they teach that Adam was formed from the dust of the earth. To teach otherwise, is to contradict these scriptures.

An interesting concept is introduced by the Adam-God theory concerning the ability of someone (purportedly Adam) possessing a resurrected and perfected celestial body to once again enter mortality and be submitted to sin and corruption. This issue is generally not addressed by proponents of the Adam-God theory, but should be. We will briefly review the condition of a resurrected body:

15 And the spirit and the body are the soul of man.
16 And the resurrection from the dead is the redemption of the soul.
17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.
18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;
19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;
20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. (D&C 88:15-20.)

The scriptures plainly teach that a resurrected body is sanctified and is not subjected to sorrow, sin or corruption:

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:4.)

8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:8-9.)

10 For example, see Lectures on Faith 1:17 and 2:44.
11 John Taylor also taught this doctrine in 1882. See Mediation and Atonement, p. 92.
12 See also Alma 12:18, 20.
Problems are encountered as we contemplate the idea that Adam, the first mortal man upon this earth, possessed a resurrected celestial body prior to being placed in the Garden of Eden.

2. Adam’s Probation

The Adam-God theory holds that Adam passed the test of mortality on a previous world prior to his existence upon this earth. If that were true, a question arises as to the possibility of a second probationary state as the first man on this planet. Did his mortal sojourn constitute a second probation for him? This question has not been addressed by believers in the Adam-God theory and understandably so. The notion that God’s exaltation includes two periods of probation for those who receive it is scripturally indefensible. Notwithstanding, the scriptures and modern prophets plainly teach that Adam’s mortal life constituted a time of probation for him:

41 Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall call: Depart, ye cursed.
42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.
43 And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;
44 And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; (D&C 29:41-44.)

The prophet Alma the younger taught his son concerning Adam’s probation:

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.
5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.
6 But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.
7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.
8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.
9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.
10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.
11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.
12 And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;
13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.
14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. (Alma 42:4-14.)

Adam’s mortal existence comprised a period for him "to prepare to meet God" and to comply with the commandments given to him by his Father.
3. Adam and the Atonement of Jesus Christ

The probationary nature of Adam’s earth life can be further illustrated by observing his obvious need for the atonement as effectuated by our Saviour in the meridian of time. God, the Father, sent angels to Adam to teach him repentance and salvation through His Only Begotten:

51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.
52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (Moses 6:51-52.)

Brigham Young plainly taught that our first parents sinned:

These spirits I shall leave for the present, and refer to our first parents, Adam, and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. (JD 18:258. See also Wilford Woodruff Journal, May 12, 1867.)

Because of his sins, Adam needed the blessings of the atonement. He was required to submit to the saving ordinances, such as baptism, not to "fulfill all righteousness" as Jesus did, but for his own spiritual benefit. The account of his baptism is found in the Book of Moses:

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.
65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.
66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; (Moses 6:64-66.)

Adam’s dependence upon the sacrifice of the Savior is further illustrated in the following:

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.
7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.
8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:8-9.)
9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

For those who believe Adam returned to heaven immediately after his earthly life, a significant problem consists of the fact that Adam committed sins upon this earth that were never atoned for. We recall that "no unclean thing can inherit the kingdom of God" (Alma 40:26) and yet somehow an imperfect Adam was able to immediately rejoin the celestial realms after his life here. The demands of justice could not allow it. The plan of mercy was not fully implemented until after Christ’s atonement and resurrection. Alma taught: "Now the work of justice could not be destroyed; if so, God would cease to be God" (Alma 42:13). For Adam’s sins to magically vanish, as claimed by the Adam-God theory, requires God to "cease to be God." Adam needed the atonement of Jesus Christ as much as any other man who has walked this earth.
4. Adam's Death

Let's review several of the scriptures that refer to the death of Father Adam:

5 And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; (D&C 107:42.)

53 Three years previous to the death of Adam, he called Seth, Eno, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-onl-i-Ahman, and there bestowed upon them his last blessing. (D&C 107:53. See also Teachings of the Prophet Joseph Smith p. 28.)

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:42.)

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. (Moses 3:17. See also Abraham 5:13, Moses 4:9, Alma 12:23, Lectures on Faith 2:10.)

Much creativity has been exercised in explaining how these multiple references to Adam's death were not in reality references to Adam's death. We are familiar with Paul's

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13 Concerning this reference, Joseph Musser wrote:

The antagonists of truth are actually able to produce only this one text from the Bible: "and Adam died." (Gen. 5:5.) Upon this they would build their whole case, though to use such an obscure text, torn from its source, as proof to oppose such a profound doctrine as Adam being god, is to say the least un scholarly... (Michael, Our Father and Our God, p. 109.)

Musser goes on to suggest that the Hebrew text was mis-translation of the word "died" should have been translated "changed." Since the world "died" is found 157 times in the Old Testament, we wonder how many other times Joseph Musser would have suggested a mistranslation. Also, the above discussion of Genesis 5:5 completely ignores the plain statement in the Doctrine and Covenants 107:42 and Joseph Smith's plain teaching on the subject (quoted above). In light of the great emphasis placed on teachings from the Doctrine and Covenants (such as section 132) and the Prophet Joseph by Joseph Musser, it is curious that he would regard these latter two references to Adam's death so superficially.

14 Joseph Musser attempted to redefine Adam's death utilizing the following logic:

[I]t is stated that Adam died. It is singular, however, that nothing is said concerning the death of Adam's wife Eve, or the burial of either of them.

If Adam died a natural death as his descendants, Abraham, Isaac and Jacob did, is it not strange that such a world character, the "father of all living," and whom his faithful posterity called Michael, Prince, the Archangel, should have no mention made of his funeral rites or the place or manner of burial? The total absence of any such mention either within the Bible or by Bible historians or commentators is strong evidence that the death of Adam was not an ordinary death. (Michael, Our Father and Our God, pp. 108-109.)

Joseph Musser taught that since nothing is mentioned in the Bible concerning Adam's burial, that he did not die. However, Musser chose his contrasting examples (Abraham, Isaac and Jacob) well. It is important to note that Noah's death was mentioned in almost an identical fashion as Adam's in the Book of Genesis:

And all the days of Noah were nine hundred and fifty years: and he died. (Genesis 9:29.)

Compare:

And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

Using Musser's reasoning, we would have to conclude that Noah's death was equivalent to Musser's interpretation of Adam's
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assertion that "For as in Adam all die, even so in Christ shall all be made alive" (see Teachings of the Prophet Joseph Smith p. 367). Adam brought death into the world through his transgression in the Garden of Eden. The effects of the fall also demanded that Adam die. This occurred when he was 930 years old.

Other problems exist with believing that Adam did not die. For example: how might Adam have introduced death into the world without dying himself? Do we believe that eating of the forbidden fruit only rendered Adam's posterity subject to mortal death? What about Eve? Did she die or did she followed Adam into the heavens without dying?

5. Adam and the Resurrection

The Adam-God theory teaches that through some strange process that did not require death or resurrection, Adam returned to mingle with the Gods after living an imperfect mortal life upon this planet. The scriptures teach us that it was God's intent that Adam not live forever after his transgression in the Garden of Eden:

2 For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

3 Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, it was appointed unto man to die... (Alma 42:2-6.)

Christ's resurrection allowed all men, including Adam, to be resurrected:

15 For behold, he [Jesus Christ] surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

16 Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

17 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (Helaman 14:15-17.)

Lest any believe that Adam was something other than a "man," again the scriptures are plain:

16 And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandment of God, by the hand of his father Adam, who was the first man— (D&C 84:16. See also Abraham 1:3.)

Likewise, Christ was the first to be resurrected, precluding any possibility of Adam being resurrected15 over three millennia earlier:

demise. Likewise, we note that Noah's death is not corroborated by scriptures in the D&C as is Adam's. It is also peculiar that Joseph Musser would appeal to "Bible historians or commentators" to support his belief.

15 Joseph Musser has proposed that Adam held the power to "lay down his life and take it again." In order to justify the claim, he mis-interprets Joseph Smith and then explains his ideas:

"As the Father [purportedly Adam] had power in Himself, so hath the Son [Jesus Christ] power in
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2 Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.
3 Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. (Alma 40:2-3. About 73 B.C.)

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. (Mosiah 15:20.)

These scriptures and essentially all citations from the Standard Works contradict the Adam-God theory. It is strange that fundamentalists are so ready to cast them aside.

II. Adam is the spiritual and physical father of Jesus Christ.

The Adam-God theory professes that Adam is the father of Jesus Christ's spirit and body. Such a position would make Adam superior to our Savior. However, we have already reviewed several scriptures which showed Adam's dependence on Jesus Christ for his (Adam's) own salvation. Adam was baptized in remembrance of Christ's death and resurrection. Adam was taught to perform sacrifices in "similitude of the sacrifice of the Only Begotten of the Father":

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.
7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.
8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-9.)

It appears impossible for "the Father" in the verses above to be Adam. If that were so, the angel would have actually been telling Adam to perform sacrifices and "do all" in the name of his (Adam's) own son, Jesus Christ. If Adam were superior to the Savior, such would not have been necessary. The true relationship between Adam and the Lord Jesus Christ was plainly taught by the prophet Joseph Smith:

He himself, to lay down his life and take it again. * * * The Son doeth what He hath seen the Father do: then the Father hath someday laid down his life and taken it again; * * * - H. of C. 5:426." When did the Son see the Father "lay down his life and take it again?" It could not be at the death which occurred in his pre-resurrected state - his first mortality - for the Son was not even born in the spirit at that time. (Quoted in Michael, Our Father and Our God, p. 111.) [Brackets mine.]

Joseph Smith never taught that Adam was our Heavenly Father. As observed, all of Joseph Smith's teachings contradict the idea. Equally clear is the fact that anyone listening to the discourse quoted from above in 1843 would have NOT equated the Father with Adam. Nevertheless, with his retro-spectroscope intact, Musser was able to superimpose his Adam-God theory upon Joseph Smith's teaching.

The obvious dissimilarity between Musser comparison of Christ's death and resurrection and Adam's supposed deathless transformation should be obvious. Christ clearly died and was resurrected. Even fundamentalists agree on that. However, Musser tried to show that Christ's death and resurrection somehow paralleled the non-death and non-resurrection of Adam. Ogden Kraut has advanced another non-scriptural explanation which attempts to explain Adam's proposed transformation as a sort of "translation" similar to that possibly experienced by Moses:

Adam's mission was to step down into mortality for a thousand years and bear mortal children, and thus become the father of the human race. When his mission was fulfilled, it is said that he died; however, the scriptures also tell us that Moses died -- but we read that he was probably 'translated" and consequently avoided the grave (Alma 45:19). (Michael - Adam, p. 25.)

On initial inspection, this explanation might appear plausible. However, it is important to note that if Moses was translated, he was still required to await the resurrection of Jesus Christ to be resurrected. This is not the case with the Adam-God theory and Adam's death.
God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one and that all things whatsoever that should be gathered together in one in those dispensations unto the same fulness and eternal glory should be in Christ Jesus, therefore he set the ordinances to be the same forever and ever and set Adam to watch over them to reveal them from heaven to man or to send Angels to reveal them. (Hebrew 1:16.) Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation? These angels are under the direction of Michael or Adam who acts under the direction of Christ.

Joseph Smith elaborated further:

Daniel 7 speaks of the Ancient of days, he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family and presides over the Spirits of all men, and all that have had the keys must stand before him in this great council. This may take place before some of us leave this stage of action. The Son of Man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the Keys of the Universe, but retains his standing as head of the human family. (Ibid. p. 9. T.P.J.S. p.

As Joseph Musser was faced with the obvious subordinate position of Adam to Jesus Christ in the teachings of Joseph Smith, he developed an interesting doctrine which attempts to unite the Adam-God theory and Joseph Smith's plain teachings which contradict it. His doctrine creates offices which are held by different Gods at different times:

What is the true meaning [of the various identities] then? Offices or titles are referred to. Christ is an office, as is Michael, Adam, Jehovah, Elohim, I AM, Man of Holiness, Ahman, etc. (Michael, Our Father and Our God, p. 94. Emphasis in original.)

Musser then reasoned that when Joseph Smith taught that Adam was to deliver up his stewardship to Christ, Joseph Smith was referring to some other God holding his proposed office of "Jehovah-Christ" and was not referring to Jesus Christ:

[We see "all who have held the keys" (including of course, Jesus son of Mary) standing before Adam and being subject to him, as Adam is subject to Jehovah-Christ. In the Grand Council Adam prepares to endow his son Jesus Christ with "glory and dominion," after which, having completed his work with reference to the creation, population and redemption of earth, he "delivers up his stewardship to the Jehovah-Christ, who is above him in authority, and who as a glorified, resurrected being, assisted in the organization of earth... After Jesus (son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim through the offices of "The Christ," the son of Elohim, after which it will be given back to Jehovah-Christ, who then will be given charge of it as "The Christ," and will doubtless go on under his Father, Adam who likely will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdoms. (Ibid., p. 114. Emphasis added.)

This interesting convolution of terms and teachings illustrates the impressive creative powers of Joseph White Musser. In his own defense, Musser quotes Brigham Young who stated that "every earth has its redeemer" (JD 14:71-72), but no priesthood leader has ever proposed doctrines of a "Jehovah-Christ." Musser was kind enough to specify that his God named "Jehovah-Christ" was actually "the son of Elohim" which would have made him the brother of Adam who was also Elohim's son. Therefore, Joseph Musser believed that Jesus Christ would deliver up the kingdom to Adam who would then deliver it to his brother, a god, holding the office of Jehovah-Christ who represents Elohim. Jehovah-Christ supposedly then returns it to Adam "as an addition to His kingdoms."

Another ingenious explanation for Joseph's teaching is to why "Adam delivers up his stewardship to Christ" and not Christ delivering to Adam has been promoted by Culley Christensen in The Adam-God Maze. Again, it involves redefining the entities involved, but it differs from Musser's interpretation. Christensen attempted to explain President Smith's teachings, making them agree, rather than contradict the Adam-God theory, by redefining the individuals involved through the use of brackets. He claims Joseph Smith was actually teaching that:

The Son of Man [Jesus Christ] stands before him [Adam], and there is given Him [Jesus] glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him [Adam] as holding the keys of the universe, but retains his [Adam's] standing as head of the human family. (Teachings of the Prophet Joseph Smith, p. 157.)

Two points are worth noting. First, both Christensen and Musser defended the Adam-God theory and yet they
And:

This then being the nature of the priesthood, every man holding the presidency of his dispensation and one man holding the presidency of them all even Adam and Adam receiving his presidency and authority from Christ, but cannot receive a fulness, until Christ shall present the kingdom to the Father which shall be at the end of the last dispensation. (The Words of Joseph Smith. p. 40.)

Respecting authority, Joseph Smith noted that "Christ is the Great High Priest, Adam next" (T.P.J.S. p. 158). Some have suggested that the Prophet was stating that Adam was "next" because he was superior to Jesus, making our Savior second to Adam in the priesthood. However, this is not so, Joseph Smith also identified who was second to Adam:

The Priesthood was first given to Adam: he obtained the First Presidency and held the keys of it, form generation to generation; he obtained it in the creation before the world was formed as in Gen. 1:26-28. He had dominion given him over every living creature. He is Michael, the Archangel, spoken of in the scriptures. Then to Noah who is Gabriel, he stands next in authority to Adam in the Priesthood. (Ibid., p. 8.)

These statements plainly show that Christ is the "Great High Priest" and that Adam is "next" and that Noah "stands next in authority to Adam in the Priesthood." It appears that Joseph Smith could not have been any clearer in this teaching.

Respecting the Priesthood itself, we note that it bears the name of the Savior:

1 There are, in the church, two priesthoods, namely, the Melchisedek and Aaronic, including the Levitical Priesthood.
2 Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great high priest.
3 Before his day it was called the Holy Priesthood, after the Order of the Son of God.
4 But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek Priesthood. (D&C 107:1-4.)

