

NOTE WELL: This first page is NOT part of the official BYU Evolution Packet. It was prepared under the auspices of the BYU administration, however, to explain the packet's origin and purpose. The actual packet itself begins with the next page: Evolution and the Origin of Man.

Evolution packet defined

BYU Daily Universe Nov. 12, 1992 p.3

In the interest of clarifying the background and purpose of the library packet on evolution and the origin of man, which was announced in The Daily Universe on Thursday, Oct. 29. I provide the following information about the development of this packet and the motivation for it.

As appropriate at any university, the subject of organic evolution and the origin of man comes up in BYU courses in several departments. In these courses, students naturally wish to know the official position of the LDS Church on this subject. Some faculty members in the sciences and in Religious Education have gathered material on these topics to distribute to their students. Students might receive one set of statements by Church leaders from one professor and a different set from another professor.

Several faculty members and administrators felt the diversity of materials on these subjects, which were often selected to emphasize the views of the professor, tended to create confusion in the minds of the students and accentuate the potential for controversy about the Church's position. In 1991, in response to questions from students about the Church position on evolution, President Rex E. Lee authorized that one of these packets be placed in the HBLL Reserve Library as a source for information about the Church's position on evolution and the origin of man.

Purpose of packet

Because of my experience in preparing the evolution article for the "Encyclopedia of Mormonism," I was asked by Provost Bruce Hafen to consider a packet

that could be made available to students as the official and fundamental Church position on this subject. It was immediately clear that the selection of material for such a packet could not depend on the content of the statements. The goal is not to achieve some kind of "balance" among the views that have been expressed, but to give students the full range of official views so that they can judge the different positions they encounter. The full range of official views should provide the basis for the evaluation of other views that have been expressed but that do not have the status of official Church positions.

In line with this philosophical stance, I prepared an initial draft of the packet, which contained the First Presidency statements and all published statements made by presidents of the Church during the time they held that office. It also included the speech given in 1931 by Elder James E. Talmage of the Quorum of the Twelve, which was reviewed and approved by the First Presidency and officially published by the Church. Finally, this draft packet included the "Encyclopedia of Mormonism" article because of the excerpt from the First Presidency Minutes in 1931 about the Church's stance toward scientific studies of evolution and the origin of man. This packet was made entirely of materials with official status and included all of the statements published by or with the authorization of the First Presidency.

The draft packet's contents were discussed amicably with Dean Robert Millet of Religious, Education and Provost Hafen. After considerable discussion, we agreed that the official university packet should contain only those items that represent the

official position of the Church, i.e. statements from the First Presidency. The encyclopedia article was kept because of the First Presidency Minutes item included in it, which is not otherwise available to the public. The final packet was then reviewed by BYU's Board of Trustees-consisting of The First Presidency, many members of the Quorum of the Twelve and other general authorities and officers. They approved the packet.

Balance not the issue

Again, I emphasize that balance was not the issue. The issue was providing only those materials that could clearly be said to be the official, declared position of the Church.

None of us involved in preparing this packet for Board review anticipate that professors will be limited from distributing other materials to their students. It is only requested that BYU faculty members refer students to the materials in this specific packet along with the other items they may choose to distribute. When other items are distributed, they should be clearly separated and given as a supplement to this material and include a fair sampling of the diverse

viewpoints among LDS leaders. For example, if one included statements by LDS apostles in a handout on evolution, the range of views would include some statements against evolution, some sympathetic to evolution and several shades of opinion in between. We want to avoid the implication that a greater sense of unanimity or resolution of this topic exists than is actually the case, and we are eager to avoid contention. The university has also suggested that faculty members limit supplemental LDS material on the subject of evolution and the origin of man to published documents, avoiding private letters or other private material.

