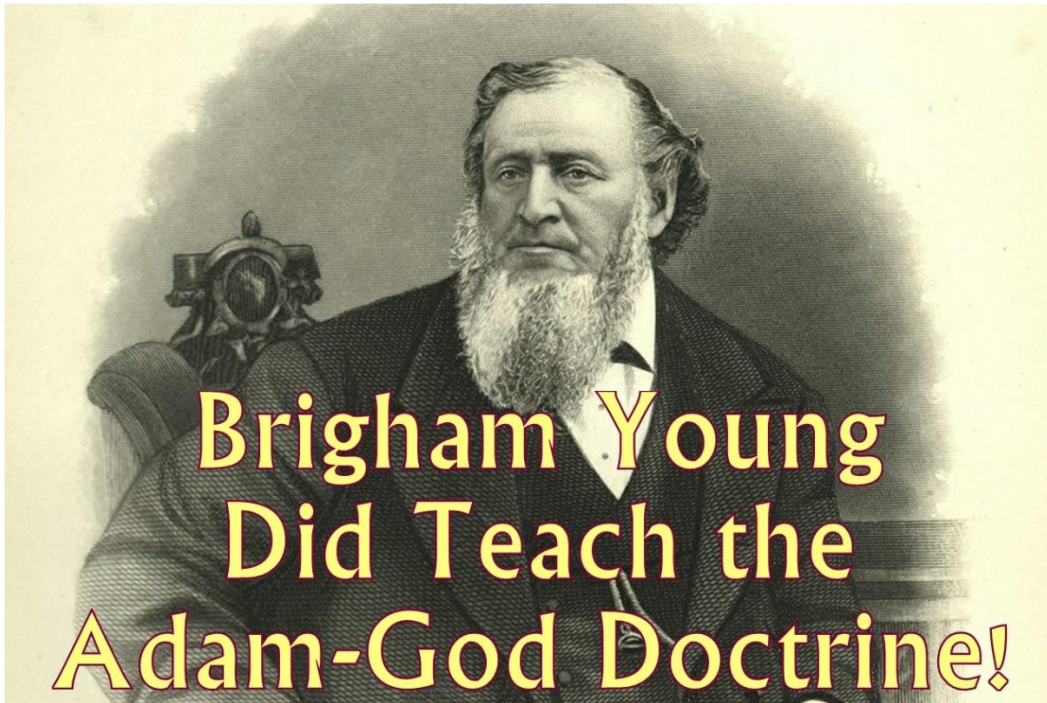


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Mormonism's Adam-God Doctrine

JOHN FARKAS



What Are Adam-God Teachings?

Adam-God theory/teachings/doctrine are names given to an alleged teaching by Brigham Young, the second president and prophet of the Church of Jesus Christ of Latter-day Saints (hereafter called Mormons or LDS). He allegedly taught that Adam of the Garden of Eden is the Father of the spirit of Jesus Christ, is the Father of our spirits, is the literal father of the body of Jesus Christ, and is our God, i.e., God the Father. It is also alleged that the fourth and fifth Presidents and Prophets Wilford Woodruff and Joseph F. Smith, supported this teaching.

Adam-God is not now taught by the Mormon Church and the twelfth Mormon President and Prophet Spencer W. Kimball, denounced it strongly in 1976 when he said:

We warn you against the dissemination of doctrine 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.

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We denounce that theory and hope that everyone will be cautioned against this **and other kinds of false doctrine.**¹ (*Deseret News*, Church News Section, p. 11, Oct. 9, 1976)

Is President Kimball correct that it was "alleged to have been taught by some of the General Authorities of past generations?" Was it false doctrine according to Brigham Young and others? These questions will be answered below.

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What Mormons Say

Some Mormons know little or nothing about the Adam-God teachings of Brigham Young. Some say the Adam-God charge is made because of one talk by Brigham Young as recorded in *Journal of Discourses* 1:50-51, April 9, 1852. They go on to say this talk is an isolated example, is not clear and may have been recorded incorrectly. There is strong evidence that these ideas are wrong.

Formal Vote Always Needed?