As quoted above, Joseph Smith taught that "the Priesthood was first given to Adam; he obtained the First Presidency" (T.P.J.S. p. 157). The priesthood Adam received was the "Holy Priesthood, after the Order of the Son of God." Clearly, the Savior existed before Adam and the instant that Adam was given the priesthood and received the First Presidency.

Another difficulty for the Adam-God theory is encountered as we note several instances in the scriptures where God the Father, His Son Jesus Christ and Adam are referred to individually showing that all three entities are separate and distinct.

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full...
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of grace and truth.
33 And worlds without number have I created; and I also created them for mine own purpose; and by
the Son I created them, which is mine Only Begotten.
34 And the first man of all men have I called Adam, which is many. (Moses 1:32-34.)

28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to
know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and
live forever. (Moses 4:28.)

26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make
man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the
fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over
every creeping thing that creepeth upon the earth.
27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him;
man and female created I them. (Moses 2:26-27.)

A particularly interesting reference showing clearly that Jesus Christ, the Holy One, is
superior to Adam is found in the Doctrine and Covenants:

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

If Adam is God the Father and superior to Jesus Christ, this scripture elicits a major
question regarding the identity of the "Holy One of Zion." Fundamentalists rationalize that
it must refer to Elohim, 19 which is convenient, but incorrect. Such logic suggests that
section 78 actually has reference to three presiding Gods which, with the Holy Ghost, would
expand the trinity beyond normal recognition. Brigham Young taught the following about
the Holy Ghost and the Trinity:

The Holy Ghost--The Holy Ghost, we believe, is one of the characters that form the Trinity, or the
Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are
one in essence, as the hearts of three men who are united in all things. He is one of the three characters
we believe in, whose office it is to administer to those of the human family who love the truth. (JD
6:95.)

At no time has any prophet discussed an expanded Godhead in the manner fundamentalists
suggest Section 78 purportedly does. The "Holy One" is clearly referring to the Savior, who
is superior to Adam, and is very consistent with all other teachings of the Prophet Joseph
Smith.

It is true that Michael is nonetheless, a great prophet. He will lead the Saints in the
final battle against the devil and his armies:

19 The Adam-God Maze, p. 291. Fundamentalists take a similar approach is taken in identifying the "Lord" as
Elohim in the following verses:

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch
and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the
valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
54 And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael,
the prince, the archangel.
55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the
head; a multitude of nations shall come of thee, and thou art a prince over them forever. (D&C 107:53-
55.)

That the Lord is Jesus Christ, and not Elohim, is plainly shown by noting the other instances where the "Lord" is referred
to in the section. See verses 31, 33, 34, 42, 60 and 80.
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114 And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.
115 For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. 20 (D&C 88:114-115.)

As is obvious, Michael will be fighting to defend "him who sitteth upon the throne, even the Lamb." This could not be any other than Jesus Christ. This again illustrates that the scriptures invariably teach the subordinate position of Adam to the Savior of the world.

Another scriptural reference showing in inferiority of Adam to God is found in Jude 1:9:

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

This scripture discusses how the man Michael did not rebuke the devil. Gods, such as Elohim our Heavenly Father and Jesus Christ, are superior to men and more powerful than the devil. Notwithstanding his prophetic calling, Adam "durst not" bring an accusation against the devil, but appealed to the Lord, Jesus Christ, to do so.

III. Adam is our Heavenly Father

The idea that Adam is our Heavenly Father invokes several questions that deserve special consideration:

1. If Adam is God the Father, who did Adam, Seth, Enoch and other men living upon the earth pray to prior to Adam’s death which occurred when he was 930 years old?

2. Could the membership of the Godhead governing this earth actually change?

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ’s baptism?

4. Could Adam really be God the Father of our spirits, the God to whom we pray?

We will briefly examine these questions in light of the word of God as found in the scriptures and from His modern Prophets.

1. If Adam is God the Father, who was the "Father" during Adam’s mortal existence?

The Adam-God theory raises an important question regarding who was "God the Father" during Adam’s 930 year sojourn upon this planet. The scriptures and the teachings of Joseph Smith make it easy to comprehend that the inhabitants of the earth believed in and interacted with a God, called Father, who was plainly not Adam. A few references illustrate this fact:

<table>
<thead>
<tr>
<th>Name</th>
<th>Action or Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam</td>
<td>Instructed to perform sacrifices to God (Moses 5:7,9; 6:66)</td>
</tr>
<tr>
<td>Eve</td>
<td>God appoints other seed to replace Abel (Genesis 4:26)</td>
</tr>
<tr>
<td>Cain</td>
<td>Cursed by the Lord (Moses 5:34-37)</td>
</tr>
<tr>
<td>Seth</td>
<td>God revealed to (Moses 6:3), received the promise of God (D&amp;C 107:42)</td>
</tr>
<tr>
<td>Enos</td>
<td>Taught in the ways of God (Moses 6:13)</td>
</tr>
</tbody>
</table>

20 It is interesting to note that when discussing this passage, Culley Christensen omits the underlined portion. It is probable that he realized the problem with Adam, whom he states is God the Father, fighting for the Lamb who is the Savior. See The Adam-God Maze, p. 291.
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Cainan - called by God in his fortieth year (D&C 107:45)
Jared - taught Enoch, his son in the ways of the Lord (Moses 6:21)
Enoch - taught in the ways of the Lord by his father (Ibid.)
OTHERS: Mahahaleel, Methuselah, Lamech etc.

Brigham Young taught that the earth was organized by three characters, Eloheim, Yahovah and Michael (JD 1:51). By claiming that Yahovah (Jehovah) is not Jesus Christ and that he is a superior God to Adam, fundamentalists have a choice of two beings they may assert was fulfilling the position of "God the Father" while Adam was living upon this planet. The two beings are Elohim and their interpretation of Yahovah mentioned by Brigham Young in the quotation above. To them, Yahovah's other names are: Yahovah Christ and Jehovah-Christ.

Both entities, Elohim and Yahovah, have been promoted by various fundamentalist writers as having served as "God the Father" to Adam as supposedly the other men and women upon this earth during the first 930 years of its existence. Generally, the specific question is left unaddressed.

Joseph Smith instructed us on the knowledge of God as preached to Adam and his immediate posterity:

The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him -- to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, form that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records. (Lectures on Faith, 2:34-36.)

In light of the teachings of Joseph Smith quoted above, supporters of the Adam-God theory must conclude that the God with whom Adam's posterity "became extensively acquainted"

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21 Culley Christensen does not address the issue of who Adam prayed to as God the Father, but he does interpret D&C 78:15-16 declaring that the "Holy One of Zion" is not Jesus Christ, but is Elohim and states that "The Holy One of Zion must have been Adam's priesthood superior -- or Father. (The Adam-God Maze, p. 292.)

22 Musser advanced Jehovah-Christ (Michael, Our Father and Our God, pp. 113-114) and Robert Openshaw promoted "Yahovah Christ" in his voluminous work, The Notes, Pinesdale, Montana: Bitterroot Publishing Company, 1980, p. 127. Another author, Culley Christensen explained:

Jehovah [is] one of the patriarchal gods functionally subordinate to the Elohim and superior to Michael. He may also be the being identified in Moses 2:1 as the Only Begotten.... Because Jesus is also identified as Jehovah and the Only Begotten (Moses 6:52, 57), many have assumed Jesus to be the Jehovah and the Only Begotten of the creation. Other scriptures which involve Jesus in the creation would appear to lend support to that conjecture... (The Adam-God Maze, p. 50)

While providing entertaining reading, these conjectural ideas are without any historical or scriptural support. Simply stated, such views about a Jehovah-god superior to Jesus Christ are based on pure speculation, i.e. the philosophies of men mingled with scripture. Absolutely nothing concerning it has ever been taught by our modern prophets or in the Holy Writ.
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was a different God than was made known unto Enoch, Noah, the brother of Jared, Moses and all other prophets after Adam. Such an idea is entirely unscriptural and unsupported by the teachings of modern prophets. This is only one of many significant deficits of the Adam-God theory.

2. Could the membership of the Godhead change?

This question was introduced by the discussion immediately above. If Michael is God the Father today, then obviously some other being must have been "God the Father" during Adam's mortal life. However, more shifting amongst the Gods governing this world is promoted by the Adam-God theory. One prominent fundamentalist writer, Robert Openshaw has provided specific information concerning his belief in the constitution of the Godhead from the Creation to the present day:

<table>
<thead>
<tr>
<th>CREATION</th>
<th>4004-3074 BC</th>
<th>3074 BC - 0 AD</th>
<th>33 AD to Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>ELOHIM</td>
<td>YAHVAH CHRIST</td>
<td>MICHAEL</td>
<td>MICHAEL</td>
</tr>
<tr>
<td>YAHVAH CHRIST</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Resurrected)</td>
</tr>
<tr>
<td>MICHAEL</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
</tr>
</tbody>
</table>

Identification: ELOHIM - resurrected being, representative of the "Council"  
YAHVAH CHRIST - resurrected being, "probably Michael's father"  
HOLY GHOST - many believe is Joseph Smith

Allegedly, Elohim, Yahveh Christ and Michael were "Christ's" (or redeemers) on other planets before creating this earth.

FUNDAMENTALIST GODHEAD THROUGH THE MILLENNIA

The diagram above was derived from a similar drawing in The Notes. While the concepts portrayed are somewhat fascinating, it is important to immediately point out that no scripture or teaching from modern prophets (including Brigham Young) justifies them. Even Robert Openshaw, author of The Notes fails to list a single reference from any source to support the Godhead as depicted in the diagram. That is not to say that Openshaw does not include what evidence he can to support his ideas. The chapter from which the diagram is taken is entitled "Godhead." The diagram is on the first page of the chapter which has 36 pages and contains hundreds of scriptural references and quotations from various church leaders in the past. Notwithstanding the volume of citations, no quotes even vaguely suggests a mercurial membership for the Godhead of this world. Likewise, there are no references to a God named "Yahveh Christ" or Jehovah-Christ. We question fundamentalists who believe such doctrines: Who was the great prophet who revealed these concepts that are completely absent from the Standard Works and all of the teachings of modern prophets?

The fundamentalist doctrine of a changing Godhead is illuminated by claiming that

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23 Enoch's life spanned both the period of Adam's mortal existence and the time after Adam's death. An intriguing questions arises and to the transformation of the object of his divine devotion. There is no hint that Enoch's God changed identities during Enoch's lifetime.

24 Contrast Musser's view that Jehovah-Christ was Elohim's son as was Michael. (Michael, Our Father and Our God, p. 114.)

25 Joseph Musser believed that this was so (see the Journal of Joseph W. Musser, Dec. 26, 1936 entry). See also Fred C. Collier, "The Trinity and The Holy Spirits - The Doctrine as Joseph Taught It," Doctrine of the Priesthood, Vol. 5 (April, 1988) No.4, p. 45.
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references to Elohim, Jehovah, (Yahvah Christ?), Father, Son, Only Begotten etc. are nothing more than allusions to "titles" or "offices." It is true that Brigham Young taught that each world will have it redeemer (JD 14:72). Joseph Smith taught concerning God:

Everlasting covenant was made between three personages before the organisation 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 of Testator. (T.F.J.S. p. 190.)

It appears that the entire teaching of a varying Godhead is based upon these quotations. The reader should quickly note that the fundamentalist embellishment of Brigham Young's and Joseph Smith's basic teachings is entirely unwarranted and equally untrue.

The Prophet Joseph Smith described the Gods that administer to this earth in the first Article of Faith:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

Followers of fundamentalist prophets, such as Joseph Musser, are forced to expand this explanation of our beliefs to something like:

We believe in Elohim, the Eternal Grandfather and in His Son Jehovah-Christ, the Eternal Uncle, and in Michael, the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost.

Joseph Smith gave important insight into the Gods of this world and their constancy:

In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of His nature. We shall, in this lecture, speak of the Godhead -- we mean the Father, Son, and Holy Spirit.

There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son... And [Christ] being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness -- filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father... (Lectures on Faith 5:1-2.)

Joseph plainly teaches that "all things were created... throughout the immensity of space" by the Father and the Son. Juxtaposing a different Father (Elohim in the creation substituted by Adam today) a different Jehovah (Jehovah-Christ or Yahvah Christ) for Jesus Christ) contradicts these clear teachings. It should be sufficiently obvious that a Godhead with changing members is an innovative and modern idea that is entirely untrue.

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ's baptism?

In the account of Joseph Smith's first vision, he recorded:

26 Michael, Our Father and Our God, pp. 94-95, 123. The Notes, p. 127.

27 The exact identity of this purported God varies with the author explaining His existence.
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17 It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!

The Adam-God theory requires that the God who said, "This is My Beloved Son. Hear Him!" to be none other than Adam. It appears that no supporter of the theory has made such an assertion. Certainly, no modern prophet has so claimed.

The Father's voice was heard on another occasion. Several authors have recorded the incident which occurred immediately after the Savior's baptism by John the Baptist:

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. (Luke 9:35. See also Matt. 17:5, Mark 9:7, 2 Peter 1:17 and D&C 93:15).

If this were indeed a record of the voice of Adam, we might have expected someone to have mentioned it, either anciently or modern.

In fact, there are several instances where modern prophets have specifically distinguished between Michael and God the Father and Jesus Christ. Joseph Smith saw all three individuals in a vision:

1 The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.
2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;
3 Also the blazing throne of God, whereon was seated the Father and the Son.
4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.
5 I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; (D&C 137: 1-5 and T.P.J.S. p. 107.)

In the vision recorded above, Joseph Smith was impressed to see Adam and Abraham and so noted, but the description of them was far less magnificent than the description of God the Father and His Son. Neither was Adam found on a throne in the Celestial Kingdom. How can Adam be God the Father in light of this revelation?

Another example is found in a vision given to President Joseph F. Smith in 1918. He received great understanding concerning the preaching of the gospel to the dead. The revelation is now section 138 of the Doctrine and Covenants. One portion reads:

11 [T]he eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.
12 And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality;
13 And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name.
14 All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.
15 I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand.
16 They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.
17 Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinew and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.
18 While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful;
19 And the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell.
20 Their countenances shone, and the radiance from the presence of the Lord rested upon them, and they sang praises unto his holy name.
The Adam-God Theory - A Basic Inquiry

38 Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all.
39 And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshipped the true and living God. (D&C 128:11-16, 23-24, 28-30.)

In the verses that follow, President Smith viewed other great prophets, like Adam, who were there. Specifically he named Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Ezekial, Daniel, Elias and others. This passage clearly teaches that Adam died and was one of the "mighty ones" awaiting the advent of the Savior Jesus Christ in the spirit world. Despite his position of prominence, it should be plain that he was subordinate to Jesus Christ and His Father.

Further evidence of the separateness of God and Michael is found in D&C 128:20-21:

20 And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of time!
21 And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

These verses are very consistent with the belief that Adam was a great prophet, like Gabriel, Raphael or other "divers angels," but not God, the Eternal Father. The scriptures and the teachings of Joseph Smith are very consistent on this point.

4. Could Adam really be God the Father of our spirits, the God to whom we pray?

This last question is possibly the most basic inquiry associated with the Adam-God theory. Simply stated, when we pray privately or in public, are we really praying to Adam, the "first man." Earlier in this paper we quoted Brigham Young who discussed the God to whom we pray:

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there 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 to-day 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. (JD 4:216.)

This clear statement identifies Eloheim as our "Heavenly Father" and the God to whom we pray. No writer has ever suggested that Elohim and Adam are the same being. How then can Adam be God the Father? Likewise, who did Brigham Young pray to? The answer is obvious.

In the Doctrine and Covenants, Joseph Smith described God and his relationship to man who he had created:

17 By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which in them
are;

18 And that he created man, male and female, after his own image and in his own likeness, created he them;

19 And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

20 But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

21 Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

For those who insist upon a name for our Heavenly Father, Eloheim is His name. John Taylor taught:

Here then, on the one hand, there is the voice of God. Shall we object to it? Who made us? Who organized us, and the elements with which we are surrounded and that we inhale? Who organized the planetary system that we see around us? Who provides breakfast, dinner and supper for the millions that dwell on the face of the earth? Who clothes them, as he does the lilies of the field? Who imparts unto man his breath, life, health, his powers of locomotion, thought, and all the godlike attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, "the Lord is our God, the Lord is our Judge, the Lord is our King, and he shall rule over us."

