

Understanding
Adam-God
Teachings

Drew Briney

37 Journal of Discourses 1:50-51

Friday, April 9, 1852 at 6:00 p.m.
 Published in periodical format on Tuesday, November 15, 1853
 Published in the Millennial Star on Saturday, November 26, 1853
 Published in book format in 1854¹⁸
 by Brigham Young

As a matter of brief introduction, this infamous discourse was given in the tabernacle in Salt Lake City to a packed and overflowing audience of priesthood holders who were eager to hear the words of their prophet. This was the first public announcement of this doctrine and undoubtedly created a stir among the hearers. Here is the text of the discourse as it appears in the Journal of Discourses:

¹⁸ There has been a significant discrepancy among various publications as to the original date of publication for the Journal of Discourses. Most sources cite 1854 as the year of the first printing; several cite 1855. A common exact photocopy reprint of "the original" Journal of Discourses carries the 1855 date and accounts for this latter error. However, to some extent, both of these dates are inaccurate. BYU's Religious Education Archive lists November 1, 1853 as the date of the first publication of the periodical, the Journal of Discourses. It is evident that the 1853 date is accurate because the Millennial Star, November 26, 1853 publication carries the subtitle "(From the Journal of Discourses)", which forces the obvious conclusion that the Journal of Discourses printing must have been before the Millennial Star printing. The reader ought to note that the journals were initially printed twice monthly as a periodical that was intended to be bound as a complete volume at the end of each year and that each periodical was comprised of an average of about sixteen pages. The first couple periodical publications may have been a little larger than sixteen pages (The preface to this volume states that "The Fifteenth Volume of the Millennial Star contains Fifty-three Numbers - one of them a Double Number, also an ample Supplement"). As this discourse begins on page forty-six, it seems most likely that the actual first printing of this Adam-God discourse in the periodical was on November 15, 1853 - not November 1, 1853. Undoubtedly, this hodge-podge of information accounts for the various dates offered by different authors as the initial date of publication of this Adam-God discourse.

The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken - He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.

They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession.

I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. ...

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!
 ...¹⁹

Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation. I have given you a few leading items upon this subject, but a great deal more remains to be told.

The following excerpt is the text as it shows up in the Millennial Star. I have pulled the same portion of the discourse that I selected above with the exception of the concluding three paragraphs.

Brigham Young

Saturday 11/26/1853

MS 15:769 #48

ADAM, OUR FATHER AND GOD

The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples.

I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken - HE is our FATHER and our GOD, and the only God with whom WE have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.

¹⁹ Given the understanding that the early brethren had as to the identity of Elohim, Jehovah, and Michael, Brigham Young's meaning here becomes somewhat unclear. While there are some very few fundamentalists that believe that Adam became the Holy Ghost after his mortal probation, the remainder and vast majority of fundamentalists (not to mention mainstream Mormons) do not consider Adam to have ever been the Holy Ghost. Brigham's statement here therefore remains somewhat mysterious.

They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, and thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession.

I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. ...

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. ...

Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea - "if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

The elders and brethren assembled in the tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in grand power, while he revealed some of the precious things of the kingdom.

Here are a few brief, additional, accounts of this sermon:

Brigham Young

Friday 4/9/1852

Journal of Wilford Woodruff

I will now preach to you another sermon. There is one great Father and head in all kingdoms; and so with us. Our Father in heaven has a tabernacle. He created us in the likeness of his own image. The Son also has a tabernacle like the Father. The Holy Ghost is a minister to the people but has not a tabernacle. Who begat the Son of God? Infidels say that Jesus was a bastard, but let me tell you the truth concerning that matter. Our Father begot all the spirits that were before any tabernacle was made. When our Father came into the Garden He came with his Celestial body & brought one of his wives with him and ate of the fruit of the Garden until He could beget a Tabernacle. And Adam is Michael God and all the God that we have anything to do with. They ate of this fruit & formed the first Tabernacle that was formed. And when the Virgin Mary was begotten with child it was by the Father and in no other way only as we were begotten. I will tell you the truth as it is in God. The world don't know that Jesus Christ our Elder Brother was begotten by our Father in Heaven. Handle it as you please, it will either seal the damnation or salvation of man. He was begotten by the Father & not by the Holy Ghost.²⁰

Brigham Young

Friday 4/9/1852

Journal of Hosea Stout, 2:435

Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected body, etc. More hereafter.

Brigham Young

Friday 4/9/1852

Lorenzo Brown Journal

Meeting at 9 A.M. All male members met at 6 P.M. House full. President Young preached some new doctrine respecting Adam etc. Excellent discourse I thought.

²⁰ Fundamentalists have used the phrase stating that hearing "these doctrines ... will prove their salvation or damnation" found in the Journal of Discourses in most every Adam-God publication to impress upon the mind of the reader the importance of this doctrine. This journal entry throws some question upon the legitimacy of this approach. Certainly, in context, Brigham Young could have intended to say that it was of salvific importance that we believe that Jesus Christ is the literal son of God the Father (the modern LDS Church no longer stresses this doctrine). Wilford Woodruff's journal suggests that Wilford Woodruff understood that this admonition of Brigham Young was aimed at this doctrine of the literal sonship of Jesus - not at Adam-God doctrines in general.]

The following materials are responses to the JD 1:50-51 discourse that appeared in other publications:

6:00 p.m. 4/17/1852

DN

The elders and brethren assembled in the tabernacle which was completely crowded. After the usual introductory exercises, Pres. Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.

Franklin D. Richards

3/31/1855

MS 17:195

While there is nothing to refute, the whole tenor of revelation substantiates, the supposition, that Adam has continued to bear rule over the earth, and control the destinies of his never ending posterity. From the time he received his commission in the Garden of Eden, he has been laboring diligently to fulfill the instructions there given him by the Lord God concerning his dominions, and to bring them under subjection to his will. This will be fully accomplished when every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized - 'He is our Father and our God, and the only God with whom we have to do.'

Having now observed how Adam, the first man, became God, we inquire why may not millions of his children receive the same Godlike knowledge and power?

George Q. Cannon

10/12/1861

MS 23:654

President Young, in the foregoing passages,²¹ while substantiating the fact of the union of man's preexisting spirit with a bodily product of the "dust of the ground," enters more particularly into the modus operandi of that union. He *unmistakably* declares man's origin to be altogether of a celestial character - that not only is his spirit of heavenly descent, but his organization too, - that the latter is not taken from the lower animals, but from the *originally* celestial body of the great Father of humanity. Taking the doctrine of man's origin as seen from this higher point of view, and comparing it with the low assumptive theories of uninspired men, ... how great the contrast appears! 'Look on this picture' - Man, the offspring of an ape!; 'and on this' - Man, the image of

²¹ JD 1:50-51; 6:275.

God, his Father! How wide the contrast! And how different the feelings produced in the breast!

Scott Anderson

9/22/1884

Letter to Pres. John Taylor

I joined your Church on the 20th of May 1879 and during the first 2 years of my membership I faithfully adhered to it and would have given my life to defend it, during all this time I never heard of Adam being God, never heard of Blood Atonement, never heard of polygamy being required of all men before they could attain to highest glory. Never dreamed that Brigham Young or any one else coolly threw the Bible overboard and preached whatever they pleased which I was bound to accept as the revelations of God. ... What did I find? I found that God, the God of the Bible is not even worshiped by the Church over which you preside, the God you worship is Adam.

Brigham Young teaches [sic] his words, "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 is our Father and our God and the only God with whom we have to do." At first I could not bring myself to believe that this doctrine was accepted by the Church, but on careful enquiry found to my horror and astonishment that it was really so. It is true a great many know nothing about it and are simply in ignorance. Those who do know accept it as far more to be relied on than any portion of the Bible, for say they the Bible has been translated over and over again and may be wrong but this is the direct teaching of a Great Prophet.

I reject this as abominable and horrible idolatry and give it as one reason why I cannot remain in your Church.²²

Analysis & Observations



The accuracy of this discourse has been repeatedly called into question by leading brethren in the modern LDS Church. They have generally alleged that the recorders of the nineteenth century were unable (without modern recording devices) to accurately

²² Anderson was summarily disfellowshipped for apostasy without receiving any correction as to his understanding of this discourse.

replicate lengthy, extemporaneous sermons.²³ That this position is without any substantive merit has been addressed by previous Adam-God authors who have gone to great lengths to demonstrate that sermons found in the Journal of Discourses were accurately transmitted (I have briefly addressed this issue in the "Was Brigham Young Misquoted" subsection above). While these arguments have been persuasive,²⁴ they have not directly addressed the question as to whether or not this particular discourse was inaccurately recorded. The following information directly and specifically addresses Brigham Young's April 9, 1852 discourse and is intended to fill this historical and academic gap.