Some Mormons know Adam-God was taught, but say it was never accepted by a vote of the Mormon Church membership (D&C 26:2, 28:13, 104:21 — "all things shall be done by common consent in the Church..."), hence is not church doctrine. Because there was no vote Adam-God teachings were just Brigham Young's *personal opinion* and not official doctrine. But those who say this must not be aware of the many examples where the lack of a revelation and/or vote did not stop the practice/teaching of other unique Mormon Church doctrine. Examples are:

1. The practice of polygamy by Mormon Church leaders from roughly 1835-1880 took place without a Mormon Church membership vote. And during part of this time there was not even an un-approved revelation to fall back on. The alleged revelation (D&C 132) to allow the practice of polygamy was written in 1843, well after the start of the actual practice. It was first publicly announced August 29, 1852, (*A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 4:55, 56), but was not put into Scriptures until 1876. This "revelation" along with 26 or 27 others were not voted on until October 1880; (*Ensign*, December 1984, pp 38, 39). Even while polygamy was being practiced, through the full period of 1835-1876, Section 101, page 261 of the 1835 Doctrine and Covenants condemned having more than one living wife/husband at the same time.

¹ Bold face type and words in brackets in quotes are by the author, John Farkas.

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2. There is no accepted revelation that there is a Mother in Heaven, i.e., God (Elohim) has a wife (*Gospel Principles*, page 9; Mormon hymn #270: "O My Father", LDS Hymns, 1973 edition).
3. That Jesus Christ is "Jehovah" and "Elohim" is God the Father (*The Articles of Faith*, by James E. Talmage, Church of Jesus Christ of Latter-day Saints, missionary edition, pp. 466, 467).
4. That Jesus Christ was the first spirit child of God the Father and his wife and was raised to maturity in the pre-existence (*Gospel Principles*, p. 9).
5. That Jesus Christ and Lucifer are spirit brothers (*Gospel Through the Ages*, Milton R. Hunter, page 15).
6. That God the Father was once a man like us and progressed to become God (*Search These Commandments*, Melchizedek Priesthood Study Guide, 1985 pages 151-153).
7. The very sacred Mormon Temple ceremonies are not in any Mormon Scripture. The April 1990 changes in the temple ceremonies attest to the fact that these very sacred temple ordinances are not governed by "common consent."
8. Most Mormons, when asked about the references in the Book of Mormon that say there is only one God (The Testimony of Three Witnesses in the front of the Book of Mormon; Alma 11:28, 29, 44; Mormon 7:7), usually say: "Well that means *one in purpose*." There is no Mormon canonized scripture that says *one in purpose*.

Note that all the references used in the above eight items are published by the Mormon Church.

How Important Is It To Know God?

Brigham Young said:

It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. (*Journal of Discourses*, 4:215, Feb. 8, 1857)

Brigham Young then quotes from John 17:3 about knowing the only true God and Jesus whom he sent. He then says,

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...this is as much to say that **no man can enjoy or be prepared for eternal life without that knowledge.**

Joseph Smith agreed when he said:

It is the first principle of the Gospel to know for a certainty the Character of God....
(*Teachings of the Prophet Joseph Smith*, page 345; *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* 6:305; *Journal of Discourses* 6:3).

He also said,

...three things are necessary, in order that any rational and intelligent being may **exercise faith in God unto life and salvation**...Secondly, **A correct idea of his character, perfections and attributes.** (Lecture Third of Faith, 1835 Doctrine and Covenants, page 36, verses 2-4)

Is it important to know the character, perfections and attributes of God? It certainly is according to Brigham Young and Joseph Smith. Now let us look at what Brigham Young said we should know about God.

Adam-God Taught, Called Doctrine and Revelation

Mormons who say Adam-God doctrine was not taught must not be aware of the following.