We do not object to bow the knee to God and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven: and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seed-time and harvest, summer and winter, day and night, the God who has watched over us and all the myriads of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family pertaining to this world and the worlds to come. If God will deign to teach, lead and dictate us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good?" We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light. (JD 18:216-217.)

For those who espouse teachings that contradict the scriptures and the teachings of modern prophets quoted above, the word of President Wilford Woodruff may be beneficial:

A FINAL WORD. Before I sit down I want to say a word to the elders of Israel on another subject. I am called an old man; I guess I am. I was thinking just now, in speaking of the apostles and prophets that were with Joseph Smith when he made his last speech, I am the only man living that was with him at that time. The rest are in the spirit world. How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men, as well as all thrones and dominions, principalities, and powers. Then why trouble yourselves about these things? God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know any more, wait till we get where God is in person. I say this because we are troubled every little while with inquiries from elders anxious to know who God is, who Christ is, and who Adam is. I say to the elders of Israel, stop this. Humble yourselves before the Lord; seek for light, for truth, and for a knowledge of the common things of the kingdom of God. (Discourses of Wilford Woodruff, pp. 235-236 and Millennial Star 57:355-356, April 7, 1896.)
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 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." (Journal of L. John Nuttall, personal secretary of Brigham Young, Feb. 7, 1877 in BYU Special Collections).

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, “[at 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 8th.” Collier notes that Nuttall resumed his entry for February 7th 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 entry for 7 February 1877 are actually Nuttall’s record of the 1 February 1877 lecture. (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.) 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 Gile 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.

In this initial 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. Most writers who discuss “the lecture at the veil” do not quote paragraph 1A of Nuttall’s journal at all.

{1B} (1) After supper went to President Young’s. (2) Present Prest. Young, W. Woodruff, E. Snow, B. Young, Jr., I. G. Bleak, E. M. Greene and myself. (3) 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.

Not only do most writers who discuss “the lecture at the veil” fail to quote paragraph 1A, they also rarely quote the first two or three sentences of paragraph 1B. Instead, they most often begin to quote the Nuttall journal starting with the third sentence. Unfortunately, by omitting the initial portions of Nuttall’s journal entry, such writers obscure the fact that the words Nuttall records here was actually delivered at an evening meeting held in Brigham Young’s private residence and not in the St. George Temple. In any case, it was in the midst of these discussions concerning the temple that President Young was filled with the spirit of revelation and began to speak concerning the first endowment ceremony presented by the Prophet Joseph Smith at Nauvoo.

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. This unquestioned assumption that this journal entry contains the text of Brigham Young’s 1 February 1877 lecture at the veil is very surprising because there are several good reasons to question that assumption.

First, Nuttall records that he heard the specific statement recorded in his journal directly from President Young at the President’s own residence during an evening meeting with five other Church leaders on Wednesday 7 February 1877. Nuttall never claims in this journal entry, or in any other statement, that this particular text is the lecture at the veil delivered by President Young on the previous Thursday in the St. George Temple. In deed, Nuttall never claims that this text was ever delivered by anyone in any temple at any time. Why anyone would suppose that this text is the lecture at the veil given on 1 February 1877 despite Nuttall’s clear statement as to the actual date, time, place and manner of its delivery has never been explained.

Second, there are no known corroborating, contemporary records in which it is claimed by anyone that this text is the lecture at the veil. For example, although Nuttall specifically mentions Wilford Woodruff as being one of those present at this evening meeting, Woodruff’s own journal entry for 7 February 1877 does not even
mention the evening meeting, let alone quote the text of President Young’s discourse delivered that evening.


Third, Nuttall’s journal entry for 7 February 1877 is far too short to be the actual lecture at the veil. Woodruff records in his journal entry for 1 February 1877 that Brigham Young presented “a lecture at the veil” in the St. George Temple on 1 February that required approximately thirty minutes to deliver. (“President [Young] was present and delivered a lecture at the veil some 30 Minutes.” Wilford Woodruff, 7 Wilford Woodruff’s Journal 325 (1 February 1877)). In comparison, the text of Nuttall’s journal entry for 7 February 1877 does not require more than a couple of minutes to recite. Even if this text were some shortened form of the actual lecture at the veil, there is clearly much more to the full lecture than the few lines Nuttall has penned in his journal. In fact, other writers have concluded that, at best, this 7 February journal entry represents only Nuttall’s personal summary of some additions made to the full lecture at the veil. (“The copy of the veil lecture which Nuttall describes is not presently available. But on 7 February Nuttall summarized in his diary additions to the lecture which Young made at his residence in Nuttall’s presence.” (D. Buerger, The Mysteries of Godliness 111 (1994)); “The sermon that followed was added to the Lecture at the Veil and was incorporated into the ceremony of the Temple as an essential part of the Endowment. . . . The following is that part of the Lecture at the Veil which was delivered by President Young at his home in St. George, Utah, on the evening of February 7th, 1877.” (F. Collier, 1 Unpublished Revelations 116 (introduction to Part 75) (1981)).

Fourth, in other journal entries recorded after 7 February 1877, Nuttall states that he had not yet finished organizing the text of the lecture at the veil delivered in the temple on 1 February 1877. For example, three days after this evening meeting, on 10 February 1877, Nuttall records that he was “[w]ith Bro. W. Woodruff engaged in writing the lecture for the endowments to be read to Prest. Young. Spent the evening at Prest. Young’s house, did not finish our work.” In other words, three days after the date Nuttall wrote the instant text in his journal he was still working on the text of the actual endowment lecture and had not yet finished it. In addition, on 20 March 1877, some six weeks after the 7 February meeting at President Young’s home, Nuttall records that he “[c]opied part of lecture at the veil, . . . . . . Prest. Young called in and gave us further instructions as to our workings, left temple at 6 P.M.” Nuttall does not here state the purpose for which he was copying part of the lecture at the veil, but it appears clear that he and President Young were still working on the final text of that lecture.

Fifth, there is at least one document by Nuttall himself which appears to exclude the instant text from being the actual lecture at the veil. In 1892 Nuttall wrote a letter to the First Presidency in which he appears to claim that the lecture at the veil was dictated in the temple, recorded by both himself and J. D. T. McAllister, put into proper form and then submitted to and approved by President Brigham Young.

MEMORANDA

In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments written, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing. Shortly afterwards he explained what the Lecture at the Veil should portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elder J. D. T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it said: This is the Lecture at the Veil to be observed in the Temple.

A copy of the Lecture is kept at St. George Temple, in which President Young refers to Adam in his creation &c. /s/ L. John Nuttall

For Presidents W. Woodruff
Geo. Q. Cannon
Jos. F. Smith
June 3, 1892
Salt Lake City
(L. John Nuttall, “Memoranda” (3 June 1892)) (BYU Special Collections, Mss 188, Letterpress copy book #4, p. 290.)

The text recorded on 7 February 1877 does not met any of the criteria set out in Nuttall’s Memoranda. Instead, the Nuttall journal text was delivered and recorded at the residence of President Young, was not submitted to President Young for his approval, and J. D. T. McAllister is never mentioned. Clearly, this text does not met the circumstances Nuttall himself ascribes to the production of the actual lecture at the veil.

Sixth, this text is clearly not complete. In paragraph 31 of the Nuttall text there are clearly noted 4 (or 5) blank lines between paragraphs 30 and 32. These blank lines are an obvious indication that something is missing from this text. Whatever this text is, it is not even a complete transcript of President Young’s statement on 7 February 1877.

For all of the above reasons it appears highly unlikely that the text delivered by President Young at his own residence on 7 February 1877 and penned by L. John Nuttall in his private journal represents the same lecture at the veil delivered by Brigham Young six days earlier on 1 February in the St. George Temple.

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 announcing the theory, 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.” (1 JD 51). Nevertheless, in 1854, after a great deal of controversy concerning the doctrine, Young minimized the 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” (October 8, 1854, Historical Department of the Church [HDC]).
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 dialog between Young and apostle Orson Pratt, on many doctrinal issues that the two disagreed on, including the Adam-God theory. Pratt strongly and vocally disbelieved the theory. The statement was meant to clear up any questions on the official position of the Church on these doctrinal disagreements. It concluded, "It is deemed wisest to let that subject [the Adam-God Theory] remain without further explanation at present" (Messages of the First Presidency 2:222).

Although Brigham Young minimized the importance of this doctrine to salvation, and he declined to elaborate on the doctrine much further, he continued to assert the doctrine until his death. In 1870, Young claimed that he had "never yet preached a sermon and sent out to the children of men that they may not call Scripture." (19 LD, 95.) 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." (Deseret News, June 18, 1873).

After the death of Brigham Young, church leaders began to cast the theory as mere speculation that was non-binding on the church. In 1897, Wilford Woodruff, then President of the Church, wrote a private letter on the subject, 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 given of its truth.' Only the scripture, the 'accepted word of God,' is the Church's standard (Letter to A. Saxey, January 7, 1897, HDC).

Contemporary Interpretations

Evidence For Adam is God Interpretation

During the life of Brigham Young, however, and for some time later, many devout Latter-day Saints believed and taught that Adam was the father of Jesus Christ. 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..." (4 LD, p.1). 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." (March 10, 1888, Daily Journal of Abraham H. Cannon) (at Brigham Young University).

There was also a Mormon hymn published in 1856 entitled "We Believe in Our God", that 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..." (Sacred Hymns and Spiritual Songs for The Church of Jesus Christ of Latter-day Saints p. 375) (Liverpool, 1856).

Evidence Against 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 (Millennial Star, December 10, 1853)."

Franklin D. Richards who took Samuel W. Richards place also promoted this interpretation (see MS, March 31, 1855).

Other presidents of the Church have also taught this interpretation.

No More 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. (JD 4:217; see also JD4:271; 7:238; 7:285; 11:43, 268).

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. (JD 13:311. See also JD 1:238; 10:231; 13:309).

Modern Interpretations

Denounced as False Doctrine

After Young's death, the Adam-God theory, as popularly understood, was slowly disregarded by most Mormons, and was never adopted by The Church of Jesus Christ of Latter-day Saints as canon. 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." Conference Report, p. 115 (October 1-3, 1976).

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" (BYU Devotional, June 1, 1980).

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

Controversy Arises Again

As both Kimball and Young are revered as prophets, some apologists and devout Mormons believe that two prophets cannot disagree on a matter of doctrinal interpretations and have interpreted Kimball's statement not as a denunciation of Young's teachings, but as a denunciation of how some of Young's contemporaries interpreted his teachings.

Some have argued that the LDS church leadership does not openly discuss the historical evidences of Adam-God being taught because it may undermine their claim that the President of the church will never be allowed by God to lead the church astray. If Young could be wrong about this matter, then the church President today could also be wrong in his teachings — in fact, he could be wrong about President Young being wrong. Those who believe this feel that to avoid this inevitable conclusion, the LDS church leadership have chosen to ignore the matter as much as possible.

The Adam-God doctrine, in various forms, however, is still accepted by many post-Utah-migration period Latter Day Saint splinter organizations.

Apologetics revisited

"A god - Two Adams I"

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 Elohim 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." 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 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.

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 an act of God, so that mankind could not blame an unjust God for their fallen state.

"Our father - Two Adams II"

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. Proponents of this "Two Adam" theory often argue that Brigham Young's sermons were recorded with incorrect capitalization that was not in agreement with his teaching's. For example, proponents argue that a capital "F" for "Father Adam" or God of the Universe and a lower case "f" for "father Adam" or the first mortal man should have been carefully used by transcribers of Young's sermons. The same rule would apply for "God" and "god".

Scholarly Conclusions

"Who Knows..."

Regardless of interpretation, the mystery of Young's teachings in regard to exactly what he meant in the few statements he made on the subject apparently died with him and his close associates.

Most scholars believe that the few statements about the theory are inadequate to properly understand what was meant by the teachings.

Although not necessarily an apologetic view, some have also argued the Adam-God theory was influenced by Hermeticism.

Other Latter Day Saint Sects Elaboration of the Teaching

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". 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.

Others

See also: Controversies regarding Mormonism

External links

- Long list of Adam-God historical quotations
- Another long list of Adam-God historical quotations
- Journal of Discourses
- First Presidency Letter regarding the theory
- Apologetic response
- Apologetic reconciliation distinguishing "Father Adam" (God the Father) from Adam, the first man
- Articles about how Latter-day Saints view Adam
- A critical view of the theory
- Adam-God Yahoo Group
- Second Book of Commandments

References

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- Elwood G. Norris, Be Not Deceived, 1978, ISBN 088290101X.
- Chris A. Vlachos, Adam is God?, 1979.
- Gary James Bergera, "The Orson Pratt-Brigham Young Controversies: Conflict Within the Quorums, 1853 to 1868," 13(2) Dialogue 7-49 (Summer 1980).
- Van Hale, What About the Adam-God Theory, Mormon Miscellaneous, 1983.

Scanned images of various 19th century LDS publications with statements on Adam-god from Brigham Young and other LDS General
Chapter 7

The ADAM-GOD Theory - A Basic Inquiry

Today, fundamentalists and other apostates proclaim an idea that Adam, the first man to inhabit this earth, is also God, our Eternal Father. They also believe that Adam is the Father of Jesus Christ. These false teachings are collectively called the Adam-God theory and have been condemned by recent Church leaders. President Spencer W. Kimball has warned:

We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such for instance, is the Adam-God theory. We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine. ("Our Own Liahona," Ensign Nov. 1979, p. 77.)

Here President Kimball correctly observes that the Adam-God theory is "not according to the scriptures" which will be demonstrated in the following pages.

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It will also be shown that the theory contradicts the teachings of modern prophets such as Joseph Smith, Brigham Young and John Taylor.

**BRIGHAM YOUNG DID NOT TEACH THE ADAM-GOD THEORY**

Fundamentalists and other proponents of the Adam-God theory typically recite selected statements from Church President Brigham Young. Then they embellish those statements with their own wild interpretations to form the Adam-God-theory. One quotation commonly used is found in the Journal of Discourses 1:50. Recently, the writers of the *Encyclopedia of Mormonism* have discussed that statement:

Adam has been highly esteemed by all the prophets, both ancient and modern. President Brigham Young expressed the idea in 1852 and later years that Adam "is our Father and our God, and the only God with whom we have to do" (JD 1:50). This remark has led some to conjecture that Brigham Young meant that Adam, who was on earth as our progenitor, was in reality God the Father. However, this interpretation has been officially rejected as incorrect. Later in the same speech Brigham Young clearly stated "that the earth was organized by three distinct characters, namely Elohim, Yahovah, and Michael" (JD 1:51)... (Encyclopedia of Mormonism, p. 17.)

Quotations, such as that cited in the *Encyclopedia of Mormonism* above are often repeated by fundamentalists to support their belief in the Adam-God theory. The vast majority of fundamentalist literature discusses the alleged origin of the theory. Few if any of its proponents have attempted to defend their ideas by comparing them to all of the teachings of Brigham Young on the subject, as well as teachings on Adam as given by Joseph Smith, John Taylor, Wilford Woodruff etc. and as found in the scriptures. As one understands all of the inspired teachings on Adam presently available to the Latter-day Saints, it becomes obvious that the Adam-God theory is strictly a theory and not a doctrine. What becomes even more apparent is the fact that it is a false theory capable of destroying one's soul.

One very common approach to the obvious lack of support for the Adam-God theory in the teachings of Joseph Smith is to claim that he knew the teaching, but did not reveal it. Apologists will often recite the following:

The Prophet Joseph Smith had difficulty proclaiming nearly every doctrine which was not commonly believed in; and because of this, many principles were restrained from the public. I. Joseph knew more than he could reveal -- even to the Saints... (Michael-Adam p. 80.)

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Ch. 7: Adam-God Theory

[Brigham] was much in the same position as the Prophet Joseph Smith had been; "Would to God, brethren," said he, "I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life." (Michael, Our Father and Our God, p. 36.)