The process was one of constructive and harmonious effort to provide materials from which students could see clearly the foundation of LDS doctrine on this subject and distinguish it from the wide variety of opinions encountered in LDS literature.

by **William E. Evenson**

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October, 1992

EVOLUTION AND THE ORIGIN OF MAN

This packet contains, as far as could be found, all statements issued by the First Presidency of the Church of Jesus Christ of Latter-day Saints on the subject of evolution and the origin of man, and a statement on the Church's attitude toward science. The earliest First Presidency statement, "The Origin of Man," was issued during the administration of President Joseph F. Smith in 1909. This was followed by a First Presidency Message in 1910 that included brief comments related to the study of these topics. The second statement, "Mormon View of Evolution," was issued during the administration of President Heber J. Grant in 1925. Although there has never been a formal declaration from the First Presidency addressing the general matter of organic evolution as a process for development of biological species, these documents make clear the official position of the Church regarding the origin of man.

This packet also contains the article on evolution from the Encyclopedia of Mormonism, published in 1992. The current First Presidency authorized inclusion of the excerpt from the First Presidency minutes of 1931 in the 1992 Encyclopedia article.

Various views have been expressed by other Church leaders on this subject over many decades; however, formal statements by the First Presidency are the definitive source of official Church positions. It is hoped that these materials will provide a firm foundation for individual study in a context of faith in the restored gospel.

Approved by the BYU Board of Trustees
June, 1992

IMPROVEMENT ERA.

Vol. XIII.

NOVEMBER, 1909.

No. 1.

Editor's Table.

The Origin of Man.

BY THE FIRST PRESIDENCY OF THE CHURCH.

"God created man in his own image."

Inquiries arise from time to time respecting the attitude of the Church of Jesus Christ of Latter-day Saints upon questions which, though not vital from a doctrinal standpoint, are closely connected with the fundamental principles of salvation. The latest inquiry of this kind that has reached us is in relation to the origin of man. It is believed that a statement of the position held by the Church upon this important subject will be timely and productive of good.

In presenting the statement that follows we are not conscious of putting forth anything essentially new; neither is it our desire so to do. Truth is what we wish to present, and truth---eternal truth-is fundamentally old. A restatement of the original attitude of the Church relative to this matter is all that will be attempted here. To tell the truth as God has revealed it, and commend it to the acceptance of those who need to conform their opinions thereto, is the sole purpose of this presentation.

"God created man in his own image, in the image of-God created he him; male and female created he them." In these plain and pointed words the inspired author of the book of Genesis made known to the world the truth concerning the origin of the human family. Moses, the prophet historian, "learned," as we are told, "in all the wisdom of the Egyptians," when making this important announcement, was not voicing a mere opinion, a theory derived from his researches into the occult lore of that ancient people. He was speaking as the mouthpiece of God, and his solemn declaration was for all time and for all people. No subsequent revelator of the truth has contradicted the great leader and law-giver of Israel. All who have since spoken by divine authority upon this theme have confirmed his simple and sublime proclamation. Nor could it be otherwise. Truth has but one source, and all revelations from heaven are harmonious with each other. The omnipotent Creator, the maker of heaven and earth-had shown unto Moses everything pertaining to this planet, including the facts relating to man's origin, and the authoritative pronouncement of that mighty prophet and seer to the house of Israel, and through Israel to the whole world, is couched in the simple, clause: "God created man in his own image" (Genesis 1: 27; Pearl of Great Price-Book of Moses, 1: 27-41.)

The creation was two-fold-firstly spiritual, secondly temporal. This truth, also, Moses plainly taught-much more plainly than it has come down to us in the

imperfect translations of the Bible that are now in use. Therein the fact of a spiritual creation, antedating the temporal creation, is strongly implied, but the proof of it is not so clear and conclusive as in other records held by the Latter-day Saints to be of equal authority with the Jewish scriptures. The partial obscurity of the latter upon the point in question is owing, no doubt, to the loss of those "plain and precious" parts of sacred writ, which, as the Book of Mormon informs us, have been taken away from the Bible during its passage down the centuries (I Nephi 13: 24-29). Some of these missing parts the Prophet Joseph Smith undertook to restore when he revised those scriptures by the spirit of revelation, the result being that more complete account of the creation which is found in the book of Moses, previously cited. Note the following passages:

And now, behold I say unto you, that these are the generations of the heaven and the earth, when they were created in the day that 1, the Lord God, made the heaven and the earth,

And every plant of the field before it was in the earth, and every herb of the field before it

For 1, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. For 1, the Lord God, had not caused it to rain upon the face of the earth.