How much unbelief exists in the minds of 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** ... Then he said, 'I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful. I received my crown and exaltation...I want **my children that were born to me in the spirit world** to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle...' (Brigham Young, *Deseret Weekly News*, June 18, 1873, page 308; *Deseret Evening News*, June 14, 1873)

Who was the Savior begotten by? ... Who did beget him? His Father, and his father is our God, and the Father of our spirits, and he is the framer of the body, the God and Father of our Lord Jesus Christ. **Who is he? He is Father Adam; Michael; the Ancient of Days.** (President Brigham Young, Feb. 19, 1854, *Brigham Young Collection*, LDS Archives; ; *Brigham Young Addresses, 1850-1854*, Vol. 2, by Elden J. Watson, sheet 179 (in chronological order), Historical Dept. Church, Ms d 1234, Box 48 Fd. 11; also in *Adam Is God???*, pp. 9-10; *Adam-God Maze*, p. 101)

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Some have grumbled because **I believe our God to be so near to us as Father Adam**. There are many who know **that doctrine** to be true. (Brigham Young, October 7, 1857, *Journal of Discourses* 5:331).

Some years ago I advanced a **doctrine with regard to Adam being our Father and God**...It is one of the most glorious revealments of the economy of heaven... (President Brigham Young, in the Tabernacle, General Conference, October 8, 1861, 10:30 a.m.; *Brigham Young Addresses, 1860-1864*, Vol. 4, by Elden J. Watson, sheet 134 (in chronological order), Historical Dept. Church, Ms d 1234, Box 49 fd 8)

I tell you more: **Adam is the father of our spirits**. He lived upon an earth, he did abide his creation and did honor to his calling and priesthood and obeyed his master or lord, and probably many of his wives did the same, and they lived and died upon an earth and then **were resurrected again to immortality and eternal life**. (Brigham Young, October 8, 1854, *Brigham Young Addresses, 1850-1854*, Vol. 2, by Elden J. Watson, sheet 221 (in chronological order), Historical Dept. Church, Box 49 fd 12)

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:...

16. **Adam was an immortal being** when he came on this earth;
17. He had lived on an earth similiar [sic] to ours; he had received the Priesthood and the keys thereof,
18. And had been faithful in all things and **gained his resurrection and his exaltation, and was crowned with glory, immortality and eternal lives, and was numbered with the Gods** for such he became through his faithfulness,
19. **And had begotten all the spirits that was to come to this earth.** (*Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints*, compiled by Fred C. Collier, Vol 1, pp. 116-117, Collier's Publishing Co. P.O. Box 1866, Salt Lake City, UT 84110, 2nd edition 1981)

It is reported that this part of the Lecture was removed some time between 1902 and 1905. This next quotation, by Brigham Young, is the one many LDS say is not clear and/or not recorded correctly. But notice, it is just one of many that say the same thing. Are they all recorded incorrectly?

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! **When our father Adam came into the garden of Eden, he came into it with a celestial**

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body,² and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken. **HE is our FATHER and our GOD, and the only God with whom WE have to do.** Every man upon the earth, professing Christians or non-professing, must hear it, and **will know it sooner or later...** 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.** (*Journal of Discourses*, 1:50-51, Brigham Young, April 9, 1852).

Brigham Young thought what he was talking about was very important, note the words "will know it sooner or later" and "will prove their salvation or damnation."

Adam Made From Dust of Another Earth

Consistent with Brigham Young's Adam-God teachings is his teaching that Adam was made from the dust of another earth, not of this earth, and came into the Garden of Eden with a *celestial body*.

You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please - that I have publicly declared that I do not believe that portion of the Bible.... (President Brigham Young, October 23, 1853, *Journal of Discourses* 2:6).

Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle. (President Brigham Young, April 20, 1856, *Journal of Discourses* 3:319).

Mankind are here because **they are the offspring of parents who were first brought here from another planet,** and power was given them to propagate their species...(Brigham Young, October 9, 1859, *Journal of Discourses*, 7:285-286)

² Charles Penrose, an early LDS leader said: " Jesus Christ's body was put in the sepulcher a natural body; it was raised a spiritual body....it was in the fashion and likeness of the glorious body of His Eternal Father. **It was a celestial body** quickened by the celestial glory...." (November 16, 1884, *Journal of Discourses*, 26:2223). Bruce R. McConkie in *A New Witness for the Articles of Faith* said: "Truly baptism prepares us for a glorious resurrection! 'For if we have been planted together in the likeness of his [Christ's] death, we shall be also in the likeness of his resurrection. (Rom. 6:3-6) As he came forth in the resurrection with a celestial body, a body free from sin, a body prepared to dwell everlastingly in a celestial kingdom, so shall it be with us.