Only a small portion of his [Joseph's] public teachings and very little of his extensive private teachings were recorded. (*The Adam-God Maze*, p. 134. Emphasis in original.)

One might ask what it was that Joseph could not reveal to the people. Brigham had reference to teachings that were never made public during the life of Joseph. Just what was so sensitive that could only be taught in private and never repeated? (Ibid. p. 138.)

There is irony in the utilization of such reasoning to defend the Adam-God theory. Undoubtedly prophets, such as Joseph Smith, had knowledge they did not reveal to the people. What is ironic is that proponents of the theory acknowledge Joseph never revealed the ideas, but they believe (1) they know what Joseph never revealed and (2) they now feel they have a right to publish it widely which Joseph did not do. Such would make them greater prophets than Joseph Smith. We can know that men such as Culley Christensen and Joseph Musser did not receive their ideas from God for if they had, they would have also received a strict command to not publish them (Alma 12:9) for none of these men claimed to be God's prophet when they propounded their ideas. Since they taught many new ideas, the spurious source of their doctrines is obvious.

**INVESTIGATING THE THEORY**

The theory itself includes three main tenets:

I. **Adam with a resurrected body, came to earth, endured the fall and mortal life, and then returned to the celestial realms.**

II. **Adam is the spiritual and physical father of Jesus Christ.**

III. **Adam is our Heavenly Father.**

This paper will compare these main components of the Adam-God theory to the teachings about Adam as found in the scriptures and the instructions of modern prophets.

The first element of the theory listed above concerns the man Adam and his sojourn here upon this earth. Figure 1 shows a comparison of the theory with what is taught in the scriptures.
I. Adam with a resurrected body, came to earth, endured the fall and mortal life, and then returned to the celestial realms.

As is can be seen from figure 1 below, the theory disagrees with the scriptures on every point.

1. The Creation of Adam

All four of the Standard Works\(^3\) describe the creation of Adam as having come from the "dust of the earth" or the "dust of the ground":

<table>
<thead>
<tr>
<th>ADAM and</th>
<th>Teachings from the Scriptures</th>
<th>Adam-God Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>His Creation</td>
<td>From the dust</td>
<td>Resurrected body</td>
</tr>
<tr>
<td>His Probation</td>
<td>Needed</td>
<td>Not while here</td>
</tr>
<tr>
<td>Christ’s Atonement</td>
<td>Needed</td>
<td>Not Needed</td>
</tr>
<tr>
<td>His Death</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>His Resurrection</td>
<td>Through Christ</td>
<td>Unknown process</td>
</tr>
</tbody>
</table>

Figure 1

And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7)

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought? (Mormon 9:17.)

[A]s God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth... (D&C 77:12.)

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. (Moses 3:7; see also 4:25.)

The Lord also instructed Adam saying:

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

Some have suggested that Adam was born of the dust of "an earth," but not this earth. The book of Moses teaches otherwise:

Therefore I, the Lord God, will send him [Adam] forth from the Garden of Eden, to till the ground from when he was taken. (Moses 4:29. See also Alma 42:2.)

As one reviews the scriptures and the teachings of the Prophet Joseph Smith,\(^4\) it is clear that they teach that Adam was formed from the dust of this earth. To teach otherwise, is to contradict these scriptures.\(^5\)

An interesting concept is introduced by the Adam-God theory concerning the ability of someone (purportedly Adam) to possess a resurrected and perfected celestial body to once again enter mortality and be submitted to sin and corruption. This issue is generally not addressed by proponents of the Adam-God theory, but should be. We will briefly review the condition of a resurrected body:

15 And the spirit and the body are the soul of man.
16 And the resurrection from the dead is the redemption of the soul.
17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.
18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;
19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;
20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. (D&C 88:15-20.)

The scriptures plainly teach that a resurrected body is sanctified and is not subject to sorrow, sin or corruption:\(^6\)

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:4.)
8 Now if we be dead with Christ, we believe that we shall also live with him:

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\(^3\) See also Teachings of the Prophet Joseph Smith (abbreviated TPJS) p. 58.

\(^4\) For example, see Lectures on Faith 2:17 and 2:44.

\(^5\) John Taylor also taught this doctrine in 1882. See Mediation and Atonement, p. 92.

\(^6\) See also Alma 12:18, 20.
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:8-9.)

116 This is the glory of God, and the sanctified; and they shall not any more see death. (D&C 88:116.)

Multiple problems are encountered as we contemplate the idea that Adam, the first mortal man upon this earth, possessed a resurrected celestial body prior to being placed in the Garden of Eden.

2. Adam’s Probation

The Adam-God theory holds that Adam passed the test of mortality on a previous world prior to his existence upon this earth. If that were true, a question arises as to the possibility of a second probationary state as the first man on this planet. Did his mortal sojourn upon this earth constitute a second probation for him? This question has not been addressed by believers in the Adam-God theory and understandably so. The notion that God’s exaltation includes two periods of probation for those who receive it is scripturally indefensible. Notwithstanding, the scriptures and modern prophets plainly teach that Adam’s mortal life constituted a time of probation for him:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil tempteth the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; (D&C 29:34-43.)

The prophet Alma the younger taught his son concerning Adam’s probation:

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.

And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead, theirs souls were miserable, being cut off from the presence of the Lord.

And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience.

Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. (Alma 42:4-14.)

Adam’s mortal existence comprised a period for him "to prepare to meet God" and to comply with the commandments given to him by his Father.

3. Adam and the Atonement of Jesus Christ

The probationary nature of Adam’s earth life can be further illustrated by observing his obvious need for the atonement as effectuated by our Saviour in the meridian of time. God, the Father, sent angels to Adam to teach him repentance and salvation through His Only Begotten:

And he called upon his father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe,
and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (Moses 6:51-52.)

Brigham Young plainly taught that our first parents sinned:

These spiritis I shall leave for the present, and refer to our first parents, Adam, and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. (JD 18:258. See also Wilford Woodruff Journal, May 12, 1867.)

Because of his sins, Adam needed the blessings of the atonement. He was required to submit to the saving ordinances, such as baptism, not to "fulfill all righteousness" as Jesus did, but for his own spiritual benefit. The account of his baptism is found in the Book of Moses:

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; (Moses 6:64-66.)

Adam's dependence upon the sacrifice of the Savior is further illustrated in the following:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-9.)

For those who believe Adam returned to heaven immediately after his earthly life, a significant problem consists of the fact that Adam committed sins upon this earth that were never atoned for. We recall that "no unclean thing can inherit the kingdom of God" (Alma 40:26) and yet somehow an imperfect Adam was able to immediately rejoin the celestial realms after his life here. The demands of justice could not allow it. The plan of mercy was not fully implemented until after Christ's atonement and resurrection. Alma taught: "Now the work of justice could not be destroyed; if so, God would cease to be God" (Alma 42:13). For Adam's sins to magically vanish, as claimed by the Adam-God theory, requires God to "cease to be God." Adam needed the atonement of Jesus Christ as much as any other man who has walked this earth.

4. Adam's Death

Let's review several of the scriptures that refer to the death of Father Adam:

And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

Concerning this reference, Joseph Musser wrote:

The antagonists of truth are actually able to produce only this one text from the Bible: "and Adam died." (Gen. 5:5.) Upon this they would build their whole case, though to use such an obscure text, torn from its source, as proof to oppose such a profound doctrine as Adam being god, is to say the least unscholarly... (Michael, Our Father and Our God, p. 109.)

Musser goes on to suggest that the Hebrew text was mistranslated that the word "died" should have been translated "changed." Since the world "died" is found 157 times in the Old Testament, we wonder how many other times Joseph Musser would have suggested a mistranslation. Also, the above discussion of Genesis 5:5 completely ignores the plain statement found in D&C 107:42 and Joseph Smith's plain teaching on the subject (quoted below). In light of the great emphasis placed on teachings from the Doctrine and Covenants (such as section 132) and the Prophet Joseph Smith by Joseph Musser, it is curious that he would regard these latter two references to Adam's death so superficially.

Several other scriptures corroborate the death of Adam:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; (D&C 107:42.)

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. (D&C 107:53. See also Teachings of the Prophet Joseph Smith p. 38 and Moses 6:35.)

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:42.)
But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. (Moses 3:17. See also Abraham 5:13, Moses 4:9, Alma 12:23, Lectures on Faith 2:10.)

Much creativity has been exercised in explaining how these multiple references to Adam’s death were not in reality references to Adam’s death. Joseph Musser attempted to redefine Adam’s death utilizing the following logic:

[It is stated that Adam died. It is singular, however, that nothing is said concerning the death of Adam’s wife Eve, or the burial of either of them. If Adam died a natural death as his descendants, Abraham, Isaac and Jacob did, is it not strange that such a world character, the “father of all living,” and whom his faithful posterity called Michael, Prince, the Archangel, should have no mention made of his funeral rites or the place or manner of burial? The total absence of any such mention either within the Bible or by Bible historians or commentators is strong evidence that the death of Adam was not an ordinary death. (Michael, Our Father and Our God, pp. 108-109.)

Joseph Musser taught that since nothing is mentioned in the Bible concerning Adam’s burial, that he did not die. However, Musser chose his contrasting examples (Abraham, Isaac and Jacob) well. It is important to note that Noah’s death was mentioned in almost an identical fashion as Adam’s in the Book of Genesis:

And all the days of Noah were nine hundred and fifty years: and he died. (Genesis 9:29.)

Compare:

And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

Using Musser’s reasoning, we would have to conclude that Noah’s death was equivalent to Musser’s interpretation of Adam’s demise. Likewise, we note that Noah’s death is not corroborated by scriptures in the Doctrine and Covenants as is Adam’s (D&C 107:53). It is also peculiar that Joseph Musser would appeal to “Bible historians or commentators” to recruit support for his belief.

We are familiar with Paul’s assertion that “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). (See Teachings of the Prophet Joseph Smith p. 367.) Adam brought death into the world through his transgression in the Garden of Eden. The effects of the fall also demanded that Adam die. This occurred when he was 930 years old.

Other problems exist with believing that Adam did not die. For example: How might Adam have introduced death into the world without dying himself? Do we believe that eating of the forbidden fruit only rendered Adam’s posterity subject to mortal death? What about Eve? Did she die or did she follow Adam into the heavens without dying?

5. Adam and the Resurrection

The Adam-God theory teaches that through some strange process that did not require death or resurrection, Adam returned to mingle with the Gods after living an imperfect mortal life upon this planet. The scriptures teach us that it was God’s intent that Adam not live forever after his transgression in the Garden of Eden:

For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

But behold, it was appointed unto man to die... (Alma 42:2-6.)

Christ’s resurrection allowed all men, including Adam, to be resurrected:

For behold, he [Jesus Christ] surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (Helaman 14:15-17.)

Lest any believe that Adam was something other than a “man,” again the scriptures are plain:

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandment of God, by the hand of his father Adam, who was the first man— (D&C 84:16. See also Abraham 1:3.)

Likewise, Christ was the first to be resurrected, precluding any possibility of Adam being resurrected over three millennia earlier:
Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.

Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. (Alma 40:2-3.)

But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. (Mosiah 15:20.)

These scriptures and essentially all citations from the Standard Works about our father Adam contradict the Adam-God theory. It is strange that fundamentalists are so ready to cast them aside.

Joseph Musser has proposed that Adam held the power to "lay down his life and take it again." In order to justify the claim, he mis-interprets Joseph Smith and then explains his ideas:

"As the Father [purportedly Adam] had power in Himself, so hath the Son [Jesus Christ] power in Himself, to lay down His life and take it again. ** ** The Son doeth what He hath seen the Father do: then the Father hath someday laid down His life and taken it again; ** * H. of C. 5:426. When did the Son see the Father "lay down his life and take it again?"

It could not be at the death which occurred in his pre-resurrected state - his first mortality - for the Son was not even born in the spirit at that time. (Quoted in Michael, Our Father and Our God, p. 111.) [Brackets ours.]

As observed, all of Joseph Smith's teachings contradict the Adam-God theory. Equally clear is the fact that anyone listening to the discourse quoted from above in 1843 would have NOT equated the Father with Adam. Nevertheless, with his retro-spectroscope intact, Musser was able to superimpose his Adam-God theory upon Joseph Smith's teaching.

The obvious dissimilarity between Musser's comparison of Christ's death and resurrection and Adam's supposed death-less transformation should be obvious. Christ clearly died and was resurrected. Even fundamentalists agree on that. However, Musser tried to show that Christ's death and resurrection somehow paralleled the non-death and non-resurrection of Adam. Ogden Kraut has advanced another non-scriptural explanation which attempts to explain Adam's proposed transformation as a sort of "translation" similar to that possibly experienced by Moses:

Adam's mission was to step down into mortality for a thousand years and bear mortal children, and thus become the father of the human race. When his mission was fulfilled, it is said that he died; however, the scriptures also tell us that Moses died -- but we read that he was probably 'translated' and consequently avoided the grave (Alma 45:19). (Michael - Adam, p. 25.)

On initial inspection, this explanation might appear plausible. However, it is important to note that if Moses was translated, he was still required to await the resurrection of Jesus Christ to be resurrected. This is not the case with the Adam-God theory and Adam's death.

II. Adam is the spiritual and physical father of Jesus Christ.

The Adam-God theory professes that Adam is the father of Jesus Christ's spirit and body. Such a position would make Adam superior to our Savior, which is clearly in error. From the very foundation of the world and the creation, the Savior has presided over Adam. Brigham Young taught the following concerning those who participated in the creation:

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. (JD 1:51; see also Heber C. Kimball in JD 10:235.)

Believers in the Adam-God theory promote the notion that "Yahovah" mentioned above is not Jesus Christ, but some other "God" we are otherwise told nothing about (see below). However, the scriptures are plain showing that Christ, our Savior, was present before the earth was formed:

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

Listen to him who is the advocate with the Father, who is pleading your cause before him—Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: (D&C 45:1-4. See also Moses 1:33.)

Clearly Yahovah mentioned by Brigham Young above was Jesus Christ and no other. The "Father" alluded to above is plainly not Adam since Adam was Michael who helped organize the earth with Yahovah, the Son, and Eloheim the Father. Jesus Christ introduced Himself to the brother of Jared as the One who also created man in His image:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were
created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:14-16.)

Can their be any question concerning the position of Jesus Christ during the creation of man including the first man Adam?

We have already reviewed several scriptures which showed Adam’s dependence on Jesus Christ for his (Adam’s) own salvation. Adam was baptized in remembrance of Christ’s death and resurrection. Adam was taught to perform sacrifices in “similitude of the sacrifice of the Only Begotten of the Father”:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 3:6-9.)

It appears impossible for “the Father” in the verses above to be Adam. If that were so, the angel would have actually been telling Adam to perform sacrifices and “do all” in the name of his (Adam’s) own son, Jesus Christ. If Adam were superior to the Savior, such would not have been necessary. The true relationship between Adam and the Lord Jesus Christ was plainly taught by the prophet Joseph Smith:

God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one and that all things whatsoever that should be gathered together in one in those dispensations unto the same fulness and eternal glory should be in Christ Jesus, therefore he set the ordinances to be the same forever and ever and set Adam to watch over them to reveal them from heaven to man or to send Angels to reveal them. (Hebrew 1:16.) Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation. These angels are under the direction of Michael or Adam who acts under the direction of Christ.7

Joseph Smith elaborated further:

Daniel 7 speaks of the Ancient of days, he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He; (Adam) is the Father of the human family and presides over the Spirits of all men, and all that have had the keys must stand before him in this great council. This may take place before some of us leave this stage of life. The Son of Man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the Keys of the Universe, but retains his standing as head of the human family. (Ibid. p. 8-9. T.P.J.S. p. 157.)

This plain teaching about the subordinate position of Adam to Jesus Christ has prompted some creative interpreting from supporters of the Adam-theory. For example, Joseph Musser developed an interesting doctrine which attempts to unite the Adam-God theory and Joseph Smith’s plain teachings which contradict it. His doctrine creates offices which are held by different Gods at different times:

What is the true meaning [of the various identities] then? Offices or titles are referred to. Christ is an office, as is Michael, Adam, Jehovah, Elohim, I AM, Man of Holiness, Ahman, etc. (Michael, Our Father and Our God, p. 94. Emphasis in original.)