The sermon was published by Samuel W. Richards in the Millennial Star on November 26, 1853 - less than two weeks after it was printed by apostle Franklin D. Richards in the Journal of Discourses periodical. Given this close chronological proximity in printing, given the close physical proximity in printing - both were printed in Liverpool England - and given that both printings were substantively identical, it seems likely that Samuel W. Richards communicated with Franklin D. Richards about this discourse when he copied the printing information.

It may be that Samuel W. Richards was already familiar with the fact that the saints in England were quite surprised at the substance of the discourse as it was printed by Franklin D. Richards in the Journal of Discourses periodical when he printed the discourse in the Millennial Star. Although the Journal of Discourses periodical would have had a smaller general circulation (it was less than a month old at the time of the Millennial Star printing), it seems likely that Franklin D. Richards, as the editor and publisher of the periodical, would have received a readership response similar to that received by Samuel W. Richards from the later Millennial Star printing. Indeed, because the format of the Journal of Discourses periodical did not allow for a printed response to reader inquiries, it may be that Franklin D. Richards asked Samuel W. Richards to republish the controversial sermon in the Millennial Star so that an editor's response to reader inquiries could be printed in a later article and in a more widely circulated periodical - the original Millennial Star talk was given the explicative title "Adam, our Father and God" and was followed (two weeks later) by another article addressing the concerns of the readers (see "Millennial Star 15:801-04" below).

²³ Oddly, the problem that this position raises with the sermons of Joseph Smith (upon which Mormonism is founded) is rarely addressed by the modern LDS Church.

²⁴ This is not to mention that an abundance of resources exist within this volume to substantiate the position that Brigham Young was not misquoted in the Journal of Discourses just by virtue of the number of *other* sources that put forth Adam-God teachings.

Even if the above speculation is inaccurate, the speediness of the response in the December issue of the Millennial Star suggests that the editor, Samuel W. Richards, received several concerned communiqués requesting some further information on the subject - or requesting some assurance that there had not been a significant misprint. It seems unlikely that Samuel W. Richards would have been cavalier enough to defend this new doctrine that quickly if he had held any doubt as to the accuracy of the original, Millennial Star, printing; indeed, it seems much more likely that he consulted with Franklin D. Richards (who was also an apostle at that time) about the accuracy of this new doctrine sometime before the responsive article was prepared for printing - and as suggested above, this may have been before the sermon was first published in the Millennial Star. Either way, when one considers that the additional journal accounts verify the substance of this discourse and that hundreds of statements gathered throughout this volume substantively agree with the teachings laid out in this controversial sermon, there seems to be little room for doubt that the above discourse was accurately recorded and reproduced in the Journal of Discourses - whether or not the grammar appears a little awkward in certain portions of the sermon. Lastly, Christensen noted that this discourse was "published in Zion's Watchman, vol. 1, nos. 18 and 19, as a doctrinal standard for the Australian saints." AGM, 122. If it had been poorly transcribed, it seems unlikely that it would have been used as a doctrinal standard for any group of saints.

38 Millennial Star 15:801-04

Saturday December 10, 1853

by Samuel W. Richards

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

The above sentiment appeared in Star No. 48,²⁵ a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever willfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them - to multiply and replenish the earth; or, in the language of the Prophet Lehi, 'Adam fell that men might be.' The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the punishment incurred by the

²⁵ MS 15:769 #48.

transgression of the woman, for whom the man is ever held responsible in the government of God.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her - 'Ye shall be as gods, knowing good and evil.' No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might be; and we are, that we might become Gods. Through him the justice of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the mercy of God abounded.

By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most Godlike manner, and the Great Eloheim accepted the work at their hands as His own, 'for by the power of my Spirit created I them; yea, all things, both spiritual and temporal: firstly, spiritual - secondly, temporal, which is the beginning of my work; and again, firstly, temporal - and secondly, spiritual, which is the last of my work.' Thus the great I AM owns all things - the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharaoh. The Almighty was not so jealous of His Godly title but that He could say to Moses - 'See I have made thee a God to Pharaoh.' And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to 'write upon him the name of my God.' 'His name shall be in their foreheads.'

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the first, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control.

Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne - a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being - their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own

approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject - '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. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. ... 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. 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.' - Daniel 7:9, 10, 13, 14.

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows - 'But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.'²⁶

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom

²⁶ D& C 29:26.

under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him - a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftentimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished - till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, 'God may be all in all.'

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchal order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honored and adored by those over whom he reigns as a God, without any violation of the laws of heaven - without any encroachment upon that command which saith, 'thou shalt have no other Gods before me,' for the glory and honor of all true Gods constitute the glory, honor, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers - Almighty rulers over those who have descended from them, at the same time rendering all honor and power to those from whom they have descended. What a glorious system of order is here portrayed - one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great

Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth - Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, out vie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer. We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump - the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the Ancient of Days seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.

Analysis & Observations



The Preface to volume 15 of the Millennial Star claimed that this "Volume is replete with highly interesting and instructive matter, including much doctrinal information upon subjects new to the generality of our readers, but vitally related to the salvation and exaltation of every human being." Undoubtedly, this statement was referring to Adam-God teachings as all other doctrines listed in the index appear to be rather benign. Even without that prelude background, this December article is particularly interesting. To modern readers studying Adam-God teachings, this article may appear to ignore fundamental Adam-God teachings by focusing more on Adam's position as the Ancient of Days and on the nature of godhood in general - it appears that Adam's position as the "Father and God of the Human Family" takes a backseat to these more verbose passages covering these other doctrines. We know that Samuel W. Richards considered all of these doctrines to be integral to understanding the foundational teaching that Adam is God the Father because he thusly titled this article and because he thusly titled the related article in the index to volume fifteen of the Millennial Star:

Samuel W. Richards

1853

MS 15:iii (index)

Adam, our Father and our God 769

Do.²⁷ the Father and God of the Human Family 801

That he connected these teachings is insightful for two reasons. First, it strongly suggests that Samuel W. Richards understood these teachings to be fundamentally and inseparably intertwined with the teaching that Adam is God the Father. This in turn could suggest that he had been taught these teachings in connection with more "clear-cut" Adam-God teachings at some time previous to writing this article.²⁸ If so, this article provides us some indirect evidence that Joseph's teachings that Adam was the Ancient of Days was understood by the early brethren to be a declaration that Adam was God the Father (see "Ancient of Days"). Second, that Samuel W. Richards understood that these scriptures were intertwined with Adam-God teachings supports the idea behind this volume that many teachings about the plurality of gods, the plan of salvation as it pertains to godhood,

²⁷ i.e., ditto.

²⁸ Whether he was taught this during Brigham Young's administration or during Joseph Smith's administration is not significant to this point.

doctrines behind the nature of the Fall (e.g., eating of the seeds of death), and other doctrines treated in this volume were once understood to be inseparable and interrelated. This is crucial to completely understanding Adam-God teachings because it gives us a fuller understanding and appreciation of the broad implications of this single teaching: Adam is God the Eternal Father.

39 Brigham Young's

October 8, 1854 Discourse

Recorded in MABY under the dates of Sunday, October 8 and Monday, October 9, 1854²⁹ in the Salt Lake Tabernacle; recorded in the Historical Department of the Church Ms d 1234, Box 48 fd 12

Brigham Young

10/6-8/1854

Wilford Woodruff Journal 4:290

President Young preached to a congregation of several thousand, out of doors, and I believe that he preached the greatest sermon that ever was delivered to the Latter Day Saints since they have been a people. Elder Watt reported. I also took minutes.

10/12/1854

DN

At 2 p.m. an immense congregation were comfortably seated in the open air. While the emblems were being passed, President Brigham Young delivered a highly interesting discourse; which held the vast audience as it were spellbound.

Thomas D. Brown

Friday 10/6/1854

Journal of the Southern Indian Mission

... a discourse, equaled by none.

²⁹ As the next subsection will demonstrate, there is some question as to the exact date that Brigham Young delivered this discourse - some sources suggest that it was delivered on Friday, October 6, 1854. I have chosen to list the date of the discourse throughout the book as Sunday, October 8, 1854 because sacrament was administered at this meeting and because it was delivered at a general conference session; although the early brethren did not limit sacrament meetings to Sunday, we have no accounting of any other sacrament meeting being held on a day apart from Sunday where thousands of people attended.