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Adam, therefore, was resurrected by some one [sic] who had been resurrected. (Brigham Young, Oct. 8, 1854; *Brigham Young Addresses, 1850-1854, Vol. 2*, by Elden J. Watson, sheet 213 (in chronological order), Unpublished, Box 48 fd 12)

When our father Adam came into the Garden of Eden, **he came into it with a celestial body**, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. (Brigham Young, April 9, 1852. *Journal of Discourses 1:50*)

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Some LDS think this last quotation is in error—perhaps recorded incorrectly. What is evident is that this is the only reference I could find in which Brigham Young explicitly states that Adam came to this earth with a *celestial body*. However, he is saying the same thing when he says, as shown above, that Adam had gained his resurrection and exaltation, is the father of our spirits, the father of the spirit of Jesus Christ and is God the Father. Only resurrected exalted men can do this, those with celestial bodies (*Gospel Principles*, p. 9, 290; 1986 or older editions).³

The sampling of references above demonstrates that Brigham Young, on many occasions, over 20 years, did teach Adam-God and he called it *doctrine* and *revelation*. See page 15 of this booklet for sources of more detailed examples.

Adam-God Doctrine Important?

Perhaps the following will help us understand why Brigham Young did not teach Adam-God doctrine more often.

When we can see that very character [Michael/Ancient of Days in context] and talk and live with him in our tabernacles, if we are so fortunate as to get there into his society, then we can say that to us **there is but one living and true God, and he is the father of our Lord Jesus Christ and of our spirits**. And when we get back to him and learn that he is actually our father, we shall not feel any anxiety to call upon anybody else for the blessings we are in need of. It is a subject I am aware that does not appear so close to our understandings at present as we could wish it or as it will be some day, and **it is one that should not trouble us at all, all such things will become more clear to your minds by and by**. I tell you this as my belief about that personage who is called the Ancient of Days [Adam] so on, **but I do not tell it because that I wish it established in the minds of others**; though to me this is as clear as the sun, it is as plain as my alphabet. I understand it as I do

³ The 1979 edition of the Mormon Church's King James Bible also supports this statement in note 13a at the bottom of page 1112 of the text of this Bible. It has: "Rev. 11:15, TG [Topical Guide - notes in the back of the Bible] Jesus Christ, Second Coming of; Jesus Christ, Son of Man."

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the path to go home. I did not understand so **until my mind became enlightened with the spirit and by revelation of God; neither will you understand until our Father in Heaven reveals all things unto you.** To my mind and to my feelings those matters are all plain and easy to be understood. (Brigham Young, April 25, 1855 at the Deseret Theological Institute; Church Archives/Manuscript Addresses of Brigham Young; *Brigham Young Addresses, 1855-1859, Vol. 3*; by Elden J. Watson; sheet 12 (in chronological order); *The Adam-God Maze, p. 110*)

Note how Brigham Young said that God would reveal it to the listener "bye and bye." This is why he said, "should not trouble us at all," it was up to God and it would be revealed soon! Adam-God doctrine was very important to Brigham Young and he expected it to "become more clear to your minds bye and bye....until our Father in Heaven reveals all things unto you."

Did Brigham Young Teach Normal LDS Doctrine About God?

Some Mormons use comments from Mormon Apostle John A. Widtsoe. He admonishes the anti-Mormons for using "only a half dozen statements" in support of Adam-God teachings and for ignoring the hundreds that seemed to teach "the true nature of both God our Heavenly Father and Adam." The source of this quotation usually is Widtsoe's book, *Evidences and Reconciliations*, 1987 edition. What is missed is that Apostle Widtsoe died in 1952 and first made his statements about Adam-God in the 1943 edition of his book, pages 287-290. A great deal more about Adam-God has been made public since 1943, more than 50 years ago.