Musser then reasoned that when Joseph Smith taught that Adam was to deliver up his stewardship to Christ, Joseph Smith was referring to some other God holding his proposed office of "Jehovah-Christ" and was not referring to Jesus Christ:

We see “all who have held the keys” (including of course, Jesus son of Mary) standing before Adam and being subject to him, as Adam is subject to Jehovah-Christ. In the Grand Council Adam prepares to endow his son Jesus Christ with “glory and dominion,” after which, having completed his work with reference to the creation, population and redemption of earth, he delivers up his stewardship to the Jehovah-Christ, who is above him in authority, and who as a glorified, resurrected being, assisted in the organization of earth...

After Jesus (son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim through the offices of "The Christ," the son of Elohim, after which it will be given back to Adam as an addition to His kingdoms, and Jesus Christ (son of Mary) will then be given charge of it as "The Christ," and will doubtless go on under his Father, Adam who liketly will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdoms. (Ibid. pp. 113-114.)

This interesting convolution of terms and teachings illustrates the impressive imaginative powers of Joseph White Musser. In his own defense, Musser quotes Brigham Young who stated that “every earth has its redeemer” (JD 14:71), but no priesthood leader has ever proposed doctrines of a "Jehovah-Christ." Musser was kind enough to specify that his God named "Jehovah-Christ" was actually "the son of Elohim" which would have made him the brother of Adam who was also Elohim’s son. Therefore, Joseph Musser believed that Jesus Christ would deliver up the kingdom to Adam who would then deliver it to his brother, a god, holding the office of Jehovah-Christ who represents Elohim. Jehovah-Christ supposedly then returns it to Adam “as an addition to His kingdoms.”

Another ingenious explanation for Joseph’s teaching as to why “Adam delivers up his stewardship to Christ” and not Christ delivering to Adam has been promoted by Culley Christensen in The Adam-God Maze. Again, it involves redefining the entities involved, but it differs from Musser’s interpretation. Christensen attempts to explain President Smith’s teachings, making them agree, rather than contradict the Adam-God theory, by redefining the individuals involved through the use of brackets. He claims Joseph Smith was actually teaching that:

The Son of Man [Jesus Christ] stands before him [Adam], and there is given Him [Jesus] glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him [Adam] as holding the keys of the universe, but retains his [Adam’s] standing as head of the human family. (The Adam-God Maze, p. 80.)

Two points are worth noting concerning the reactions of proponents of the Adam-God theory and Joseph Smith’s plain teachings showing Christ superior to Adam. First, both Christensen and Musser differ significantly from each other concerning their understanding of Joseph Smith’s meaning in the passage cited above. Musser creates the office of Jehovah-Christ while Christensen simply changes the obvious objects of the pronouns employed. The fact that these two defenders of the theory disagree so notably illustrates the second important point which is that no one listening to Joseph Smith that day could possibly have understood his teachings as Christensen or Musser have asserted. Had Joseph Smith ever taught the Adam-God theory, listeners would have noted it and discussed it. The discourse from which these teachings are taken was given to the Church generally and therefore would have created quite a stir amongst the Saints. No teachings exist which support the notion that the Prophet taught the Adam-God theory.

This then being the nature of the priesthood, every man holding the presidency of his dispensation and one man holding the presidency of them all even Adam and Adam receiving his presidency and authority from Christ, but cannot receive a fulness, until Christ shall present the kingdom to the Father which shall be at the end of the last dispensation. (The Words of Joseph Smith. p. 40. TPJS p. 169.)

Respecting authority, Joseph Smith noted that “Christ is the Great High Priest, Adam next” (T.P.J.S. p. 158). Some have suggested that the Prophet was stating that Adam was “next” because he was superior to Jesus, making our Savior second to Adam in the priesthood.8 However, this is not so, Joseph Smith also identified who was second to Adam:

The Priesthood was first given to Adam: he obtained the First Presidency and held the keys of it, form generation to generation; he obtained it in the creation before the world was formed as in Gen. 1:26-28. He had dominion given him over every living creature. He is Michael, the Archangel, spoken of in the scriptures. Then to Noah who is Gabriel, he stands next in authority to Adam in the Priesthood. (Words of Joseph Smith., p. 8. TPJS p. 157.)

These statements plainly show that Christ is the “Great High Priest” and that Adam is “next” and that Noah “stands next in authority to Adam in the Priesthood.” It appears that Joseph Smith could not have been any clearer in this teaching.

Respecting the Priesthood itself, we note that it bears the name of the Savior:

There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.

Before his day it was called the Holy Priesthood, after the Order of the Son of God.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. (D&C 107:1-4.)

As quoted above, Joseph Smith taught that “the Priesthood was first given to Adam; he obtained the First Presidency” (T.P.J.S. p. 157). The priesthood Adam received was the “Holy Priesthood, after the Order of the Son of God.” Clearly, the Savior existed before Adam and the instant that Adam was given the priesthood and received the First Presidency.

Another difficulty for the Adam-God theory is encountered as we note several instances in the scriptures where God the Father, His Son Jesus Christ and Adam are referred to individually showing that all three entities are separate and distinct.

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

8 Culley Christensen wrote concerning Joseph Smith’s plain teaching that Adam was next (inferior) to the Savior:

It should be noted that Joseph is talking here about the order of priesthood descent and not the stature or relationship of Adam to Christ. In tracing priesthood descent, Joseph begins with Peter, James and John, who received their priesthood from Christ; then from Christ (who is the Great High Priest) the priesthood keys are next traced to Adam. This quotation, because of its poor grammatical structure has been a source of confusion and misunderstanding to many. (The Adam-God Maze, p. 88.)

To buoy up his argument, Christensen is also critical of Joseph’s grammar.
And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. (Moses 1:32-34.)

And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever. (Moses 4:28.)

And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. (Moses 2:26-27.)

A particularly interesting reference showing clearly that Jesus Christ, the Holy One, is superior to Adam is found in the Doctrine and Covenants:

That ye may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman.

Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life. (D&C 78:15-16.)

If Adam is God the Father and superior to Jesus Christ, this scripture elicits a major question regarding the identity of the "Holy One of Zion." Proponents rationalize that it must refer to Elohim, which is convenient, but incorrect. Such logic suggests that section 78 actually has reference to three presiding Gods which, with the Holy Ghost, would expand the trinity beyond normal recognition. Brigham Young taught the following about the Holy Ghost and the Trinity:

The Holy Ghost--The Holy Ghost, we believe, is one of the characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things. He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the truth. (JD 6:95.)

At no time has any prophet discussed an expanded Godhead in the manner fundamentalists suggest Section 78 purportedly does. The "Holy One" is clearly referring to the Savior, who is superior to Adam, and is very consistent with all other teachings of the Prophet Joseph Smith.

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It is true that Michael is nonetheless, a great prophet. He will lead the Saints in the final battle against the devil and his armies:

And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.

For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. (D&C 88:114-115.)

As is obvious, Michael will be fighting to defend "him who sitteth upon the throne, even the Lamb." This could not be any other than Jesus Christ. This again illustrates that the scriptures invariably teach the subordinate position of Adam to the Savior of the world. It is interesting to note that when discussing this passage, Culley Christensen omits the portion in bold. It is probable that he realized the problem with Adam, whom he states is God the Father, fighting for the Lamb who is Jesus Christ. (See The Adam-God Maze, p. 289.)

Another scriptural reference showing in inferiority of Adam to God is found in Jude 1:9:

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

This scripture discusses how the man Michael did not rebuke the devil. Gods, such as Elohim our Heavenly Father and Jesus Christ, are superior to men and more powerful than the devil. Notwithstanding his prophetic calling, Adam "durst not" bring an accusation against the devil, but appealed to the Lord, Jesus Christ, to do so.

III. Adam is our Heavenly Father

The idea that Adam is our Heavenly Father invokes several questions that deserve special consideration:

1. If Adam is God the Father of this earth, to whom did Adam, Seth, Enoch and other men living upon the earth pray prior to Adam's death, which occurred when he was 930 years old?

2. Could the membership of the Godhead governing this earth actually change?

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ's baptism?

4. Could Adam really be God the Father of our spirits, the God to whom we
pray?

We will briefly examine these questions in light of the word of God as found in the scriptures and from His modern Prophets.

1. If Adam is God the Father, who was the "Father" during Adam's mortal existence?

The Adam-God theory raises an important question regarding who was "God the Father" during Adam's 930 year sojourn upon this planet. The scriptures and the teachings of Joseph Smith make it easy to comprehend that the inhabitants of the earth believed in and interacted with a God, called Father, who was plainly not Adam. A few references illustrate this fact:

Adam - instructed to perform sacrifices to God (Moses 5:7, 9; 6:66)
Eve - God appoints other seed to replace Abel (Genesis 4:25)
Cain - cursed by the Lord (Moses 5:34-37)
Seth - God revealed to (Moses 6:3), received the promise of God (D&C 107:42)
Enos - taught in the ways of God (Moses 6:13)
Cainan - called by God in his fortieth year (D&C 107:45)
Jared - taught Enoch, his son in the ways of the Lord (Moses 6:21)
Enoch - taught in the ways of the Lord by his father (Ibid.)
OTHERS: Mahalaleel, Methusela, Lamech etc.

Brigham Young taught that the earth was organized by three characters, Eloheim, Yahovah and Michael (JD 1:51). By claiming that Yahovah (Jehovah) is not Jesus Christ and that he is a superior God to Adam, fundamentalists have a choice of two beings they may assert was fulfilling the position of "God the Father" while Adam was living upon this planet. The two beings are Elohim and their interpretation of Yahovah mentioned by Brigham Young in the quotation above. To some of them, Yahovah's other names are: Yahovah Christ or Jehovah-Christ.

Both entities, Elohim and Yahovah have been promoted by various fundamentalist writers as having served as "God the Father" to Adam as supposedly the other men and women upon this earth during the first 930 years of it's existence. Culley Christensen does not directly address the issue of who Adam prayed to as God the Father, but he does interpret D&C 78:15-16 declaring that the "Holy One of Zion" is not Jesus Christ, but is Elohim and states that "The Holy One of Zion must have been Adam's priesthood superior -- or Father. (The Adam-God Maze, p. 292.) He has also explained:

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Jehovah [is] one of the patriarchal gods functionally subordinate to the Elohim and superior to Michael. He may also be the being identified in Moses 2:1 as the Only Begotten.... Because Jesus is also identified as Jehovah and the Only Begotten (Moses 6:52, 57), many have assumed Jesus to be the Jehovah and the Only Begotten of the creation. Other scriptures which involve Jesus in the creation would appear to lend support to that conjecture... (The Adam-God Maze, p. 50)

Joseph Musser advanced Jehovah-Christ (Michael, Our Father and Our God, pp. 113-114) and Robert Openshaw promoted "Yahovah Christ" in his voluminous work, The Notes, p. 127. While providing entertaining reading, these conjectural ideas are without any historical or scriptural support. Simply stated, such views about a Jehovah-god superior to Jesus Christ are based on pure speculation, i.e. the philosophies of men mingled with scripture. Absolutely nothing concerning it has ever been taught by our modern prophets or in the Holy Writ.

Joseph Smith instructed us on the knowledge of God as preached to Adam and his immediate posterity:

The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him -- to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of men; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and if the whole faith of the world, form that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records. (Lectures on Faith, 2:34-36.)

In light of the teachings of Joseph Smith quoted above, supporters of the Adam-God theory must conclude that the God with whom Adam's posterity "became extensively acquainted" was a different God than was made known unto Enoch, Noah, the brother of Jared, Moses and all other prophets after Adam. Enoch's life spanned both the period of Adam's mortal existence and the time after Adam's death. An intriguing questions arises and to the transformation of the object of his divine devotion. There is no hint that Enoch's God changed identities during Enoch's lifetime. These ideas are entirely unscriptural and unsupported by the teachings of modern prophets. This is another of many
significant deficits of the Adam-God theory.

2. Could the membership of the Godhead change?

This question was introduced by the discussion immediately above. If Michael is God the Father today, then obviously some other being must have been "God the Father" during Adam’s mortal life. However, more shifting among the Gods governing this world is promoted by the Adam-God theory. One prominent fundamentalist writer, Robert Openshaw has provided specific information concerning his belief in the constitution of the Godhead from the Creation to the present day:

<table>
<thead>
<tr>
<th>CREATION</th>
<th>4006-3074 BC</th>
<th>3074 BC - 0 AD</th>
<th>33 AD to Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>ELOHIM</td>
<td>YAHVAH CHRIST</td>
<td>MICHAEL</td>
<td>MICHAEL</td>
</tr>
<tr>
<td>YAHVAH CHRIST</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Resur.)</td>
</tr>
<tr>
<td>MICHAEL</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
</tr>
</tbody>
</table>

Identification: ELOHIM - resurrected being, representative of the "Council" YAHVAH CHRIST - resurrected being, "probably Michael's father"10 HOLY GHOST - many believe it is Joseph Smith (11)

Allegedly, Elohim, Yahvah Christ and Michael were "Christ" (or redeemers) on other planets before creating this earth.

The diagram above was derived from a similar drawing in *The Notes* (p. 127). While the concepts portrayed are somewhat fascinating, it is important to immediately point out that no scripture or teaching from modern prophets (including Brigham Young) justifies them. Even Robert Openshaw, author of *The Notes* fails to list a single reference from any source to support the Godhead as depicted in the diagram. That is not to say that Openshaw does not include what evidence he can to support his ideas. The chapter from which the diagram is taken is entitled "Godhead." The diagram is on the first page of the chapter which has 36 pages and contains hundreds of scriptural references and quotations from various church leaders in the past. Notwithstanding the volume of citations, no quotes even vaguely suggests a mercurial membership for the Godhead of this world. Likewise, there are no references to a God named "Yahvah Christ" or Jehovah-Christ. We question fundamentalists who believe such doctrines: Who was the great prophet who revealed these concepts that are completely absent from the Standard Works and all of the teachings of modern prophets?

The fundamentalist doctrine of a changing Godhead is illuminated by claiming that references to Elohim, Jehovah, (Yahvah Christ?), Father, Son, Only Begotten etc. are nothing more than allusions to "titles" or "offices."12 It is true that Brigham Young taught that each world will have it redeemer (JD 14:71-72). Joseph Smith taught concerning God:

> 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 of Testator. (T.P.J.S. p. 190.)

It appears that the entire teaching of a varying Godhead is based upon these quotations. By identifying "the Redeemer" in the creation as someone other that Jesus Christ, a natural question of what the alleged god ("Jehovah Christ" or "Yahvah Christ") redeemed and when and where did he redeem it?

The Prophet Joseph Smith described the Gods that administer to this earth in the first Article of Faith:

> We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. Followers of fundamentalist prophets, such as Joseph Musser, are forced to expand this verse to something like:

> We believe in Elohim, the Eternal Grandfather and in His Son Jehovah-Christ, the Eternal Uncle, and in Michael, the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost.

Joseph Smith gave important insight into the Gods of this world and their constancy:

> In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of His nature. We shall, in this lecture, speak of the Godhead - we mean the Father, Son, and Holy Spirit. There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son… And [Christ] being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the

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10 Contrast Musser’s view that both Adam and Jehovah-Christ were Elohim’s sons (Michael, Our Father and Our God, p. 114.)

11 Joseph Musser believed that this was so (Joseph Musser Journals, Dec. 20, 1936). See also Fred C. Collier, "The Trinity and The Holy Spirits - The Doctrine as Joseph Taught It," *Doctrine of the Priesthood*, Vol. 5 (April, 1988) No.4, p. 45.

12 Michael, Our Father and Our God, pp. 94-95, 123. The Notes, p. 127.
Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things, by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness—filling all in all; the Son being filled with the fulness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father... (Lectures on Faith 5:1-2.)