This discourse was given at 2:00 p.m. on a Sunday afternoon session of general conference while the sacrament was being passed:

I purpose to speak upon a subject that does not immediately concern yours or my welfare. I expect in my remarks I shall allude to things that you search after as being absolutely necessary for your salvation in the kingdom of God. It is true if you are faithful, and diligent they are things that will be fully made known unto you in due time - at the proper time, according to the will of the Lord. But so many among us are preaching, lecturing, contemplating upon, and conversing about things away beyond our reach, sometimes I wish to gratify the people by speaking upon these subjects; for I think upon them as well as you; I meditate upon the future and the past as well as you, and I now gratify myself by gratifying the people.

In the first place, I wish to say to all men and women who believe in the Lord Jesus Christ, in the Holy Bible, and in the revelations that have been given at sundry times from the days of Adam to the present, I request that I may have your faith and prayers united with mine that whatever the Lord is pleased to give to the Latter-day Saints through your humble servant this afternoon, He may give it, and that He does not wish to give He may retain, and keep from you. I make this request of the Saints for this reason; I know by my experience, by the visions of eternity that God reveals things to individuals that does not belong to the Church at large at present, or that does not yet belong to the Mass. That I know.

It is natural for the people to desire that which is not beneficial to them. It is so in temporal things, and it is so in things that are spiritual. That I know. Again, the Lord blesses His people with temporal things in abundance, and wishes to bless them with knowledge and understanding that is not for the world of mankind who do not believe in Him. That I also know.

I may say things this afternoon that does not belong to the world. What if I do? I know the Lord is able to close up every person's mind who have eyes but see not, hearts but do not understand, so I may say what I please with regard to the Kingdom of God on the Earth, for there is a veil over the wicked that they cannot understand the things which are for their peace.

Jesus said at one time, "It is not meet to take the children's bread and give it to the dogs."³⁰ This saying applies to all the dispensations that have been brought forth to the

³⁰ Matthew 15:26; Mark 7:27.

children of men from the days of Adam until now. I wish the congregation to understand in connection with my sayings thus far, that the Latter-day Saints believe in God the Father, in Jesus Christ His son, in the Holy Ghost, God's minister, and in the Celestial Law, or, in other words, the ordinances of the House of God, which, if obeyed, are calculated to save intelligent beings, exalt them, and bring them back into the presence of their God.

I will tell you what I believe still further than this; though I do not pretend to say that the items of doctrine, and ideas I shall advance are necessary for the people to know, or that they should give themselves any trouble about them whatever. I believe in the eternities of worlds, saints, angels, kingdoms, and gods: In eternity without beginning. I believe the gods never had a beginning, neither the formation of matter, and it is without end; it will endure in one eternal round, swimming in space, basking, living, and moving in the midst of eternity. All the creations are in the midst of eternity, and that is one eternity, so they move in one eternal round. Consequently, when you hear philosophers argue the point how the first god came, how intelligence came, how worlds came, and how angels came, they are talking about that which is beyond conception; about that which never was, and never will be worlds without end. It manifests their folly. It shows they know nothing of such matters; and if they know some things they have a right to know, there are things they have no right to know. This applies to all classes of mankind.

These are my views with regard to the Gods and Eternities. Do you wish that I should particularize? Then, can you by process of reasoning or argument, tell whether it was an apple that bore the first seed of an apple, or an apple seed that made the first apple? Or, whether it was a seed of a squash that made the first squash, or a squash that bore the first squash seed? Such abstruse questions belong to the philosophy of the world; in reality there never was and never will be a time when there was not both the apple and the apple seed.

(You must be patient with me, as I am not well enough to preach to such a large congregation in the open air, and labor onward without cessation; you must allow me to take my own time.) I will proceed a little further in my preliminaries before I commence my subject.

Inasmuch as I have taken the ground that there never was a beginning, nor end - I wish to say further; there is an eternity of elements, and an eternity of space and there is no space without a kingdom; neither is there any kingdom without a space. Were the best mathematician to multiply figures from the time he first commenced to learn at five or ten years of age, until he is one hundred years old, or until he has exhausted the capacity

of figures known to man, he can then tell no more about the number of creations of God in comparison than a mere child who knows nothing whatever of figures. There is no beginning, no end; there is no bounds, no time, when the elements will cease to be organized into bodies with all the variety you have a faint specimen of on this Earth.

There are philosophers who believe that this Earth upon which we stand has been in existence for millions of ages. I wish to advance a few items that will open the minds of these philosophers, that they may be well instructed scribes who treasure up in their hearts the mysteries of the Kingdom of God, the Principles of Eternity. Those who wish to be taught eternal principles, and become true philosophers, their minds can reach forth into the unlimited fields of eternity and still discover no end to the boundless expanse, and to its fullness.

There is no necessity of creating a world like this, and keeping it in one unalterable state or condition for the express purpose of bringing intelligent beings upon it, while there is an eternity of matter yet to be organized; and when we have lived as long as the best mathematicians among you can figure by millions, billions, trillions of years, and when you have exhausted all your wisdom and knowledge and figures, you are then in the midst of eternity where you began. A true philosopher wishes to grow, and increase continually; he wishes his mind to expand and reach forth, until he can think as God thinks; as angels think, and behold things as God beholds them.

You recollect I told you in the commencement, I should talk about things that did not particularly concern you and me; but the people want to hear something in advance of their present knowledge; they want to find out if there is anything more for us to learn. When you have lived through eternities to come, learning continually, you may then inquire, "Brother Brigham, is there anything more for me to learn." My reply to such an inquiry would be, yes, there is an eternity of knowledge yet to learn.

Search after wisdom, get knowledge and understanding, and forget it not; and be not like the fool whose eyes are in the ends of the Earth, or like the misers who are around us here; they are so craving and anxious after property, that if they saw a picayune on the wall opposite me here, they would run over forty dollars to secure that picayune; their eyes are on earthly riches to the neglect of the riches that are more enduring.

There are a great many persons who are so anxious to learn about eternity, gods, angels, heavens, and hells, that they neglect to learn the first lessons preparatory to learning the things they are reaching after. They will come short of them. I wish to speak a few words about the Bible as I have hinted at it. The Ordinances of the Kingdom of God on the

Earth are the same to the children of Adam from the commencement to the end of his posterity pertaining to the carnal state on this Earth, and the winding up scene of this mortality. With regard to the Bible; we frequently say, we believe the Bible, but circumstances alters cases, for what is now required of the people may not be required of a people that may live a hundred years hence. But I wish you to understand, with regard to the ordinances of God's House to save the people in the Celestial Kingdom of our God, there is no change from the days of Adam to the present time, neither will there be until the last of his posterity is gathered into the Kingdom of God.

Those who are not acquainted with our doctrine are astonished, and say, "That is strange indeed; we thought no such thing as preaching Faith, Repentance, and Baptism was practiced in ancient, or Old Testament times." I can tell you that no man from the days of Adam, no woman from the days of Eve to this day, who have lived, and who are now living upon the Earth will go into the Kingdom of their Father and God, to be crowned with Jesus Christ, without passing through the same Ordinances of the House of God, you and I have obeyed. I wish you distinctly to understand that.

There are many duties, and callings spoken of in the scriptures, and there are many not written, those for instance which are handed out to you by your President as circumstances require. Those imposed by the President of the Church of God, or by the president of any portion of it, are duties as necessary to be observed as though they were written in the Bible; but these requirements, duties, and callings change with the circumstances that surround the people of God. But when you speak of the system of Salvation to bring back the children of Adam and Eve into the presence of our Father and God, it is the same in all ages, among all people, and under all circumstances, worlds without end. Amen.

I think these preliminaries will satisfy me, and I feel prepared to take my text; it is the words of Jesus Christ, but where they are in the Bible I cannot tell you now, for I have not taken the pains to look at them. I have had so much to do, that I have not read the Bible for many years. I used to be a Bible student; I used to read and study it, but did not understand the spirit and meaning of it; I knew well enough how it read. I have read the Book of Mormon, the book of Doctrine and Covenants, and other revelations of God which He has given to His people in latter times; I look at them, and contrast the spirit and power of them with my faithfulness. My clerks know how much time I have to read, it is difficult for me to snatch time enough to eat my breakfast and supper, to say nothing of reading.