On page 289 of his 1943 book Apostle Widtsoe provides several statements by Brigham Young which he thinks show how Brigham Young did teach correct doctrine about the Father. These quotations are as follows:

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 of the Father, which could not have been if the Father did not actually beget him in person. (*Journal of Discourses* 1:238)

And what shall we say of our Heavenly Father: He is also a man in perfection, and the Father of the man Jesus Christ, and the Father of our spirits. (*Journal of Discourses* 2:42) [correction - this quote is really found at 11:42. The 2:42 is an error by Widtsoe.]

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These statements do not contradict or nullify the very many clear statements by Brigham Young that Adam is the father of our spirits and the literal father of Jesus Christ. They easily fit within the statements where Young did say that Adam is Heavenly Father.

What Did Other LDS Leaders Say About Adam-God

The following two items were said at a special general council meeting in London, England:

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., **that Adam is our Father and God**, I have to say do not trouble yourselves...If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, **the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord.** (*Millennial Star*, Vol. 16, Saturday, August 26, 1854, President F.D. Richards, page 334)

...some of the officers have not met in council for three years. They are lacking faith on one principle - the last "cat that was let out of the bag." Polygamy has been got over pretty well, that cloud has vanished away, but **they are troubled about Adam being our Father and God.** There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last "cat," and as soon as he can see that clearly, he will become a "Mormon." I instructed him to write to Liverpool upon it...Relative to the principles recently revealed [this last word is not clear], we have not the least difficulty. **If Adam's being our Father and God cannot be proved by the Bible, it is all right.** (*Millennial Star*, Vol. 16, Saturday, August 5, 1854, pp. 482-483)

LDS Adam-God Opposition - Disciplinary Action

Disciplinary activity was held at high levels in the church for those who did not agree with Adam-God doctrine. Two examples are:

1. Orson Pratt, an apostle, was almost excommunicated for opposing Adam-God Doctrine. Details are covered in Minutes of Meeting of Council of the Twelve, Church Historian's Office; Brigham Young Collection, Church Historian's office; details are found in *Adam Is God???*, pp. 16-20.
2. In late 1890 and 1891-1892, Bishop Edward Bunker, Jr. and his father, Edward Bunker Sr. (of Bunkerville, Utah) and his counselor Myron Abbott, were before church courts. The Bunkers denied Adam-God Doctrine; Abbott accepted it.

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The final High Council Court was held June 11, 1892 and was attended by President Wilford Woodruff and his first counselor, George Q Cannon. In summary, the Bunkers had their hands slapped for advancing false doctrine and "indulging in mysteries." Bunker Sr. was advised "to let these things alone." Abbott, who supported Adam-God doctrine, was cautioned to not become "puffed up in pride" over the victory. See *Adam-God Maze*, pp. 215-238 for the sources covering the above. Also found in *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints*, Vol 1, pp. 168-175; and *Adam-God*, pp. 145-158.

What Some General Authorities Thought

Some LDS say: "Adam-God theory was not considered Church doctrine by other General Authorities." The disciplinary cases above refutes this statement. Three other examples are:

1. A letter from President Joseph F. Smith to Bishop Edward Bunker (who was anti-Adam-God), February 27, 1902; *Adam-God Maze*, p. 236.
2. "... the period will come when the people will be willing to adopt Joseph Smith as their Prophet, Seer and Revelator and God! But not the father of their spirits, for that was our father Adam" (*Journal of Wilford Woodruff*, December 11, 1869; *Brigham Young Addresses*, 1865-1869, Vol 5, by Elden J. Watson, Feb. 1982, page 361).
3. For several others see pages 114-118 in the *Adam-God Maze*.

Adam-God Doctrine Found In Journals

One way to test if the record keeping (transcription) during Brigham Young's talks were accurate is to examine the journals kept by those in attendance. What do they say? Here is one example of the several that may be found in the major references given on page 15.