And 1, the Lord God, had created all the children of men, and not yet a man to till the ground; for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.

But 1, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

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. (Pearl of Great Price-Book of Moses, 3: 4-7. See also chapters 1 and 2, and compare with Genesis I and 2).

These two points being established, namely, the creation of man in the image of God and the two-fold character of the creation, let us now inquire: What was the form of man, in the spirit and in the body, as originally created? In a general way the answer is given in the words chosen as the text of this treatise. "God created man in his own image. It is more explicitly rendered in the Book of Mormon thus: "All men were created in the beginning after mine own image (Ether 3: 15). It is the Father who is speaking. If, therefore, we can ascertain the form of the "Father of spirits," "The God of the spirits of all flesh," we shall be able to discover the form of the original man.

Jesus Christ, the Son of God, is "the express image" of His Father's person (Hebrews 1: 3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to Him: "He that hath seen me hath seen the Father" (John 14: 9). This alone ought to solve the problem to the satisfaction of every

thoughtful, reverent mind. The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of His Father's person, then His Father is in the form of man; for that was the form of the Son of God, not only during His mortal life, but before His mortal birth, and after His resurrection. It was in this form that the Father and the Son, as two personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision. Then if God made man-the first man-in His own image and likeness, he must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. That man was made in the image of Christ, is positively stated in the Book of Moses: "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, created man in mine own image, in the image of mine Only Begotten created I him, male and female created I them" (2: 26, 27).

The Father of Jesus is our Father also. Jesus Himself taught this truth, when He instructed His disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the first born among all the sons of God-the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like Him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.

"God created man in His own image." This is just as true of the spirit as it is of the body, which is only the clothing of the spirit, its complement; the two together constituting the soul. The spirit of man is in the form of man, and the spirits of all creatures are in the likeness of their bodies. This was plainly taught by the Prophet Joseph Smith (Doctrine and Covenants, 77: 2).

Here is further evidence of the fact. More than seven hundred years before Moses was shown the things pertaining to this earth, another great prophet, known to us as the brother of Jared, was similarly favored by the Lord. He was even permitted to behold the spirit-body of the foreordained Savior, prior to His incarnation; and so like the body of a man was His spirit in form and appearance, that the prophet thought he was gazing upon a being of flesh and blood. He first saw the finger and then the entire body of the Lord-all in the spirit. The Book of Mormon says of this wonderful manifestation:

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth His hand and touched the stones one by one with His finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen?

And he saith unto the Lord, I saw the finger of the Lord, and feared lest he should smite me for I knew not that the Lord had flesh and blood.

And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such

exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this?

And he answered, Nay, Lord, show thyself unto me.

And the Lord said unto him, Believest thou the works which I Shall speak?

And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said, Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

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 light, 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 hath 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: 6-16).

What more is needed to convince us that man, both in spirit and in body, is the image and likeness of God, and that God Himself is in the form of man?

When the divine Being whose spirit-body the brother of Jared beheld, took upon Him flesh and blood, He appeared as a man, having "body, parts and passions," like other men, though vastly superior to all others, because He was God, even the Son of God, the Word made flesh: in Him "dwelt the fulness of the Godhead bodily." And why should He not appear as a man? That was the form of His spirit, and it must needs have an appropriate covering, a suitable tabernacle. He came into the world as He had promised to come (111 Nephi, 1: 13), taking an infant tabernacle, and developing it gradually to the fulness of His spirit stature. He came as man had been coming for ages, and as man has continued to come ever since. Jesus, however, as shown, was the only begotten of God in the flesh.