I tell you my text is in the Bible and reads as follows. "And this is Life Eternal, that they

might know thee, the only true God, and Jesus Christ whom thou hast sent." I will now put another text with this and then offer a few remarks; it is one of the sayings of Paul. "For though there be that are called gods, whether in heaven or in Earth, (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him." This God is the Father of our Lord Jesus Christ and the Father of our spirits. I feel inclined to make a little scripture. (Were I under the necessity of making scripture extensively, I should get Brother Heber C. Kimball to make it, and then I would quote it. I have seen him do this when any of the Elders have been pressed by their opponents, and were a little at a loss; he would make a scripture for them to suit the case, that never was in the Bible, though none the less true, and make their opponents swallow it as the words of an Apostle, or one of the Prophets.

The Elder would then say, "Please turn to that scripture, gentlemen, and read it for yourselves." No they could not turn to it, but they recollected it like the devil for fear of being caught.) I will venture to make a little scripture. This God is the God and Father of our Lord Jesus Christ precisely as He is our Father - varying from mortality to immortality, from corruptible to incorruptible, and that is all the difference. He is the God and Father of our Lord Jesus Christ, both body and spirit; and He is the Father of our spirits. You may add these words to it, or let it alone, it is all the same to me, that He is not only the Father of our spirits, but also of our flesh, He being the founder of that natural machinery through which we all have obtained our bodies.

Do you wish me to simplify it? Could you have a father without having a grandfather; or a grandfather without having a great grandfather? I never heard of but one circumstance that varied from this rule, and that was a son of the Emerald Isle who said he was born of one of his aunts. Does this unlock to your understandings how the Lord Almighty is our natural Father? He set the great machine to working. If you cannot see this truth now, you will if you are faithful, and patient.

I will now quote another scripture: "And hath made of one blood all nations of men for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations."³¹ From these words we understand that God has made of one blood all the inhabitants that are upon the Earth - all that has been, and that will be in the future will be of the same blood as those that have been. Do you believe that scripture? I do with all my heart. I believe we are all of one flesh, blood, and bones. We are made of the same matter, the same elements, we have sprung from one mother,

³¹ Acts 17:26.

Earth. Matter was brought together from the vast eternity that exists, and this terra firma upon which we stand was organized, then comes the world of mankind, the beast, fishes, fowls, and every living thing to dwell upon the Earth after its kind; and the vegetation of every kind to support animal life on it, until the organization of this world was perfected in all its variety; being brought from the eternity of matter, and prepared for intelligent beings to dwell upon, wherein to prepare themselves to dwell eternally in the presence of their Father and God. Those who keep this their second estate, and do honor to their being, and answer the design of their creation, shall be exalted to inhabit the earth, and live upon it when it shall be Celestial, and brought back into the presence of God, there to dwell forever and ever.

Before I proceed any further, I will ask a question. And I would like you men, and women of intelligence, to understand and watch well, to see if I keep the thread of truth, whether I preach to you according to the law, and the testimony, according to the words of the Prophets, of Jesus Christ and his Apostles, and according to the words of angels. Mark ye well my sayings, and see if you can pick any flaw in them. If you think you can so do, when you come to the proper place to be corrected, you may then receive instructions that will do you good. The question I wish to ask is simply this; and I put it to all the Elders of Israel, and to all the men and women of intelligence in Israel which pertains to the Kingdom of God on Earth; and if the whole world were before me I would ask them the same question. Can any man, or set of men officiate in dispensing the laws, and administering the ordinances of the Kingdom of God, or of the kingdoms and governments of the world legally, without first obeying those laws, and submitting to those ordinances themselves.

Do you understand me? If a foreigner wishes to become a citizen of the United States he must first become subject to this government; must you not first acknowledge and obey the laws of this government? Certainly you must. Then, to apply this to the Kingdom of God on Earth, and ask if any man has the power, the influence, the right, the authority, to go forth and preach this gospel, and baptise for the remission of sins unless he himself has, in the first place, been baptised, ordained and legally called to that office? What would the Elders of Israel and every other sensible man say to this? They would decide at once with me, that no man can lawfully officiate in any office in the Kingdom of God, or in the government of men, he has not been called to, and the authority of which has not been bestowed upon him. I am not going to talk a thousand things to you, but I wish to tell you a few, and desire you to understand them, and connect them together.

There are a few more questions I would like to ask, for the simple reason of bringing the minds of the people to bear upon certain items of principle, and the philosophy of the

Kingdom of God on Earth, that they may know how heavenly things are. But I will pass on, and notice some of the texts I have quoted. Before I proceed, however, I will put one more question, at the same time I wish you to bear in mind the one I have just asked, Do not forget that no man has authority to officiate in the ordinances of heavenly or earthly governments only so far as he has obeyed them himself. Now, to know the only wise God and Jesus Christ whom He has sent, will put the man, woman, congregation, or nation in possession of Eternal Life. Are the hearts of the Latter-day Saints prepared to have Eternal Life given to them en mass, and say that there shall be no more apostasy, but bring them all up that they may know and understand the Gods, Eternities, Creations, Heavens, Hells, Kingdoms, Thrones, Principalities, and Powers? It cannot be done. The sheep and the goats are together, the wheat and the tares are growing together; the good and the bad are mixed; and they must so remain until the time when Jesus Christ will say: "gather the sheep into my fold; gather my wheat into my garner, and let the tares, and chaff, and stubble, be burned."³² That is not yet. Now if you believe what you have heard me say you will believe that there is lords many, and gods many; and you will believe that unto us, the inhabitants of this Earth there is but one God with whom we have to do;³³ and according to the tenor of the Bible, we believe that there are many, very many who have entered into Power, Glory, Might, and Dominion, and are gathering around them Thrones, and have power to organize elements, and make worlds, and bring into existence intelligent beings in all their variety, who if they are faithful and obedient to their calling and creation will in their turn be exalted in Eternal Kingdoms of the Gods. Do you believe that? You and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with; let us seek diligently after Him, the very being who commenced this creation. (asked blessing on bread)

We will now make our inquiries with regard to our position with the God with whom we have to do. You will please recollect all ye Elders in Israel; for I want you to be instructed by my remarks, that you may not fall into errors, that you have tested the question in your own minds with regard to the rights of officiating in ordinances. Now I wish to ask you if you have any conception or idea as to the creation of the world? "Oh, yes," you reply, "A great many of us have a tolerable idea of it, but still there are mysteries we do not understand; there are some things in the Bible about the creation that seem to be dark: we have learned some things in this Kingdom we do not

³² Apparently he is referring to Matthew 13:32 and, by parallel reference, Luke 3:17.

³³ Notice that he used this precise expression in JD 1:50 as well - and notice that he uses this expression in various forms a few times throughout this discourse.

understand, and that do not correspond with the reading of the Bible."³⁴ Let me open the eyes of your understanding.

There has never been a time when the creations of worlds commenced; they are from eternity to eternity in their creations and redemption. After they are organized they experience the good and the evil; the light, and the dark, the bitter and the sweet, as you and I do. There never was a time when there were not worlds in existence as this world is, and they pass through similar changes in abiding their creation preparatory to exaltation. Worlds have always been in progress, and eternally will be.

Every world has an Adam, and an Eve: named so, simply because the first man is always called Adam, and the first woman Eve; and the Oldest Son has always the privilege of being Ordained. Appointed, and Called to be the Heir of the Family, if he does not rebel against the Father; and he is the Savior of the family. Every world that has been created, has been created upon the same principle. They may vary in their varieties, yet the eternity is one eternal round. These are things that scarcely belong to the best of this congregation. There are items of doctrine, and principles, in the bosom of eternity that the best of the Latter-day Saints are unworthy to receive. If the visions of their minds were opened to look into the vast creations, and gaze upon the Power, and Glory, and Goodness, and Exaltation of the Gods they would exclaim; "Wo is me, I am undone, I am of unclean lips."³⁵

But we will look at it a little. Do any of you know anything about the creation of this world? "Oh yes, I understand a good deal about it from the account given in the Bible." So you read in the Bible of there being three persons in one god; many religionists in the world believe in a three-in-one god, however I do not wish to spend time to deliberate upon the notions adopted by the sectarians, the world is full of them. There are lords many and gods many according to the Bible; it does not contradict the doctrine, neither can you find a single passage that does away with that idea.

But let us turn our attention to the God with which we have to do. I tell you simply, He

³⁴ Notice here that Brigham is acknowledging that there are doctrines that do not correspond well with the Bible - he is most likely alluding to Adam-God teachings here as they were heavily debated because of this very issue and because he continues with the statement: "Let me open the eyes of your understanding," which statement is followed by his long discourse of Adam-God teachings. As further support of this reading, note that in his introductory remarks, Brigham acknowledges that he has a preconceived idea of what he is going to talk about and has given some preparatory remarks that were intended to prepare their minds for that which followed.