Joseph plainly teaches that "all things were created... throughout the immensity of space" by the Father and the Son. Juxtaposing a different Father (Elohim in the creation substituted by Adam today) a different Jehovah (Jehovah-Christ or Yahvah Christ) contradicts these clear teachings. It should be sufficiently obvious that a Godhead with changing members is an innovative and modern idea that is entirely untrue. It is also useful to note that Brigham Young taught that Adam was made by God the Father:

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; (JD 10:230-231.)

...The Lord is our God and it is He whom we serve; and we say to the whole world that He is a tangible Being. 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. This same truth is borne out by the Savior....

...He sent His angels, and at last sent His Son, who was in the express image of the Father—His Only Begotten Son, according to the flesh, here on this earth. That is the God we serve and believe in. (JD 13:308-309.)

I believe the Father came down from heaven, as the Apostles said he did and began the saviour of the world; for he is the ONLY-begotten [sic] of the Father, which could not be if the Father did not actually beget him in person....

...[T]he Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. (JD 1:238.)

Brigham made no distinction between the identity of "Father" during the creation and "Father" after the death of Adam in his discourses above. Neither is any differentiation needed.

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ's baptism?

In the account of Joseph Smith's first vision, he recorded:

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (Joseph Smith - History 1:17.)

The Adam-God theory requires that the God who said, "This is My Beloved Son. Hear Him!" to be none other than Adam. It appears that no supporter of the theory has made such an assertion. Certainly, no modern prophet has so claimed.

The Father's voice was heard on another occasion. Several authors have recorded the incident which occurred immediately after the Savior's baptism by John the Baptist:

And there came a voice out of the cloud, saying, This is my beloved Son: hear him. (Luke 9:35. See also Matt. 17:5, Mark 9:7, 2 Peter 1:17 and D&C 93:15.)

If this were indeed a record of the voice of Adam, we might have expected someone to have mentioned it, either anciently or modernly.

In fact, there are several instances where modern prophets have specifically distinguished between Michael and God the Father and Jesus Christ. Joseph Smith saw all three individuals in a vision:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.

I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire.

I saw also the throne of God, wherein was seated the Father and the Son.

I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; (D&C 137:1-5 and T.P.J.S. p. 107.)

In the vision recorded above, Joseph Smith was impressed to see Adam and Abraham and so noted, but the description of them was far less magnificent than the description of God the Father and His Son. Neither was Adam found on a throne in the Celestial Kingdom. How can Adam be God the Father in light of this revelation?

Another example is found in a vision given to President Joseph F. Smith in 1918. He received great understanding concerning the preaching of the gospel to the dead. The revelation is now section 138 of the Doctrine and Covenants. One portion reads:
[The eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.

And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality;

And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer’s name.

All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand.

They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

Their sleeping dust was to be restored unto his perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful;

And the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell.

Their countenances shone, and the radiance from the presence of the Lord rested upon them, and they sang praises unto his holy name.

Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all.

And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. (D&C 138:11-18, 23-24, 38-39.)

In the verses that follow, President Smith viewed other great prophets, like Adam, who were there. Specifically he named Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Ezekiel, Daniel, Elias and others. This passage clearly teaches that Adam died and was one of the “mighty ones” awaiting the advent of the Savior Jesus Christ in the spirit world. Despite his position of prominence, it should be plain that he was subordinate to Jesus Christ and His Father.

Further evidence of the separateness of God and Michael is found in D&C 128:20-21:

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

These verses are very consistent with the belief that Adam was a great prophet, like Gabriel, Raphael or other “divers angels,” but not God, the Eternal Father. The scriptures and the teachings of Joseph Smith are very consistent on this point.

4. Could Adam really be God the Father of our spirits, the God to whom we pray?

This last question is possibly the most basic inquiry associated with the Adam-God theory. Simply stated, when we pray privately or in public, are we really praying to Adam, the “first man?” Brigham Young taught plainly about the God to whom we pray:

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there 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 to-day but what is a son or 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. (JD 4:216.)

This clear statement identifies Eloheim as our “Heavenly Father” and the God to whom we pray. No writer has ever suggested that Elohim and Adam are the same being. How then can Adam be God the Father? Likewise, who did Brigham Young pray to? The answer is obvious. Brigham also taught:

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 whom 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.

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13 It is useful to recall that President Young also taught that the earth was created by Eloheim, Yahovah and Michael.
14 This is discussed by Carl Broderick in “Another Look at Adam-God.” Dialogue 16:2 (Summer 1983).5.
that dwells anywhere that we have any knowledge of. (JD 13:311-312."

In the Doctrine and Covenants, Joseph Smith described God and his relationship to man who he had created:

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which in them are;

And that he created man, male and female, after his own image and in his own likeness, created he them;

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him. (D&C 20:17-21.)

The Book of Moses likewise teaches that Adam was not the Father of our spirits:

But God hath made known unto our fathers that all men must repent.

And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. (Moses 6:50-51.)

For those who insist upon a name for our Heavenly Father, Elohim is His name. John Taylor taught:

Here then, on the one hand, there is the voice of God. Shall we object to it? Who made us? Who organized us, and the elements with which we are surrounded and that we inhale? Who organized the planetary system that we see around us? Who provides breakfast, dinner and supper for the millions that dwell on the face of the earth? Who clothes them, as he does the lilies of the field? Who imparts unto man his breath, life, health, his powers of locomotion, thought, and all the godlike attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, "the Lord is our God, the Lord is our Judge, the Lord is our King, and he shall rule over us." We do not object to bow the knee to God and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven;" and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seed-time and harvest, summer and winter, day and night, the God who has watched over us and all the myriad of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family pertaining to this world and the worlds to come. If God will deign to teach, lead and dictate us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good." We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light. (JD 15:216-217.)

SUMMARY

Fundamentalists expend great energies emphasizing and promoting the Adam-God theory, apparently without examining it. Some will claim that accepting it is necessary for exaltation, however, by so doing they contradict the teachings of Brigham Young when he taught:

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 it is either case we are of one species of one family and Jesus Christ is also of our species. (JD 4:217.)

That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you -- you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. (JD 11:208.)

It is true that the authors may not presently understand all of the teachings by Brigham Young on the subject of Adam, the first man. However, the Lord has promised that all things shall be made known in His own due time (D&C 121:28 [26-32]). Fundamentalists would benefit by exercising patience, rather than immediately demanding a full understanding of the mystery of Godliness. President Wilford Woodruff's counsel might also be beneficial:

A FINAL WORD. Before I sit down I want to say a word to the elders of Israel on another subject. I am called an old man; I guess I am. I was thinking just now, in speaking of the apostles and prophets that were with Joseph Smith when he made his last speech, I am the only man living that was with him at that time. The rest are in the spirit world. How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men, as well as all thrones and dominions, principalities, and powers. Then why trouble yourselves about these things? God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know any more, wait till we get where God is in person. I say this because we are troubled every little while with inquiries from elders anxious to know who God is, who Christ is, and who Adam is. I say to the elders of Israel, stop this. Humble yourselves before the Lord; seek for light, for truth, and for a knowledge of the common things of the kingdom of God. (Discourses of Wilford Woodruff, pp. 235-236 and Millennial Star 57:355-356, April 7, 1895.)

15 Quoted in Van Hale, "What About the Adam-God Theory?", Mormon Miscellaneous, #3, July 1982 p. 5.
The ADAM-GOD Theory - A Basic Inquiry

Today, many Fundamentalists proclaim a theory that Adam, the first man to inhabit this earth, is also God, our Eternal Father. They also believe that Adam is the Father of Jesus Christ. To bolster support for their Adam-God theory, they attempt to attribute it to Church President Brigham Young by briefly quoting selected statements such as the one found in the *Journal of Discourses* 1:50. Recently, the writers of the *Encyclopedia of Mormonism* have discussed that statement:

Adam has been highly esteemed by all the prophets, both ancient and modern. President Brigham Young expressed the idea in 1852 and later years that Adam “is our Father and our God, and the only God with whom we have to do” (*Journal of Discourses* 1:50). This remark has led some to conjecture that Brigham Young meant that Adam, who was on earth as our progenitor, was in reality God the Father. However, this interpretation has been officially rejected as incorrect. Later in the same speech Brigham Young clearly stated “that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael” (JD 1:51).

Quotations, such as that cited in the *Encyclopedia of Mormonism* above are often repeated by fundamentalists to support their belief in the Adam-God theory. The vast majority of fundamentalist literature discusses the alleged origin of the theory. Few if any of its proponents have attempted to defend their ideas by comparing them to all of the teachings of Brigham Young on the

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subject, as well as teachings on Adam as given by Joseph Smith,4 John Taylor, Wilford Woodruff etc. and as found in the scriptures. As one understands all of the inspired teachings on Adam presently available to the Latter-day Saints, it become obvious that the Adam-God theory is strictly a theory and not a doctrine. What becomes even more apparent is the fact that it is a false theory capable to destroying one's soul.

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4 One very common approach to the obvious lack of support for the Adam-God theory in the teachings of Joseph Smith is to claim that he knew the teaching, but did not reveal it. Apologists will often recite the following:

The Prophet Joseph Smith had difficulty proclaiming nearly every doctrine which was not commonly believed in; and because of this, many principles were restrained from the public. Joseph knew more than he could reveal — even to the Saints... (Michael-Adam p. 80.)

[Brigham] was much in the same position as the Prophet Joseph Smith had been; "Would to God, brethren," said he, "I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life." (Michael, Our Father and Our God, p. 36.)

Only a small portion of his [Joseph's] public teachings and very little of his extensive private teachings were recorded. (The Adam-God Maze, p. 134. Emphasis in original.)

One might ask what it was that Joseph could not reveal to the people... Brigham had reference to teachings that were never made public during the life of Joseph. Just what was so sensitive that could only be taught in private and never repeated? (Ibid. p. 138.)

There is irony in the utilization of such reasoning to defend the Adam-God theory. Undoubtedly prophets, such as Joseph Smith had knowledge they did not reveal to the people. What is ironic is that proponents of the theory acknowledge Joseph never revealed the ideas, but they believe (1) they know what Joseph never revealed and (2) they now feel they have a right to publish it widely which Joseph did not do. Such would make them greater prophets than Joseph Smith. We can know that men such as Culley Christensen and Joseph Musser did not receive their ideas from God for if they had, they would have also received a strict command to not publish them (Alma 12:9) for none of these men claimed to be God’s prophet when they propounded their ideas. Since they taught many new ideas, the spurious source of their doctrines is obvious.

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The Adam-God Theory

This paper will compare the main components of the Adam-God theory to the teachings about Adam as found in the scriptures and the instructions of modern prophets. The theory itself includes three main tenets:

I. Adam, with a celestial body came to earth, endured the fall and mortal life and then returned to the celestial realms.

II. Adam is the spiritual and physical father of Jesus Christ.

III. Adam is our Heavenly Father.

INVESTIGATING THE THEORY

The first element of the theory listed above concerns the man Adam and his sojourn here upon this earth. Figure 1 shows a comparison of the theory with what is taught in the scriptures.

I. Adam, with a celestial body came to earth, endured the fall and mortal life and then returned to the celestial realms.

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<tr>
<td>His Death</td>
<td>Yes</td>
<td>None</td>
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<td>His Resurrection</td>
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Figure 1
As is can be seen from the figure, the theory disagrees with the scriptures on every point.

1. The Creation of Adam

All four of the Standard Works\(^5\) describe the creation of Adam as having come from the “dust of the earth” or the “dust of the ground”:

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. (Genesis 13:16.)

Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought? (Mormon 9:17.)

As God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth... (D&C 77:12.)

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. (Moses 3:7, see also 4:25.)

Some have suggested that Adam was born of the dust of “an earth,” but not this earth. The book of Moses teaches otherwise:

Therefore I, the Lord God, will send him [Adam] forth from the Garden of Eden, to till the ground from when he was taken. (Moses 4:29.)

As one reviews the scriptures and the teachings of the Prophet Joseph Smith,\(^6\) it is clear that they teach that Adam was formed from the dust of the earth. To teach otherwise, is to contradict these scriptures.\(^7\)

An interesting concept is introduced by the Adam-God theory

\(^5\) See also Teachings of the Prophet Joseph Smith (abbreviated TPJS) p. 58.

\(^6\) For example, see Lectures on Faith 1:17 and 2:44.

\(^7\) John Taylor also taught this doctrine in 1882. See Mediation and Atonement, p. 92.

The Adam-God Theory

concerning the ability of someone (purportedly Adam) to possess a resurrected and perfected celestial body to once again enter mortality and be submitted to sin and corruption. This issue is generally not addressed by proponents of the Adam-God theory, but should be. We will briefly review the condition of a resurrected body:

15 And the spirit and the body are the soul of man.
16 And the resurrection from the dead is the redemption of the soul.
17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.
18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;
19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;
20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. (D&C 88:15-20.)

The scriptures plainly teach that a resurrected body is sanctified and is not subjected to sorrow, sin or corruption:\(^8\)

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:4.)

8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (Romans 6:8-9.)

116 This is the glory of God, and the sanctified; and they shall not any more see death. (D&C 88:116.)

Multiple problems are encountered as we contemplate the idea that Adam, the first mortal man upon this earth, possessed a resurrected celestial body prior to being placed in the Garden of Eden.

2. Adam’s Probation

The Adam-God theory holds that Adam passed the test of mortality on a previous world prior to his existence upon this earth. If that were true, a question arises as to the possibility of a second probationary state as the first man on this planet. Did his mortal

\(^8\) See also Alma 12:18, 20.
The Leaders and Doctrines of Modern Polygamy

sojourn constitute a second probation for him? This question has not been addressed by believers in the Adam-God theory and understandably so. The notion that God’s exaltation includes two periods of probation for those who receive it is scripturally indefensible. Notwithstanding, the scriptures and modern prophets plainly teach that Adam’s mortal life constituted a time of probation for him:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; (D&C 29:34-43.)

The prophet Alma the younger taught his son concerning Adam’s probation:

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

5 For behold, if Adam had put forth his hand immediately, and partaken of

The tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.

7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.

8 Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

9 Therefore, as the soul could not die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

12 And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. (Alma 42:4-14.)

Adam’s mortal existence comprised a period for him “to prepare to meet God” and to comply with the commandments given to him by his Father.

3. Adam and the Atonement of Jesus Christ

The probationary nature of Adam’s earth life can be further illustrated by observing his obvious need for the atonement as effectuated by our Savior in the meridian of time. God, the Father, sent angels to Adam to teach him repentance and salvation through His Only Begotten Son:

51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water,
in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (Moses 6:51-52.)

Brigham Young plainly taught that our first parents sinned:

These spirits I shall leave for the present, and refer to our first parents, Adam, and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. (JD 18:258. See also Wilford Woodruff Journal, May 12, 1867.)

Because of his sins, Adam needed the blessings of the atonement. He was required to submit to the saving ordinances, such as baptism, not to "fulfill all righteousness" as Jesus did, but for his own spiritual benefit. The account of his baptism is found in the Book of Moses:

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.  
65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.  
66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever. (Moses 6:64-66.)

Adam's dependence upon the sacrifice of the Savior is further illustrated in the following:

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.  
7 And then the angel spake, saying: This is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.  
8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repeat and call upon God in the name of the Son forevermore. (Moses 5:6-9.)

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

40:26) and yet somehow an imperfect Adam was able to immediately rejoin the celestial realms after his life here. The demands of justice could not allow it. The plan of mercy was not fully implemented until after Christ's atonement and resurrection. Alma taught: "Now the work of justice could not be destroyed; if so, God would cease to be God" (Alma 42:13). For Adam's sins to magically vanish, as claimed by the Adam-God theory, requires God to "cease to be God." Adam needed the atonement of Jesus Christ as much as any other man who has walked this earth.

4. Adam's Death

Let's review several of the scriptures that refer to the death of Father Adam:

5 And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; (D&C 107:42.)

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there

9 Concerning this reference, Joseph Musser wrote:

The antagonists of truth are actually able to produce only this one text from the Bible: "and Adam died." (Gen. 5:5.) Upon this they would build their whole case, though to use such an obscure text, torn from its source, as proof to oppose such a profound doctrine as Adam being god, is to say the least unscholarly... (Michael, Our Father and Our God, p. 109.)