Sunday afternoon [Oct. 8, 1854]...There are Lords many and there are Gods many, & the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit & Body and he is the beginner of the bodies of all men...**there have always been an Adam and an Eve - the first man and woman, and their oldest son is heir, and should be our Savior...**Michael had his body from the dust of the planet he was begotten on...died and was resurrected ...**When Jesus has completed his work, Adam shall have a fulness... Adam & Eve had children in the spirit - and their children married - brother & sister - then the bodies**

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followed...(Journal notes by Thomas D. Brown, from Brigham Young's October 8, 1854 talk, *Journal of The Southern Indian Mission, Diary of Thomas D. Brown*, edited by Juanita Brooks, Utah State University Press, Western Text Society Number 4, Logan, Utah, pp. 88-89)

Adam-God Doctrine Found In LDS Hymns and Poems

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Some LDS hymns and poems of the mid-1800s also exhibited Adam-God doctrine. Author Douglas Campbell in his article "Changes In LDS Hymns: Implications and Opportunities," *Dialogue, A Journal of Mormon Thought*, Vol. 28, #3, fall 1995, speaks about a poem that was changed before inserting it into the 1927 hymnal. On page 71 he says:

On 13 April 1861 the Latter-day Saints' Millennial Star published a poem about Adam, "Sons of Michael," with the opening lines: "**Sons of Michael, he approaches!/ Rise; the Eternal Father greet.**" Although the church did not officially accept Young's teachings on this matter, the idea died slowly. The 1927 hymnal converted the 1861 poem "Sons of Michael" to hymn 334. *The line with Adam as the Eternal Father was replaced by "Sons of Michael, He approaches!/ Rise; the ancient Father greet."*

The Adam-God Maze, page 118, has another example:

Adam-God Reflected through Mormon Hymns

Hymns, sung in praise to God, depict the degree of Adam-God indoctrination. They also reveal the God to whom those praises were being sung. "We Believe in Our God" appeared in an 1856 British hymn book:

WE BELIEVE IN OUR GOD

**We believe in our God, the 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, who in love
To His brothers and sisters came down from above,
To die, to **redeem them from death**, and to teach
To mortals **and** spirits the gospel we preach.

More examples may be found in the books *Adam-God* 121-136 and *The Adam-God Maze*, pp. 118-120.

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Adam-God Doctrine Is Found In LDS Scriptures

One last point to be made is that Brigham Young did not have to submit Adam-God teachings to a Mormon Church membership vote because it was already in Mormon Scriptures!

And also with Michael or Adam, **the father of all**, the prince of all, **the ancient of days**. (D&C 27:11, August 1830)

...**Adam** shall come to visit his people, **or the Ancient of Days** shall sit, as spoken of by Daniel the prophet. (D&C 116, May 19, 1838)

A more recent "revelation" in D&C 138:38 says:

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**. (October 3, 1918)

From these we learn:

1. Adam/Michael is the Ancient of Days and the father referred to by Daniel the prophet (see Daniel 7:9, 22 shown below).
2. Adam is the father of all, the prince of all.
3. Adam has the title Father - Father Adam (from the 1918 revelation)

From Daniel 7:9, 13, 14, 22 we find:

9 I beheld till the thrones were cast down, and the **Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: **his throne** was like the fiery flame, and his wheels as burning fire.

13 I saw in the night visions, and, behold, one like the **Son of man came** with the clouds of heaven, and **came to the Ancient of days**, and **they brought him near before him**.

14 And **there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him**: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

22 Until **the Ancient of days** came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

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From these and the Doctrine and Covenants references we have:

- a. From Daniel 7:9: Father Adam has a throne (as does God the Father).
- b. From Daniel 7:13-14- The "Son of Man," Jesus Christ , will come to and *will be brought before Father Adam* and Father Adam will give Jesus Christ dominion, and glory, and a Kingdom, that all people, nations, and language, should serve him.(3) Only God the Father would have the authority to do this.

Summary

It has been demonstrated that Brigham Young did teach Adam-God doctrine over a 20 year period and in a variety of public meetings. He obviously was expressing more than *personal opinion* as it was taught at General Conference and other public meetings. He, and others, called it *doctrine* and did not consider it a *theory*, it was a revelation from God. He was not concerned about its acceptance when he presented it because "...all such things will be clear to your minds bye and bye" and "...neither wi11 you understand until our Father in Heaven reveals all things unto you." (April 25, 1855 talk) It was shown that other General Authorities of the Mormon Church accepted Adam-God doctrine.