³⁵ Isaiah 6:5.

is our Father; the God and Father of our Lord Jesus Christ, and the Father of our spirits. Can that be possible? Yes, it is possible. He is the Father of all the spirits of the human family. All things are first made spiritual, and brought forth into His kingdom. The spirits of all the human family were begotten by one Father. Now be watchful, for if I have time, and feel able, I shall communicate something with this you are not expecting. Yes, every son and daughter of Adam according to the flesh can claim one parentage; the Heathen, and the Christian, the Jew and the Gentile, the high and the low, the king and the beggar, the black and the white, all who have sprung from Adam and Eve have one father. "Then you make it out we are brethren and sisters." Certainly for the whole human family are made of one blood of the same material; they are all begotten and brought forth by one parentage, and from one generation to another they are of one flesh and blood, and of one kindred. The God and Father of our Lord Jesus Christ is the Father of our spirits.

I began at the end, and shall probably finish at the beginning of my discourse; but it is no matter which end a man begins at, for the first shall be last and the last first; which proves it is one eternal round; it is one eternity. Eloheim looks round upon the eternity of matter, and said to His associates, and those that He was pleased to call upon at that time for His counselors, with regard to the Elements, Worlds, Planets, Kingdoms and Thrones; said He: "Yahovah Michael, see that Eternal Matter on all sides, this way and that way; we have already created Worlds upon Worlds, shall we create another World? Yes, go and organize the elements in yonder space" - not empty space for there is no such thing, once in a while, earth quakes, and the extensive destruction of combustible matter by fire will come nigh to making empty space for perhaps the millionth part of a second - "Yahovah Michael, go and create a world, make it, organize it, form it; and then put upon it everything in all the variety that you have seen, that you have been in the habit of being associated with in other worlds, of beasts, birds, fowls, fish, and every insect, and creeping thing, and finally, when the whole eternity of element is full of life, bring it together and make of it living creatures."

Yahovah Michael goes and does as he is told. What I am now going to tell you, will no doubt astonish the whole of you. When Yahovah Michael had organized the world, and brought from another kingdom the beasts, fish, fowl, and insects, and every tree, and plant with which we are acquainted, and thousands we never saw - when He had filled the Earth with animal and vegetable life - Michael or Adam goes down to the new made world, and there he stays.

Do you suppose he went there alone? Moses made the Bible to say his wife was taken out of his side, was made of one of his ribs. I do not know anything to the contrary of my ribs

being equal on both sides. The Lord knows if I had lost a rib for each wife I have, I should have none left long ago. Some try to say how many wives the Governor of Utah has, but if they can tell, they can tell more than I can, for I do not know how many I have; I have not counted them up for many years. I heard that I had ninety. Why, bless your souls, ninety is not a beginning. You might ask me if I have ever seen them all; I answer no; I see a few of them I pick up myself here. I have lots, and scores I never see nor shall not until the morning of the resurrection.

Now about the rib. As for the Lord taking a rib out of Adams side to make a woman of, He took one out of my side just as much.

"But Brother Brigham, would you make it appear that Moses did not tell the truth?"

Not a particle more than I would that your mother did not tell the truth, when she told you that little Billy came from a hollow toad stool. I would not accuse your mother of lying, any more than I would Moses; the people in the days of Moses wanted to know things that was not for them, the same as your children do, when they want to know where their little brother came from, and he answered them according to their folly, the same as you did your children.

Now some will be ready to say, "We always heard these Mormons did not believe the Bible." I believe all the truth that is there and that is enough for me, and for you to believe.

"Then the Lord did not make Adam out of the dust of the earth."

Yes he did, but I have not got to that part of my discourse yet. Adam was made of the dust of the earth.

"Was he made of the dust of this earth."

No, but of the dust of the earth whereon he was born in the flesh; that is the way he was made; he was made of dust.

"Did the Lord put into him his spirit?"

Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were; and so are all intelligent beings brought forth from eternity to eternity. Man was not made the same as you make an adobe and put in a wall. Moses said that Adam was made of the dust of the ground, but he did not say of what ground. I say

he was not made of the dust of the ground of this Earth, but he was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, and by his faithfulness was redeemed, and obtained a Glorious Resurrection. All creatures that dwell upon this Earth are made of the elements that compose it; which are organized to see if they will abide their creation, and be counted worthy to receive a resurrection.

"What, every flesh?"

Yes, every flesh, for all flesh pertaining to this world is made of the dust of this Earth; it is made from the same material, according to the will and pleasure of Him who dictates all things. Our bodies are composed of the same material that composes this Earth; they are composed of water, air, and solid earth, either of which will resolve back to their native fountain. How many elements there are I do not know any more than you. They have never all been classified by science, though scientific gentlemen have tried to do it.

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. He obeyed his Master or Lord, and probably many of his wives did the same; they lived and died upon an earth, and then were resurrected again to Immortality and Eternal Life. "Did he resurrect himself?" you inquire. I want to throw out a few hints upon the resurrection as it seems to come within the circuit of my ideas whether it ought to come within the circuit of my remarks or not. I believe we have already acknowledged the truth established that no person can officiate in any office he has not been subject to himself and legally appointed to fill. That no person in this Kingdom can officiate in any ordinance he himself has not obeyed; consequently no being who has not been resurrected possesses the Keys of the Power of Resurrection. That you have been told often. Adam, therefore, was resurrected by someone who had been resurrected.

I will go a little further with this lest some of you will be querying, doubting and philosophizing this away. It is true that Jesus said, "I lay down my life and take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." I doubt not the power of Christ; but did he prove that in his resurrection? No. But it is proved that an angel came and rolled away the stone from the door of the sepulchre, and did resurrect the body of the Son of God.

"What angel was this?"

It is not for me to say. I do not know him. If I ever did know him it is so long since I have

entirely forgotten who it was. That Jesus had power to lay down his life, and power to take it up again I do not dispute.

Neither do I dispute, but what an angel came, that was sent by the Father of our Lord Jesus Christ, to roll away the stone from the sepulchre, and resurrect the Son of God. Suffice it to say that he was some character who had himself been resurrected.

"Is there any further proof with regard to this sacred order of the Kingdom of God on the Earth?"

Oh yes, you can find it in the scriptures. For instance, when the Saviour appeared to Saul of Tarsus on the road, in answer to the question, "Lord what will you have me do," he was told to go into the city of Damascus, and it should be told him there what to do. In the meantime, one Ananias was sent to him, who Baptized and Ordained him.

Jesus would not do this, because he had servants on the Earth whose special duty it was to administer these ordinances.

Again, the angel that appeared to Cornelius would not operate in the ordinances of the Gospel, but told him to send men to Joppa to the house of one Simon the Tanner, and call for one Peter, etc., whose duty it was to do it, he being called and ordained to that power. Many more instances of this kind might be quoted but the above will suffice to illustrate the principle.

Now, many inquiries will be made about the Savior, such as, "Who is he?

Is he the Father of Adam? Is he the God of Adam?" 'When Christ has finished his labor and presented it to his father, then he, Adam, will receive a fullness.' That is all easily understood by me. He cannot receive a fullness of the kingdoms He has organized until they are completed. If He sends His servants off to the right and to the left to perform a certain labor, His kingdom is not complete, until His ministers have accomplished everything to make His kingdom complete and returned home again.

Many inquire, who is this Savior? I will tell you what I think about it. The Southerners say I reckon, and the Yankees say I guess; but I will tell you what I reckon.

I reckon that Father Adam was a resurrected being, with his wives and posterity, and in the Celestial Kingdom they were crowned with Glory, Immortality and Eternal Lives, with Thrones, Principalities and Powers: and it was said to him, "It is your right to

organize the elements; and to your Creations and Posterity there shall be no end, but you shall add Kingdom to Kingdom, and Throne to Throne; and still behold the vast eternity of unorganized matter."

Adam then was a resurrected being; and I reckon that our spirits and the spirits of all the human family were begotten by Adam and born of Eve.

"How are we going to know this?"

I reckon it.

And I reckon that Adam came into the Garden of Eden, and did actually eat of the fruit that he himself planted; and I reckon that there was a previous understanding, and the whole plan was previously calculated, before the Garden of Eden was made, that he would reduce his posterity to sin, misery, darkness, wickedness, wretchedness, and to the power of the Devil, that they might be prepared for an Exaltation, for without this they could not receive one.

I reckon that all things were first made spiritual preparatory to the natural organization.

"What was the use of all this? Could not spirits be happy?"