Musser goes on to suggest that the Hebrew text was mistranslated that the word "died" should have been translated "changed." Since the world "died" is found 157 times in the Old Testament, we wonder how many other times Joseph Musser would have suggested a mistranslation. Also, the above discussion of Genesis 5:5 completely ignores the plain statement found in D&C 107:42 and Joseph Smith's plain teaching on the subject (quoted above). In light of the great emphasis placed on teachings from the D&C (such as section 132) and the Prophet Joseph by Joseph Musser, it is curious that he would regard these latter two references to Adam's death so superficially.
bestowed upon him his last blessing. (D&C 107:53. See also Teachings of the Prophet Joseph Smith p. 38.)

42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. (D&C 29:42.)

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die. (Moses 3:17. See also Abraham 5:13, Moses 4:9, Alma 12:23, Lectures on Faith 2:10.)

Much creativity has been exercised in explaining how these multiple references to Adam's death were not in reality references to Adam's death. We are familiar with Paul's assertion that "For as in

10 Joseph Musser attempted to redefine Adam's death utilizing the following logic:

[It is stated that Adam died. It is singular, however, that nothing is said concerning the death of Adam's wife Eve, or the burial of either of them.

If Adam died a natural death as his descendants, Abraham, Isaac and Jacob did, is it not strange that such a world character, the "father of all living," and whom his faithful posterity called Michael, Prince, the Archangel, should have no mention made of his funeral rites or the place or manner of burial? The total absence of any such mention either within the Bible or by Bible historians or commentators is strong evidence that the death of Adam was not an ordinary death. (Michael, Our Father and Our God, pp. 108-109.)

Joseph Musser taught that since nothing is mentioned in the Bible concerning Adam's burial, that he did not die. However, Musser chose his contrasting examples (Abraham, Isaac and Jacob) well. It is important to note that Noah's death was mentioned in almost an identical fashion as Adam's in the Book of Genesis:

And all the days of Noah were nine hundred and fifty years: and he died. (Genesis 9:29.)

Compare:

And all the days that Adam lived were nine hundred and thirty years: and he died. (Genesis 5:5.)

Using Musser's reasoning, we would have to conclude that Noah's death was (continued...)

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Adam all die, even so in Christ shall all be made alive" (see Teachings of the Prophet Joseph Smith p. 367). Adam brought death into the world through his transgression in the Garden of Eden. The effects of the fall also demanded that Adam die. This occurred when he was 930 years old.

Other problems exist with believing that Adam did not die. For example: how might Adam have introduced death into the world without dying himself? Do we believe that eating of the forbidden fruit only rendered Adam’s posterity subject to mortal death? What about Eve? Did she die or did she follow Adam into the heavens without dying?

5. Adam and the Resurrection

The Adam-God theory teaches that through some strange process that did not require death or resurrection, Adam returned to mingle with the Gods after living an imperfect mortal life upon this planet. The scriptures teach us that it was God's intent that Adam not live forever after his transgression in the Garden of Eden:

2 For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

3 Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.

5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.

6 But behold, it was appointed unto man to die... (Alma 42:2-6.)

Christ's resurrection allowed all men, including Adam, to be

10(continued...)

equivalent to Musser's interpretation of Adam's demise. Likewise, we note that Noah's death is not corroborated by scriptures in the D&C as is Adam's. It is also peculiar that Joseph Musser would appeal to "Bible historians or commentators" to support his belief.
resurrected:

15 For behold, he [Jesus Christ] surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

16 Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

17 But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (Helaman 14:15-17.)

Lest any believe that Adam was something other than a "man," again the scriptures are plain:

16 And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandment of God, by the hand of his father Adam, who was the first man— (D&C 94:16. See also Abraham 1:3.)

Likewise, Christ was the first to be resurrected, precluding any possibility of Adam being resurrected\textsuperscript{11} over three millennia earlier.

\textsuperscript{11} Joseph Musser has proposed that Adam held the power to "lay down his life and take it again." In order to justify the claim, he mis-interprets Joseph Smith and then explains his ideas:

\begin{quote}
As the Father [purportedly Adam] had power in Himself, so hath the Son [Jesus Christ] power in Himself, to lay down His life and take it again, ** * The Son doeth what He hath seen the Father do; then the Father hath someday laid down His life and taken it again; * * - H. of C. 5:426. \textsuperscript{111} When did the Son see the Father "lay down his life and take it again?" It could not be at the death which occurred in his pre-resurrected state - his first mortality - for the Son was not even born in the spirit at that time. (Quoted in Michael, Our Father and Our God, p. 111.) [Brackets mine.]
\end{quote}

Joseph Smith never taught that Adam was our Heavenly Father. As observed, all of Joseph Smith’s teachings contradict the idea. Equally clear is the fact that anyone listening to the discourse quoted from above in 1843 would have NOT equated the Father with Adam. Nevertheless, with his retro-spectroscope intact, Musser was able to superimpose his Adam-God theory upon Joseph Smith’s teaching.

The obvious dissimilarity between Musser comparison of Christ’s death and resurrection and Adam’s supposed death-less transformation should be obvious.

(continued...)

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2 Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.

3 Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. (Alma 40:2-3. About 73 B.C.)

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, \textbf{he bringeth to pass the resurrection of the dead}. (Mosiah 15:20.)

These scriptures and essentially all citations from the Standard Works about our father Adam contradict the Adam-God theory. It is strange that fundamentalists are so ready to cast them aside.

II. Adam is the spiritual and physical father of Jesus Christ.

The Adam-God theory professes that Adam is the father of Jesus Christ’s spirit and body. Such a position would make Adam superior to our Savior, which is clearly in error. From the very foundation of the world, the Savior has presided over Adam. Brigham Young taught the following concerning those who participated in the creation:

\textsuperscript{111}(...continued)

Christ clearly died and was resurrected. Even fundamentalists agree on that. However, Musser tried to show that Christ’s death and resurrection somehow paralleled the non-death and non-resurrection of Adam. Ogden Kraut has advanced another non-scriptural explanation which attempts to explain Adam’s proposed transformation as a sort of "translation" similar to that possibly experienced by Moses:

\begin{quote}
Adam’s mission was to step down into mortality for a thousand years and bear mortal children, and thus become the father of the human race. When his mission was fulfilled, it is said that he died; however, the scriptures also tell us that Moses died — but we read that he was probably "translated" and consequently avoided the grave (Alma 45:19). \textit{(Michael - Adam}, p. 25.)
\end{quote}

On initial inspection, this explanation might appear plausible. However, it is important to note that if Moses was translated, he was still required to await the resurrection of Jesus Christ to be resurrected. This is not the case with the Adam-God theory and Adam’s death.
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. (JD 1:51, see also 10:235.)

Believers in the Adam-God theory promote the notion that "Yahovah" mentioned above is not Jesus Christ, but some other "God" we are otherwise told nothing about (see below). However, the scriptures are plain showing that Christ, our Savior, was present before the earth was formed:

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

Listen to him who is the advocate with the Father, who is pleading your cause before him—

Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; (D&C 42:1-4. See also Moses 1:33.)

Clearly Yahovah mentioned by Brigham Young above was Jesus Christ and no other. The "Father" alluded to above is plainly not Adam since Adam was Michael who helped organize the earth with Yahovah, the Son, and Eloheim the Father.

We have already reviewed several scriptures which showed Adam's dependence on Jesus Christ for his (Adam's) own salvation. Adam was baptized in remembrance of Christ's death and resurrection. Adam was taught to perform sacrifices in "similitude of the sacrifice of the Only Begotten of the Father":

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.
7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.
8 Wherefore, thou shalt do all that thou dost in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-9.)

It appears impossible for "the Father" in the verses above to be Adam.

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If that were so, the angel would have actually been telling Adam to perform sacrifices and "do all" in the name of his (Adam's) own son, Jesus Christ. If Adam were superior to the Savior, such would not have been necessary. The true relationship between Adam and the Lord Jesus Christ was plainly taught by the prophet Joseph Smith:

God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one and that all things whatsoever that should be gathered together in one in those dispensations unto the same fulness and eternal glory should be in Christ Jesus, therefore he set the ordinances to be the same forever and ever and set Adam to watch over them to reveal them from heaven to man or to send Angels to reveal them. *Hebrew 1:16.*) Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation. These angels are under the direction of Michael or Adam who acts under the direction of Christ.12

Joseph Smith elaborated further:

Daniel 7 speaks of the Ancient of days, he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He, (Adam) is the Father of the human family and presides over the Spirits of all men, and all that have had the keys must stand before him in this great council. This may take place before some of us leave this stage of action. The Son of Man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the Keys of the Universe, but retains his standing as head of the human family.13 (Ibid. p. 9. T.P.J.S. p. 157.)

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13 As Joseph Musser was faced with the obvious subordinate position of Adam to Jesus Christ in the teachings of Joseph Smith, he developed an interesting doctrine which attempts to unite the Adam-God theory and Joseph Smith's plain teachings which contradict it. His doctrine creates offices which are held by different Gods at different times:

What is the true meaning of [the various identities] then? Offices or titles are referred to. Christ is an office, as is Michael, Adam, Jehovah, Elohim, I AM, Man of Holiness, Ahman, etc. (Michael, Our Father and Our God, p. 94. Emphasis in original.)

Musser then reasoned that when Joseph Smith taught that Adam was to deliver up his (continued...)
stewardship to Christ, Joseph Smith was referring to some other God holding his proposed office of "Jehovah-Christ" and was not referring to Jesus Christ:

[We see "all who have held the keys" (including of course, Jesus son of Mary) standing before Adam and being subject to him, as Adam is subject to Jehovah-Christ. In the Grand Council Adam prepares to endow his son Jesus Christ with "glory and dominion," after which, having completed his work with reference to the creation, population and redemption of earth, he delivers up his stewardship to the Jehovah-Christ, who is above him in authority, and who as a glorified, resurrected being, assisted in the organization of earth...

After Jesus (son of Mary) has the earth redeemed, and presented it to his father, then Adam will present it to his Father, Elohim through the offices of "The Christ," the son of Elohim, after which it will be given back to Adam as an addition to His kingdoms, and it will be given back to Adam as an addition to His kingdoms, and Jesus Christ (son of Mary) will then be given charge of it as "The Christ," and will doubtless go on under his Father, Adam who likely will then be the Elohim of this earth, and will go on to the building of other earths and the further extending of his kingdoms. (Ibid., p. 114. Emphasis added.)

This interesting convolution of terms and teachings illustrates the impressive creative powers of Joseph White Musser. In his own defense, Musser quotes Brigham Young who stated that "every earth has its redeemer" (JD 14:71-72), but no priesthood leader has ever proposed doctrines of a "Jehovah-Christ." Musser was kind enough to specify that his God named Jehovah-Christ was actually the son of Elohim which would have made him the brother of Adam who was also Elohim's son. Therefore, Joseph Musser believed that Jesus Christ would deliver up the kingdom to Adam who would then deliver it to his brother, a god, holding the office of Jehovah-Christ who represents Elohim. Jehovah-Christ supposedly then returns it to Adam "as an addition to His kingdoms."

Another ingenious explanation for Joseph's teaching as to why "Adam delivers up his stewardship to Christ" and not Christ delivering to Adam has been promoted by Culley Christensen in The Adam-God Maze. Again, it involves redefining the entities involved, but it differs from Musser's interpretation. Christensen attempted to explain President Smith's teachings, making them agree, rather than contradict the Adam-God theory, by redefining the individuals involved through the use of brackets. He claims Joseph Smith was actually teaching that:

The Son of Man [Jesus Christ] stands before him [Adam], and there is given Him [Jesus] glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him (continued...)

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And:

This then being the nature of the priesthood, every man holding the presidency of his dispensation and one man holding the presidency of them all even Adam and Adam receiving his presidency and authority from Christ, but cannot receive a fulness, until Christ shall present the kingdom to the Father which shall be at the end of the last dispensation. (The Words of Joseph Smith, p. 40.)

Respecting authority, Joseph Smith noted that "Christ is the Great High Priest, Adam next" (T.P.J.S. p. 158). Some have suggested that the Prophet was stating that Adam was "next" because he was superior to Jesus, making our Savior second to Adam in the priesthood. However, this is not so, Joseph Smith also identified who was second to Adam:

The Priesthood was first given to Adam: he obtained the First Presidency and held the keys of it, form generation to generation; he obtained it in the creation before the world was formed as in Gen. 1:26-28. He had dominion given him over every living

[Adam] as holding the keys of the universe, but retains his [Adam's] standing as head of the human family. (Teachings of the Prophet Joseph Smith, p. 157.)

Two points are worth noting. First, both Christensen and Musser defended the Adam-God theory and yet they significantly differ concerning Joseph Smith's meaning in the passage cited above. Musser created the office of Jehovah-Christ while Christensen simply changes the obvious objects of the pronouns employed. The fact that these two defenders of the theory disagree so notably illustrates the second important point which is that no one listening to Joseph Smith that day could possibly have understood his teachings as Christensen or Musser have asserted.

Culley Christensen wrote concerning Joseph Smith's plain teaching that Adam was next (inferior) to the Savior:

It should be noted that Joseph is talking here about the order of priesthood descent and not the stature or relationship of Adam to Christ. In tracing priesthood descent, Joseph begins with Peter, James and John, who received their priesthood from Christ; then from Christ who is the Great High Priest (the priesthood keys are next traced to Adam. This quotation, because of its poor grammatical structure has been a source of confusion and misunderstanding to many. (The Adam-God Maze, p. 88.)

To buoy up his argument, Christensen is also critical of Joseph's grammar.
creature. He is Michael, the Archangel, spoken of in the scriptures. Then to Noah who is Gabriel, he stands next in authority to Adam in the Priesthood. (Ibid., p. 8.)

These statements plainly show that Christ is the "Great High Priest" and that Adam is "next" and that Noah "stands next in authority to Adam in the Priesthood." It appears that Joseph Smith could not have been any clearer in this teaching.

Respecting the Priesthood itself, we note that it bears the name of the Savior:

1 There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.
2 Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.
3 Before his day it was called the Holy Priesthood, after the Order of the Son of God.
4 But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. (D&C 107:1-4.)

As quoted above, Joseph Smith taught that "the Priesthood was first given to Adam; he obtained the First Presidency" (T.J.P.S. p. 157). The priesthood Adam received was the "Holy Priesthood, after the Order of the Son of God." Clearly, the Savior existed before Adam and the instant that Adam was given the priesthood and received the First Presidency.

Another difficulty for the Adam-God theory is encountered as we note several instances in the scriptures where God the Father, His Son Jesus Christ and Adam are referred to individually showing that all three entities are separate and distinct.

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.
33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.
34 And the first man of all men have I called Adam, which is many. (Moses 1:32-34.)

28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever. (Moses 4:28.)

26 And I, God, said unto mine Only Begotten, which was with me from the

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beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. (Moses 2:26-27.)

A particularly interesting reference showing clearly that Jesus Christ, the Holy One, is superior to Adam is found in the Doctrine and Covenants:

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

If Adam is God the Father and superior to Jesus Christ, this scripture elicits a major question regarding the identity of the "Holy One of Zion." Fundamentalists rationalize that it must refer to Elohim, is, which is convenient, but incorrect. Such logic suggests that section 78 actually has reference to three presiding Gods which, with the Holy Ghost, would expand the trinity beyond normal recognition. Brigham

15 The Adam-God Maze, p. 291. Fundamentalists take a similar approach is taken in identifying the "Lord" as Elohim in the following verses:

53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-oni-Ahman, and there bestowed upon them his last blessing.
54 And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.
55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. (D&C 107:53-55.)

That the Lord is Jesus Christ, and not Elohim, is plainly shown by noting the other instances where the "Lord" is referred to in the section. See verses 31, 33, 34, 42, 60 and 80.
Young taught the following about the Holy Ghost and the Trinity:

The Holy Ghost--The Holy Ghost, we believe, is one of the characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things. He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the truth. (JD 6:95.)