Adam our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence, --revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal

creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1: 34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

True it is that the body of man enters upon its career as a tiny germ or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race--God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally--"that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual." He made the tadpole and the ape, the lion and the elephant; but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its "distinct order or sphere," and will enjoy "eternal felicity." That fact has been made plain in this dispensation (Doctrine and Covenants 77: 3).

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

WORDS IN SEASON FROM THE FIRST PRESIDENCY
Deseret Evening News December 17, 1910, part 1, p. 3

In this Christmas message, the First Presidency devoted several sentences to the Church's position with regard to questions-raised by science:

Diversity of opinion does not necessitate intolerance of spirit, nor should it embitter or set rational beings against each other. The Christ taught kindness, patience, and charity.

Our religion is not hostile to real science. That which is demonstrated, we accept with joy; but vain philosophy, human theory and mere speculations of men, we do not accept nor do we adopt anything contrary to divine revelation or to good common sense. But everything that tends to right conduct, that harmonizes with sound morality and increases faith in Deity, finds favor with us no matter where it may be found.

IMPROVEMENT ERA.

Vol. XXVIII.

SEPTEMBER, 1925.

No. 11.

Editors Table

"Mormon View of Evolution"

A Statement by the First Presidency of the Church of Jesus Christ
of Latter-day Saints

"God created man in his own image, in the image of God created he him; male and female created he them."

In these plain and pointed words the inspired author of the book of Genesis made known to the world the truth concerning the origin of the human family. Moses, the prophet-historian, who was "learned" we are told, "in all the wisdom of the Egyptians," when making this important announcement, was not voicing a mere opinion. He was speaking as the mouthpiece of God, and his solemn declaration was for all time and for all people. No subsequent revelator of the truth has contradicted the great leader and law-giver of Israel. All who have since spoken by divine authority upon this theme have confirmed his simple and sublime proclamation. Nor could it be otherwise. Truth has but one source, and all revelations from heaven are harmonious one with the other.

Jesus Christ, the Son of God, is "the express image" of his Father's person (Hebrews 1:3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to him: "He that hath seen me hath seen the Father" (John 14:9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. It was in this form that the Father and the Son, as two distinct personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision.

The Father of Jesus Christ is our Father also. Jesus himself taught this truth, when he instructed his disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the first born among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally sons and daughters of Deity.

Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and, like Christ, he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of pre-existence pours wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. By his Almighty power God organized the earth, and all that it contains, from spirit and element, which exist co-eternally with himself.

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

HEBER J. GRANT,
ANTHONY W. WINS,
CHARLES W. NIBLEY,
First Presidency.

ENCYCLOPEDIA OF MORMONISM

EVOLUTION

The position of the Church on the origin of man was published by the First Presidency in 1909 and stated again by a different First Presidency in 1925:

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, declares man to be the direct and lineal offspring of Deity.... Man is the child of God, formed in the divine image and endowed with divine attributes (see Appendix, "Doctrinal Expositions of the First Presidency").

The scriptures tell why man was created, but they do not tell how, though the Lord has promised that he will tell that when he comes again (D&C 101:32-33). In 1931, when there was intense discussion on the issue of organic evolution, the First Presidency of the Church, then consisting of Presidents Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley, addressed all of the General Authorities of the Church on the matter, and concluded,

Upon the fundamental doctrines of the Church we are all agreed. Our mission is to bear the message of the restored gospel to the world. Leave geology, biology, archaeology, and anthropology, no one of which has to do with the salvation of the souls of mankind, to scientific research, while we magnify our calling in the realm of the Church....

Upon one thing we should all be able to agree, namely, that Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund were right when they said: "Adam is the primal parent of our race" [First Presidency Minutes, Apr. 7, 1931].

WILLIAM E. EVENSON

(Encyclopedia of Mormonism, Vol. 2)