Yes, as far as they could. These Indians that roam upon these plains, and upon the mountains are comparatively happy in their degraded condition, because they do not know the comforts of civilized life. They can lay upon the ground; pull up sage brush to form a temporary shield against the cold, and get plenty of lizards and crickets to eat, and they are happy. We would want a comfortable house to live in and something comfortable to eat; something that is suited to our nature, ability, taste, and appetite. We would not be happy and satisfied short of that. So our spirits are as happy as they know how to be. Were you now to live without a house you could not be happy; neither could the spirit be happy without a tabernacle which is the house of the spirit.

When the spirit enters the body it is pure, and good, and if the body would be subject to the spirit it would always be taught to do the will of the Father in Heaven. But the spirit is interwoven with the flesh and blood; it is subjected to the body, consequently Satan has power over both. I reckon the Father has been through all this.

Do you recollect what I told the brethren who came across the plains this season, when they were perplexed by their oxen; and were calling upon God to give grace to you to perform the labor which lay before you, He could not sympathize with you, or know the nature of your trials if He had not passed through the same Himself. He knew just as

much about crossing the plains, and the trials connected with it as any of us.

The inquiry will arise, among those who are strenuous, and tenacious for the account given by Moses, as to Adam: "Did not Adam die?"

Yes he died.

"Does not the Bible say he died?"

I do not know nor care, but it would be hard I think to find where he died,³⁶ or where Moses died,³⁷ though I have no doubt Moses died, and Adam also. How? Just as you and I have to die, and be laid away in the bowels of Mother Earth; that, however, Moses did not see fit to tell us.

Adam planted the Garden of Eden, and he with his wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of the Earth, and then they could beget bodies for their spiritual children. If the spirit does not enter into the embryo man that is forming in the womb of the woman, the result will be false conception; a living, intelligent being cannot be produced. Adam and Eve begat the first mortal bodies on this Earth, and from that commencement every spirit that was begotten in eternity for this Earth will enter bodies thus prepared for them here, until the winding up scene, and that will not be until the last of these spirits enters an earthly tabernacle.

Then I reckon that the children of Adam and Eve married each other; this is speaking to the point. I believe in sisters marrying brothers, and brothers having their sisters for wives. Why? Because we cannot do otherwise. there are none others for me to marry but my sisters.

"But you would not pretend to say you would marry your father and mothers daughter."

If I did not I would marry another of my sisters that lives over in another garden; the material of which they are organized is just the same; there is no difference between them, and those who live in this garden. Our spirits are brothers and sisters, and so are our bodies; and the opposite idea to this has resulted from the ignorant, and foolish traditions of the nations of the Earth. They have corrupted themselves with each other,

³⁶ Genesis 5:5.

³⁷ Deuteronomy 34:7; Alma 45:19 - note that the LDS Bible Dictionary points out that Moses had to have been a translated being because of his visit on the mount of transfiguration (Matthew 17: 3-4; Mark 9: 4-9; Luke 9: 30; D&C 63: 21; HC 3: 387).

and I want them to understand that they have corrupted their own flesh, blood, and bones; for they are of the same flesh, blood, and bones, as all the family of the Earth.

I am approaching the subject of our marriage relations Brother Hyde lectured upon, but I shall not have time, or strength to say much about this. But, I reckon that Father Adam, and Mother Eve had the children of the human family prepared to come here and take bodies; and when they come to take bodies, they enter into the bodies prepared for them, and that body gets an exaltation with the spirit, when they are prepared to be crowned in Father's Kingdom.

"What, into Adam's Kingdom?"

Yes.

As to my talking what I want to say at this time I shall not do it. I am exhausting myself; I have to speak loud, and it is hard labor.

I tell you, when you see your Father in the Heavens, you will see Adam; when you see your Mother that bore your spirit, you will see Mother Eve.

And when you see yourselves there, you have gained your exaltation; you have honored your calling here on the Earth; your body has returned to its mother Earth; and somebody has broken the chains that bound you, and given you a resurrection.

How are you going to get your resurrection? You will get it by the President of the Resurrection pertaining to this generation, and that is Joseph Smith Junior. Hear it all ye ends of the Earth; if ever you enter into the Kingdom of God it is because Joseph Smith let you go there.

This will apply to Jews and Gentiles, to the bond, and free; to friends and foes; no man or woman in this generation will get a resurrection and be crowned without Joseph Smith says so. The man who was martyred in Carthage Jail in the State of Illinois holds the Keys of Life and Death to this generation. He is the President of the Resurrection in this Dispensation and he will be the first to rise from the dead. When he as passed through it, then I reckon the Keys of the Resurrection will be committed to him. Then he will call up his Apostles. You know I told you last conference I was an Apostle of Joseph Smith; and if faithful enough I expect Joseph will resurrect the Apostles; and when they have passed through the change, and received their blessings, I expect he will commit to them the Keys of the Resurrection, and they will go on resurrecting the Saints, every man in his own order.

I want to say a little more about marriage relations, so that you may understand what my views are. When you get your resurrection, you are not yet exalted; but by and by, the Lord Jesus Christ, our Elder Brother, the Saviour of the world, the Heir of the Family, when he has put down Satan, and destroyed death; then he will say, come let us go home into the presence of the Father.

What will become of the world then? It will be baptized with fire. It has been baptized with water, and it will then be cleansed by fire, and become like a sea of glass, and be made Celestial; and Jesus Christ our Elder Brother will take the whole of the Earth, with all the Saints and go with them to the Father, even to Adam; and you will continue to receive more and more Intelligence, Glory, Exaltation, and Power.

I want to tell you a thing in regard to parents, wives, brothers, sisters, etc. The time will come when it will be told where this man, and that woman should be placed; The real blood of Joseph will be selected out from among the tribes of Israel, and every man, and woman will be put in their places, and stand in their order where the Lord designs them to be. When you get back into the presence of God, and the Lord should say "Who have you brought with you?" your reply would be, "My wife and children." When you meet your Father in Heaven you will know Him, and realize that you have lived with Him, and rested in his bosom fore ages gone past, and He will hail you as His sons and daughters, and embrace you, and you will embrace Him, and "Hallelujah, thank God I have come to Father again, I have got back home" will resound through the Heavens. There are ten thousand things connected with these ideas. You see the human family of every shade of color between black and white. I could stand here and tell you what I reckon but it would take me an age for me to tell you all there is about it.

We have all come from one father even Adam, both the black and the white, the grizzled and gray; the noble, and the ignoble, and the time will come when they will all come back again into his presence. When they have all behaved themselves, and proved faithful to their calling, and to their God the curse will be removed from every class and nation of men that desires to work the work of God. This has been told you, that saviours would come upon Mount Zion, and judge the Mount of Esau.

Let me read it for you, "There shall saviours come upon Mount Zion, and Save the Mount of Esau." What does gentile signify? Disobedience. What does Israel signify? Obedience. What is the name of the first man? Adam, which signifies first man, and Eve signifies first woman. And when Michael the Archangel shall sound his trump and the Ancient of Days shall come, all things that we have once been familiar with will come

back again to our memory.

In our marriage relations here we are marrying our brothers, and our sisters. As to a man having more wives than one, this is startling indeed to the traditions of the people. With regard to it being the law of the Lord for a man to have only one wife, or for a man to have no wife, it is no such thing, all that rests in the traditions of the people, and in the doings of legislative bodies; that is all there is about wives in the world as to their having many or none. It is corruption for men to deny the truth; for men to work iniquity, to defile themselves, and to betray the innocent.

If there are any of my friends who do not belong to the Church here, I want to tell you one thing. I will take all the sin in the world there is before God and angels in men having one wife, two wives, ten, or fifty wives, that will use them well, upon my own shoulders, if they will acknowledge them, support them, raise children by them, and bring them up as well as they know how; I say I will take all the sins there is in this, of the whole of the Latter-day Saints, and place them with one sin of you poor devils, who when you were young courted that poor innocent girl, and made her believe you would marry her, then got her in the family way and left her to the wide world, you poor curses. This one sin of yours will weigh down all the sins of the Latter-day Saints together, and go down about enough for you to be damned in the bottomless pit; while the Elders of Israel will be exalted among the Gods. There are scores, and hundreds, and thousands of these poor girls upon the streets of the cities of the United States.

"Why Governor did you ever see any of them?"

Yes, lots of them; in that neighborhood, and in the other neighborhood.

I have found respectable families, where a young mechanic, a merchant, a lawyer, or a farmer, or some other miserable wretch fit for nothing but the fire of Hell, would insinuate themselves into the family, court the daughter, win her affections, deceive her, and then forsake her, and then boast of your achievements and rejoice over your success; but weep and howl for the miseries that shall come upon you, you poor damned wretches. I want to cut their damned throats and I will if I catch any of them doing it here. I should hold myself guilty before God and angels if I did not sweep the Earth of such a wretch. I will not ask the Lord to do a dirty trick I would not do myself. Let them prowl around my daughters, and I will slay them, yes, as fast as I can come to them.