At no time has any prophet discussed an expanded Godhead in the manner fundamentalists suggest Section 78 purportedly does. The "Holy One" is clearly referring to the Savior, who is superior to Adam, and is very consistent with all other teachings of the Prophet Joseph Smith.

It is true that Michael is nonetheless, a great prophet. He will lead the Saints in the final battle against the devil and his armies:

114 And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.
115 For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb." (D&C 88:114-115.)

As is obvious, Michael will be fighting to defend "him who sitteth upon the throne, even the Lamb." This could not be any other than Jesus Christ. This again illustrates that the scriptures invariably teach the subordinate position of Adam to the Savior of the world.

Another scriptural reference showing in inferiority of Adam to God is found in Jude 1:9:

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

This scripture discusses how the man Michael did not rebuke the devil. Gods, such as Elohim our Heavenly Father and Jesus Christ, are

superior to men and more powerful than the devil. Notwithstanding his prophetic calling, Adam "durst not" bring an accusation against the devil, but appealed to the Lord, Jesus Christ, to do so.

III. Adam is our Heavenly Father

The idea that Adam is our Heavenly Father invokes several questions that deserve special consideration:

1. If Adam is God the Father, who did Adam, Seth, Enoch and other men living upon the earth pray to prior to Adam's death which occurred when he was 930 years old?

2. Could the membership of the Godhead governing this earth actually change?

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ's baptism?

4. Could Adam really be God the Father of our spirits, the God to whom we pray?

We will briefly examine these questions in light of the word of God as found in the scriptures and from His modern Prophets.

1. If Adam is God the Father, who was the "Father" during Adam's mortal existence?

The Adam-God theory raises an important question regarding who was "God the Father" during Adam's 930 year sojourn upon this planet. The scriptures and the teachings of Joseph Smith make it easy to comprehend that the inhabitants of the earth believed in and interacted with a God, called Father, who was plainly not Adam. A few references illustrate this fact:

Adam - Instructed to perform sacrifices to God (Moses 5:7-9; 6:65)
Eve - God appoints other seed to replace Abel (Genesis 4:25)
Cain - Cursed by the Lord (Moses 5:34-37)
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Seth - God revealed to (Moses 6:3), received the promise of God (D&C 107:42)
Enos - taught in the ways of God (Moses 6:13)
Cainan - called by God in his fortieth year (D&C 107:45)
Jared - taught Enoch, his son in the ways of the Lord (Moses 6:21)
Enoch - taught in the ways of the Lord by his father (Ibid.)
OTHERS: Mahalaleel, Methuselah, Lamech etc.

Brigham Young taught that the earth was organized by three characters, Eloheim, Yahovah and Michael (JD 1:51). By claiming that Yahovah (Jehovah) is not Jesus Christ and that he is a superior God to Adam, fundamentalists have a choice of two beings they may assert was fulfilling the position of "God the Father" while Adam was living upon this planet. The two beings are Elohim and their interpretation of Yahovah mentioned by Brigham Young in the quotation above. To them, Yahovah's other names are: Yahovah Christ and Jehovah-Christ.

Both entities, Elohim17 and Yahovah18 have been promoted by various fundamentalist writers as having served as "God the Father" to

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17 Culley Christensen does not address the issue of who Adam prayed to as God the Father, but he does interpret D&C 78:15-16 declaring that the "Holy One of Zion" is not Jesus Christ, but is Elohim and states that "The Holy One of Zion must have been Adam's priesthood superior — or Father. (The Adam-God Maze, p. 292.)


Another author, Culley Christensen explained:

Jehovah [is] one of the patriarchal gods functionally subordinate to the Elohim and superior to Michael. He may also be the being identified in Moses 2:1 as the Only Begotten... Because Jesus is also identified as Jehovah and the Only Begotten (Moses 6:52, 57), many have assumed Jesus to be the Jehovah and the Only Begotten of the creation. Other scriptures which involve Jesus in the creation would appear to lend support to that conjecture... (The Adam-God Maze, p. 50)

While providing entertaining reading, these conjectural ideas are without any historical or scriptural support. Simply stated, such views about a Jehovah-god superior to Jesus Christ are based on pure speculation, i.e. the philosophies of men mingled with scripture. Absolutely nothing concerning it has ever been taught by our modern prophets or in the Holy Writ.

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The Adam-God Theory

Adam as supposedly the other men and women upon this earth during the first 930 years of it's existence. Generally, the specific question is left unaddressed.

Joseph Smith instructed us on the knowledge of God as preached to Adam and his immediate posterity:

The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him — to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of men; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; that the whole faith of the world, form that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records. (Lectures on Faith, 2:34-36.)

In light of the teachings of Joseph Smith quoted above, supporters of the Adam-God theory must conclude that the God with whom Adam's posterity "became extensively acquainted" was a different God than was made known unto Enoch.19 Noah, the brother of Jared, Moses and all other prophets after Adam. Such an idea is entirely unscriptural and unsupported by the teachings of modern prophets. This is another of many significant deficits of the Adam-God theory.

2. Could the membership of the Godhead change?

This question was introduced by the discussion immediately

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19 Enoch's life spanned both the period of Adam's mortal existence and the time after Adam's death. An intriguing questions arises to and the transformation of the object of his divine devotion. There is no hint that Enoch's God changed identities during Enoch's lifetime.
above. If Michael is God the Father today, then obviously some other being must have been "God the Father" during Adam's mortal life. However, more shifting amongst the Gods governing this world is promoted by the Adam-God theory. One prominent fundamentalist writer, Robert Openshaw has provided specific information concerning his belief in the constitution of the Godhead from the Creation to the present day:

<table>
<thead>
<tr>
<th>CREATION</th>
<th>4004-3074 BC</th>
<th>3074 BC - 0 AD</th>
<th>3 AD (and present)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ELOHIM</td>
<td>YAHVAH CHRIST</td>
<td>MICHAEL</td>
<td>MICHAEL</td>
</tr>
<tr>
<td>YAHVAH CHRIST</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Spirit)</td>
<td>JESUS CHRIST (Resurrected)</td>
</tr>
<tr>
<td>MICHAEL</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
<td>HOLY GHOST</td>
</tr>
</tbody>
</table>

Identification:
- ELOHIM - resurrected being, representative of the "Counsel"
- YAHVAH CHRIST - resurrected being, "probably Michael's father"\(^{20}\)
- HOLY GHOST - many believe is Joseph Smith (I)\(^{21}\)

Allegedly, Elohim, Yahvah Christ and Michael were "Christa" (or redeemer) on other planets before creating this earth.

**FUNDAMENTALIST GODHEAD THROUGH THE MILLENNIA**

The diagram above was derived from a similar drawing in The Notes. While the concepts portrayed are somewhat fascinating, it is important to immediately point out that no scripture or teaching from modern prophets (including Brigham Young) justifies them. Even Robert Openshaw, author of The Notes fails to list a single reference from any source to support the Godhead as depicted in the diagram. That is not to say that Openshaw does not include what evidence he can to support his ideas. The chapter from which the diagram is taken is entitled "Godhead." The diagram is on the first page of the chapter which has 36 pages and contains hundreds of scriptural references and quotations from various church leaders in the past. Notwithstanding the volume of citations, no quotes even vaguely suggests a mercurial membership

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20 Contrast Musser's view that Jehovah-Christ was Elohim's son as was Michael (Michael, Our Father and Our God, p. 114.)

21 Joseph Musser believed that this was so (see the Journal of Joseph W. Musser, Dec. 26, 1936 entry). See also Fred C. Collier, "The Trinity and The Holy Spirits - The Doctrine as Joseph Taught It," Doctrine of the Priesthood, Vol. 5 (April, 1988) No.4, p. 45.

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for the Godhead of this world. Likewise, there are no references to a God named "Yahvah Christ" or Jehovah-Christ. We question fundamentalists who believe such doctrines: Who was the great prophet who revealed these concepts that are completely absent from the Standard Works and all of the teachings of modern prophets?

The fundamentalist doctrine of a changing Godhead is illuminated by claiming that references to Elohim, Jehovah, (Yahvah Christ?), Father, Son, Only Begotten etc. are nothing more than allusions to "titles" or "offices."\(^{22}\) It is true that Brigham Young taught that each world will have it redeemer (JD 14:72). Joseph Smith taught concerning God:

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 of Testator. (T.P.J.S. p. 190.)

It appears that the entire teaching of a varying Godhead is based upon these quotations. The reader should quickly note that the fundamentalist embellishment of Brigham Young's and Joseph Smith's basic teachings is entirely unwarranted and equally untrue.

The Prophet Joseph Smith described the Gods that administer to this earth in the first Article of Faith:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

Followers of fundamentalist prophets, such as Joseph Musser, are forced to expand this explanation of our beliefs to something like:

We believe in Elohim, the Eternal Grandfather and in His Son Jehovah-Christ,\(^{23}\) the Eternal Uncle, and in Michael, the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost.

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\(^{22}\) Michael, Our Father and Our God, pp. 94-95, 123. The Notes, p. 127.

\(^{23}\) The exact identity of this purported God varies with the author explaining His existence.
Joseph Smith gave important insight into the Gods of this world and their constancy:

In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of His nature. We shall, in this lecture, speak of the Godhead — we mean the Father, Son, and Holy Spirit.

There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son... And [Christ] being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness — filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father... (Lectures on Faith 5:1-2.)

Joseph plainly teaches that "all things were created... throughout the immensity of space" by the Father and the Son. Juxtaposing a different Father (Elohim in the creation substituted by Adam today) a different Jehovah (Jehovah-Christ or Yahvah Christ) for Jesus Christ) contradicts these clear teachings. It should be sufficiently obvious that a Godhead with changing members is an innovative and modern idea that is entirely untrue. It is also useful to note that Brigham Young taught that Adam was made by God the Father:

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; (JD 10:230-231.)

The Lord is our God and it is He whom we serve; and we say to the whole world that He is a tangible Being. 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. This same truth is borne out by the Savior....

...He sent His angels, and at last sent His Son, who was in the express image of the Father — His Only Begotten Son, according to the flesh, here on this earth.

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That is the God we serve and believe in. (JD 13:308-309.)

I believe the Father came down from heaven, as the Apostles said he did and begat the savior of the world; for he is the ONLY-begotten [sic] of the Father, which could not be if the Father did not actually beget him in person.... (T)he Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. (JD 1:238.)

Brigham made no distinction between the identity of "Father" in his discourses above. Neither is any differentiation needed.

3. Was Adam actually the being known as God the Father who appeared to Joseph Smith and approved of Christ's baptism?

In the account of Joseph Smith's first vision, he recorded:

17 It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!

The Adam-God theory requires that the God who said, "This is My Beloved Son. Hear Him!" to be none other than Adam. It appears that no supporter of the theory has made such an assertion. Certainly, no modern prophet has so claimed.

The Father's voice was heard on another occasion. Several authors have recorded the incident which occurred immediately after the Savior's baptism by John the Baptist:

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. (Luke 9:35. See also Matt. 17:5, Mark 9:7, 2 Peter 1:17 and D&C 93:15).

If this were indeed a record of the voice of Adam, we might have expected someone to have mentioned it, either anciently or modern.

In fact, there are several instances where modern prophets have specifically distinguished between Michael and God the Father and Jesus Christ. Joseph Smith saw all three individuals in a vision:

1 The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.
2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;

3 Also the blazing throne of God, whereon was seated the Father and the Son.

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

5 I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; (D&C 137: 1-5 and T.P.J.S. p. 107.)

In the vision recorded above, Joseph Smith was impressed to see Adam and Abraham and so noted, but the description of them was far less magnificent than the description of God the Father and His Son. Neither was Adam found on a throne in the Celestial Kingdom. How can Adam be God the Father in light of this revelation?

Another example is found in a vision given to President Joseph F. Smith in 1918. He received great understanding concerning the preaching of the gospel to the dead. The revelation is now section 138 of the Doctrine and Covenants. One portion reads:

11 [The eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.]

12 And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality;

13 And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer’s name.

14 All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

15 I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand.

16 They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

17 Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

18 While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful;

23 And the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell.

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24 Their countenances shone, and the radiance from the presence of the Lord rested upon them, and they sang praises unto his holy name.

38 Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the Ancient of Days and father of all,

39 And our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. (D&C 138: 11-18, 23-24, 38-39.)

In the verses that follow, President Smith viewed other great prophets, like Adam, who were there. Specifically he named Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Ezekiel, Daniel, Elias and others. This passage clearly teaches that Adam died and was one of the "mighty ones" awaiting the advent of the Savior Jesus Christ in the spirit world. Despite his position of prominence, it should be plain that he was subordinate to Jesus Christ and His Father.

Further evidence of the separateness of God and Michael is found in D&C 128:20-21:

20 And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

21 And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

These verses are very consistent with the belief that Adam was a great prophet, like Gabriel, Raphael or other "divers angels," but not God, the Eternal Father. The scriptures and the teachings of Joseph Smith are very consistent on this point.

4. Could Adam really be God the Father of our spirits, the God to whom we pray?
The Leaders and Doctrines of Modern Polygamy

This last question is possibly the most basic inquiry associated with the Adam-God theory. Simply stated, when we pray privately or in public, are we really praying to Adam, the "first man." Brigham Young taught plainly about the God to whom we pray:

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there 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 to-day 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. (JD 4:216.24)

This clear statement identifies Eloheim as our "Heavenly Father" and the God to whom we pray. No writer has ever suggested that Elohim and Adam are the same being. How then can Adam be God the Father? Likewise, who did Brigham Young pray to? The answer is obvious. Brigham also taught:

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 whom 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. (JD 13:311-312.25)

In the Doctrine and Covenants, Joseph Smith described God and his relationship to man who he had created:

17 By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which in them are; 18 And that he created man, male and female, after his own image and in his own likeness, created he them;

19 And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

20 But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

21 Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

For those who insist upon a name for our Heavenly Father, Eloheim is His name. John Taylor taught:

Here then, on the one hand, there is the voice of God. Shall we object to it? Who made us? Who organized us, and the elements with which we are surrounded and that we inhale? Who organized the planetary system that we see around us? Who provides breakfast, dinner and supper for the millions that dwell on the face of the earth? Who clothes them, as he does the lilies of the field? Who imparts unto man his breath, life, health, his powers of locomotion, thought, and all the godlike attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our Instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, the Lord is our God, the Lord is our Judge, the Lord is our King, and he shall rule over us. We do not object to bow the knee to God and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven:" and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seed-time and harvest, summer and winter, day and night, the God who has watched over us and all the myriads of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family pertaining to this world and the worlds to come. If God will deign to teach, lead and dictate to us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good." We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light. (JD 15:216-217.)

SUMMARY

Fundamentalists expend great energies emphasizing and promoting the Adam-God theory, apparently without examining it. Some will claim that accepting it is necessary for exaltation, however,
by so doing they contradict the teachings of Brigham Young when he taught:

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. (JDS 4:217.)

That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you — you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. (JD 11:266.)

For any who espouse teachings which contradict the scriptures and the teachings of modern prophets quoted above, the word of President Wilford Woodruff may be beneficial:

A FINAL WORD. Before I sit down I want to say a word to the elders of Israel on another subject. I am called an old man; I guess I am. I was thinking just now, in speaking of the apostles and prophets that were with Joseph Smith when he made his last speech, I am the only man living that was with him at that time. The rest are in the spirit world. How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men, as well as all thrones and dominions, principalities, and powers. Then why trouble yourselves about these things? God is God, Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know any more, wait till we get where God is in person. I say this because we are troubled every little while with inquiries from elders anxious to know who God is, who Christ is, and who Adam is. I say to the elders of Israel, stop this. Humble yourselves before the Lord; seek for light, for truth, and for a knowledge of the common things of the kingdom of God. (Discourses of Wilford Woodruff, pp. 235-236 and Millennial Star 57:355-356, April 7, 1895.)

It is true that the authors may not presently understand all of the teachings by Brigham Young on the subject of Adam, the first man. However, the Lord has promised that all things shall be made known in His own due time. Fundamentalists would benefit by exercising patience, rather than their spurious interpreting powers when dealing with prophetic teachings they do not comprehend.