Both Brigham Young and Joseph Smith said the first principle of the Gospel and doctrine of salvation was to become acquainted with our Father and God, and to know for a certainty his character, perfections and attributes. It was then, and still is important to know if Adam is God. It was also shown that disciplinary activity was taken at a high level in the Mormon Church against lower level leaders that rejected Adam-God doctrine.

Conclusions

Brigham Young and those who followed his Adam-God doctrine could not have "faith in God unto life and salvation." They were in gross error about the "character, perfections and attributes of God." They violated the first principle taught by Joseph Smith (see page 4 of this booklet, "How Important Is It To Know God?")

Because of this Brigham Young must have become a fallen prophet (if he was ever a prophet). In this fallen and apostate condition he could not possibly have any priesthood authority to use and to hand on to others. The priesthood can only be exercised with righteousness. The same idea applies to all those who accepted Adam-God doctrine. Can you think of a sin that God hates more than breaking the first commandment (Exodus 20:3).

Apostle John A. Widtsoe said it this way:

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Loss by Incorrect Living. The Priesthood is received by man, but the use of it determines whether it remains with him. **The right to use it vanishes under the cloud of unrighteous living,** for nothing so grieves our Heavenly Father as to have those who have received great knowledge, **deny it and return to untruth.** (*Priesthood and Church Government*, p.66)

Then Apostle Wilford Woodruff, who became the fourth president of the Mormon Church, had this to say:

...everlasting priesthood is bestowed...If we attempt to use it for unrighteous purposes, like lightning from heaven, **our power, sooner or later, falls, and we fail to accomplish the designs of God.** - MS, 49:546, August, 1887. (*The Discourses of Wilford Woodruff*, Edited by G. Homer Durham, Book Craft, Salt Lake City, 1946, 1990, p.69-70)

A Mormon scripture says:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled **only upon the principles of righteousness**...but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, **in any degree of unrighteousness**, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (Doctrine and Covenants 121:36-37)

Was Brigham Young unrighteous when he taught Adam-God and called it doctrine and revelation? Mormon President Spencer W. Kimball seemed to think so when he denounced the teaching and called it *false doctrine* (see page 2 of this booklet for the quotation).

There is another consideration. If the top leaders of the Mormon Church could make such a gross error with Adam-God doctrine then all their teachings should be in question, such as those shown on pages 5-6 of this booklet. Don't place your faith in a church or a worldly man. There is only one person we all need, Jesus Christ (1 Cor. 3:11, 15:22; Heb. 1:1-2; John 3:16; Rom. 10:9-11).

Detailed Adam-God References

☞ *Adam-God*, by Craig L. Tholson, Payson UT, Publishment, 1991, 378 pages.

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- ☞ "Adam-God Doctrine, The"; by David John Buerger; *Dialogue, A Journal of Mormon Thought*, Vol. 15, #1, Spring 1982, pages 14-58.
- ☞ *Adam Is God???*, booklet by Chris A. Vlachos, published by Utah Lighthouse Ministries, Salt Lake City, 27 pages
- ☞ *Adam-God Maze*, by Culley K. Christensen, Independent Publishers, 1981, 333 pages.
- ☞ *Brigham Young Addresses*, covering 1836-1869, 5 Vol., by Elden J. Watson; volumes 2-5 have Adam-God information.
- ☞ *Michael Our Father And Our God*, by Joseph W. Musser, Truth Publishing Co., Salt Lake City, UT, 1963, 139 pages.
- ☞ *Mormonism—Shadow or Reality*, by Jerald and Sandra Tanner; Salt Lake City, pp. 173-178-D.
- ☞ *Notes, The*, compiled by Robert R. Openshaw, The Bitterroot Publishing Co., P.O. Box 1187 Hamilton, MT 59840. On pp. 1-61 218 sources on and related to Adam-God teachings are given in summary.
- ☞ *Unpublished Adam-God Discourses of Brigham Young, 1852-1877; Doctrine of the Priesthood*, September 1974, Vol. 2, No.1, Collier's Publishing Co., 74 pages.
- ☞ *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints*, compiled by Fred C. Collier, Vol 1, Collier's Publishing Co., P.O. Box 1866, Salt Lake City, UT 84110, 2nd edition 1981.

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