What more will I do? When I find a young woman caught in this snare, I will take her to my house, and say, you shall have a home with me and my family.

I only know these iniquities by observation. I was never of such sins; the wickedest day I ever saw I would not betray an innocent female, but instead of prostituting them, I would tell them how to do right, and teach them the way of Life and Salvation, and see them safe in the Kingdom of God if they would obey my counsel. But you will take a poor helpless, innocent creature, and lead the unsuspecting victim nigh unto the altar of marriage, and then ruin the innocent lamb, you poor cursed gentiles, go and weep, and howl. In New York alone there is over eighteen hundred prostitutes licensed in that city, to corrupt themselves for Hell; and I want to tell every man that is going to hell that it is full of such creatures, so full that their elbows stick out of the windows.

Instead of creating such an awful state of society as this presents, we take to ourselves wives, acknowledge them, raise their children, school them, and try to teach them the way of Salvation. Let me tell you what they should do in the City of New York -that holy, righteous city- and to other cities, where there are thousands of licensed houses of ill fame, besides thousands of private ones that are not licensed but go under different appellations. They should set fire to every poor filthy debaucher, and collect the illegitimate children, as they are called, that are running the streets, and wash them, and school them, and teach them righteousness, and not suffer them to mingle with those that mingle unlawfully together. Also take the women, and wash them clean, and put them to work, at spinning, weaving, and at other useful employment in the country. As they now exist they want to die, they have lost their character, and nothing appears in the future for them but a life of wretchedness of the lowest grade. There are thousands of these poor women who would bless the first person who would kill them. They do not wish to kill themselves, but live they must and disguise their real feelings.

Let the world cleanse themselves before they talk of Utah; and when they get sanctified, and become purer than we are, they may come and give us a few lessons upon purity. It is a subject I do not wish to name, but my remarks seem to run on it, and could not well avoid it.

I wish you should understand well the position I have taken, and the nature of the remarks I have made. Profit by them, both saints and sinners. You have had things laid before you that does not belong to the world, nor to men and women, who calculate to apostatize. They belong to the wise; to those who are serving God with all their hearts. Now let me say to the wicked in heart, you cannot remember a word of this discourse unless you remember it in the Lord. I might reveal all there is in eternity, and those who have not their hearts on righteousness would know nothing about it, or be in the least instructed.

I commenced with Father Adam in his resurrected state, noticed our spiritual state, then our temporal, or mortal state, and traveled until I got back to Father Adam again. After considering all this, what have you seen that makes it appear we are not brethren and sisters? does it appear that we are not because we are commanded to multiply and replenish the Earth? You think when you run into grandchildren and great-grandchildren, etc. that by and by there will be no connection? They are just as much connected in spirit and body, in flesh, blood and bone, as your children are that you bear off your own body.

This is something pertaining to our marriage relation. The whole world will think what an awful thing it is. What an awful thing it would be if the Mormons should just say we believe in marrying brothers and sisters. Well we shall be under the necessity of doing it, because we cannot find anybody else to marry. The whole world are at the same thing, and will be as long as man exists upon the Earth.

I feel as though I had said enough. I have talked long enough for my own good; and we shall bring our conference to close.

Other Accounts

Of the 1854 Discourse

Only a few of the following accounts actually shed any further light into the theological teachings delivered by Brigham Young on October 8, 1854. This subsection is therefore included in this volume primarily for the purpose of documenting (for the more skeptical members of the LDS Church) the authenticity of the October 8, 1854 discourse.

Friday 10/6/1854

Journal of Joseph L. Robinson, 102-03

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural father and mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brother and sisters, and that Adam was God, our Eternal Father. This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the Spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold ye there were some that did not believe these sayings of the Prophet Brigham, even our Beloved Brother Orson Pratt told me he did not believe it. He said he could prove by the scriptures it was not correct. I felt very sorry to hear Professor Orson Pratt say that. I feared least he should apostatize, but I prayed for him that he might endure unto the end, for I knew verily it was possible that great men might fall.

*Thomas D. Brown**Friday 10/6/1854*Journal of the Southern Indian Mission, 87- 89³⁸

Conference assembled, in the afternoon being called on by President Bm. Young I addressed the numerous saints assembled in the Tabernacle, gave them an account of our mission so far, and had liberty. On the evening of this day elder O. Hyde delivered an excellent discourse proving that Jesus Christ was a married man - and children besides. - See Deseret news Vol. __. No. __. and on Sunday afternoon President B. Young delivered a discourse, equaled by none that I have ever listened to on "Space - the Eternities - of matter of duration. The Gods - Gentile Seduction & Mormon Saviors of the innocent betrayed. The following is the essence of his discourse: "I believe in one Eternity - no beginning no end to anything - Gods - Angels and _____ never had a beginning & never will have an end: "no beginning no end to space - no end - no bounds - no place in time or eternity will end their formation - no end to matter - There is an eternity of matter yet to be organized: no true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities: The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved - the ordinances are the same - duties & callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end.

Text "This is eternal life to know the only wise and true God & his Son Jesus Christ whom he has sent" - "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: Neither can you have a Father, without having a Grandfather: God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth; those who keep their second estate will be celestialized & brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this kingdom without first becoming a subject in the same?

We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted; 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. We have one Father and we all are brethren." Eloheim spoke, "Yehovah, Michael - see matter all around, go and organize a world," Yehovah Michael went and

³⁸ Apart from the fact that this source is dated two days previous to the date generally accepted as the accurate date of this sermon, Thomas Brown also includes multiple details not found in the full version. It may be that this journal entry was made from a compilation of notes and that some of these additional details arose from his recollection of other sermons given by Brigham Young that same conference.

carried material: Then Michael came down with his wife, & began to people it. Michael had his body from the dust of the planet he was begotten on, he obeyed his Lord, was faithful and obedient, died and was resurrected, he did not resurrect himself. An Angel resurrected Jesus - what Angel? I know not.

When Jesus has completed his work, Adam shall have a fullness: Adam's descent was to organize people & redeem a world, by his wife he peopled it by his first born he redeems. Our Spirits were happy before they had a body. An allusion to the Indians - Father Adam knew all about oxen and cattle. Adam died and was buried, where he was interred is not said. Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father. Adam & Eve had children in the spirit - and their children married - brother & sister - then the bodies followed. Joseph Smith will be the first resurrected being in this dispensation & he will hold the keys of the Resurrection & no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the earth by fire - The earth to be as a Sea of Glass. He next said something of exchange of women & children. All are the children of Father Adam. When Jesus has done his work he will take this planet back to his Father.

Wilford W. Woodruff

10/6-8/1854

Journal of Wilford Woodruff 4:290

General Conference commenced this morning at the tabernacle at 10 O'clock The Presidency were present - of the twelve apostles: O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, as all the business of the Conference is published in the Deseret News of Oct 12 No. 31 I deem it unnecessary to record it here.

Conference closed Sunday Evening Oct. 8th President Young preached to a congregation of several thousand, out of doors and I believe that *he preached the greatest sermon that ever was delivered to the Latter day Saints* since they have been a people. *Elder Watt reported.* I also took minutes.

Sunday 10/8/1854

Historian's Office Journal 17:185

pleasant da[y] Meeting of Seventies at 7 a m to hear report of Pres." Jos.h Young see Rob Campbell's minutes 10 a m in Tabernacle O Hyde preached see TB min - & G D Watts report at the same time a meeting outside the Tabernacle was addressed by G A Smith & E D Wooley 2 pm about 7000 Saints assembled North side of Tabernacle Pres." Young preached on plurality of worlds &c see G D Watts report 4 1/2 pm Pres." Young & Council met in Historian's office to pra[y] Conversation on the Conference, with O Pratt on the creation of Adam.

10/12/1854

DN 31

Tabernacle crowded. Choir sung a hymn. Prayer by Elder Lorenzo Snow. Chanting by the choir. Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley. Upon proposition from President Brigham Young, the congregation adjourned to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared. Choir chanted, 'We praise thee, O God.' Benediction by Elder Woodruff.

Two p.m. An immense congregation were comfortably seated in the open air. Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the choir chanted. It being the recurring time for administering the sacrament, Bishop L. D. Young asked a blessing upon the bread and Bishop Isaac Hill [?] asked a blessing upon the water.

While the emblems were being passed, President Brigham young delivered a highly interesting discourse which held the vast audience as it were spellbound.

Elder Lyman Curtis was appointed, and voted to go on a mission in connection with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt. On motion of Elder Hyde, it was unanimously voted that all members of this church who go out on the roads to trade, or who go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the church.

On motion, conference adjourned to meet in the Tabernacle, at ten a.m. on the 6th of April 1855. The choir sung, 'The spirit of God like a fire is burning.' Benediction by President H. C. Kimball. The sermons, exhortations, and remarks delivered during the conference will appear in the News as fast as the reporter is able to furnish them.

*Brigham Young**Sunday 10/8/1854*

John Pulsipher Papers, 35-37

OC - A. Meeting out doors - Prest. Young said: We believe in God the Eternal Father, Jesus Christ his son & the Holy Ghost Gods minister. The gods are Eternal, there never was a beginning. They always Existed. Philosophers have tried to study out how the first gods came I want to ask them a Question: Which was first a squash or apple that produced the Seed or was it the seed that produced the Squash or apple? Which was first. They can't tell. So they need not rack their Brain with it - There never was a time but what No man from the days of Adam to the End of the world will ever by saved unless they go thro the same ordin that we do - There never was any other way to Salvation.

Text was: to know the only true & wise God is Eternal life - To know this a person

must have Eternal life - God is the father of spirits of all the people of this world - he is the father of the bodies also of the first inhabitants of the Earth also the father of the body of Jesus Christ - The first people of the Earth was no more made of the dust than you are - I would not make out that Moses lied, by no means. But we are made of dust as much as Adam was. So are our cattle. They are formed or created from the Elements all of which are necessary to produce animal or vegetable life - as the dust of the earth will produce grass & cattle will eat grass & increase Evry person must have a father & mother or they could not be. So we had a grandfather & great-great-great-great-great grandfather So far back there is no beginning -

They always Existed on some world - & when this work was made - our God who is Adam came & commenced the peopling of it - Tho he is God & had lived & died & been reserected on some other plannet - & obtained his exaltation & begat the Spirits of children enough people this world he came down & brot some of the animal & vegetable productions of some other world so that they might grow & increase here - He by eating the mortal fruits of the Earth, it caused & produced mortal children or commenced the increase of men on the Earth which is the bodies for the Spirits to live in

There never was a time when Worlds were not created - The work of creation was always in Progress - An Adam & Eve is necessary for evry world The oldest Son, if faithful, is the Saviour of the family - There are Lords many & Gods many But the God that we have to account to, is the father of our Spirits - Adam. All the inhabitation of the Earth are made of one flesh - whither they are black-white-blue or streaked. Now a few words on the resurrection A Man cant resurrect himself - A person cant officiate in an office that he does not hold - Therefore a person cant resurrect others, 'til he himself has been resurrected - No man or woman in this dispensation will be resurrected unless it is done by Joseph Smith Jr. as a yankee says, I guess he will be resurrected first & then he will res. others -

A word on Marriage. People would think it an awful thing if a man should marry his sister for a wife - but Bless your souls we all do it We mary our sisters because we can get no others - all the women in the world are our sisters because we are all the child of one father. Our fathers & grandfathers in this world - are our brothers - that is - our spirits are brothers & will be after the resurrection - we will be as near to our father as any of our great grandfathers - they will not be a head of us for being our fathers in this world because we will all be Brothers & all have one father - The poor Gentiles will whine about the order of Marriage among the Mormons but they dont tell of their own crimes - but I know them from first to last - What they call gentlemen will go & court & gain the affection of an innocent girl, promise to marry her & destroy her & run away & leave her a disgrace to all that know her, to mourn out her days in sorrow. That is

just the character of the great men of the world - they dont take care of their children
Take the sins of one such a man & put them in the balance against the whole of this
people & they will sink him among the damned in hell - while we, the latter day Saints
will rise to thrones & dominions. It is not right to compare it in that way because the
sins of all this people, that do right with all their wives, is not to be compared to the
sins of one such a man as I have described In fact there is no sin in the plurality of wives
or any other doctrine of this church unless the people do wrong I would bless u all so
that u would be saved if I had the power - I have the power to bless all the faithful & I
do bless u in the name of Jesus Christ. Amen. Conference adjourned to the 6th of Ap'l
next - Elder Kimball Prayed & the group seperated

1854

HBV, 93

Forenoon. Elders Orson Hyde and Wm. W. Phelps preached inside the Tabernacle and
Elder Geo. A. Smith and Edwin D. Woolley outside to those who could not get in.
Afternoon the saints assembled out doors. The sacrament was administered, I
preached. Elders Lyman Curtis and Rufus Allen were appointed to go on a mission
under the direction of Elder Parley P. Pratt. Elder Orson Hyde motioned and it was
unanimously voted that all members of the Church who got out on the road to trade, or
go to California or any place outside of this Territory, without being sent or counseled
to go, be excommunicated. Conference adjourned until the 6th of April 1855.
Benediction by President Heber C. Kimball.

40 The Lecture at the Veil

The Lecture at the Veil

Tuesday 2/7/1877

Journal of L. John Nuttall

In the creation the Gods entered into an agreement about forming this earth. & putting Michael or Adam upon it. these things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem. This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. We were once acquainted with the Gods & lived with them but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in. we did so and forgot all and came into the world not recollecting anything of which we had previously learned.

We have heard a great deal about Adam and Eve. how they were formed &c some think he was made like an adobe and the Lord breathed into him the breath of life. for we read "from dust thou art and unto dust shalt thou return" Well he was made of the dust of the earth but not of this earth. he was made just the same way you and I are made but on another earth. Adam was an immortal being when he came. On this earth he had lived on an earth similar to ours he had received the Priesthood and the Keys thereof. 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. and had begotten all the spirit that was to come to this earth. and Eve our common Mother who is the mother of all living bore those spirits in the celestial world.

And when this earth was organized by Elohim. Jehovah & Michael who is Adam our common Father. Adam & Eve had the privilege to continue the work of Progression.

consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in. and when Adam and those that assisted him had completed this Kingdom our earth he came to it. And slept and forgot all and became like an Infant child. it is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve - this should be interpreted that the Man Adam like all other Men had the seed within him to propagate his species. but not the Woman. she conceives the seed but she does not produce it. consequently she was taken from the side or bowels of her father. this explains the mystery of Moses' dark sayings in regard to Adam and Eve.

Adam & Eve when they were placed on this earth were immortal beings with flesh, bones and sinews. but upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit that was necessary that they might be together that man might be. The woman was found in transgression not the Man -

Now in the law of Sacrifice we have the promise of a Savior and man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks - this as a showing that Jesus would come and shed his blood [Four lines without any writing on them.]

Father Adam's oldest son (Jesus the Savior) 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.

I felt myself much blessed in being permitted to associate with such men and hear such instructions as they savored of life to me -

The following account is from a document that I found on the internet but have since been unable to relocate. The person who posted the information is not known to the author. Although I have been unable to identify the author or the source, I have included this document here because 1) it fits the description of the shortened version of the lecture referred to in the Tribune article below 2) it contains nothing that would outwardly discredit its authenticity and 3) it is interesting. The provider of the

document described it as 16-17 pages long on 5 1/2 by 8 1/2 sheets of paper; 3 hole punched with rounded corners.

Shortened Lecture at the Veil

between 1877-1894

He had been true and faithful in all things and gained his resurrection and exaltation. He was crowned ~~in which~~ with glory, immortality and eternal lives and was numbered with the Gods - for such he became through his faithfulness.

He had begotten all the spirits that was to come to this earth, and Eve, our common mother - who is the mother of all living - bore our spirits in the celestial world. And when this earth was organized by Elohim, Jehovah and Michael - who is Adam our common father - Adam and Eve had the privilege to continue the work of progression. They consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in, and when Adam and those who assisted him had completed this kingdom which is our earth, he came to it and slept and forgot all become like a little child.

It was said by Moses that the Lord caused a deep sleep to come upon Adam, and that he took from his side a rib and formed a woman which he called Eve. Now this should be interpreted that the man Adam - like all other men - had the seed of creation within himself to propagate the species, but the woman did not. She conceived the seed but did not produce it, and consequently she was taken, as it were, from the side or ribs of her father. This explains the mystery of Moses' dark saying in regard to the creation of Eve from Adam's rib.

You entered into a room representing the garden of Eden, where Elohim provided that Adam and Eve might eat freely of all the fruit of the garden. Except for the fruit of the tree of knowledge of good and evil. He forbade them to partake of this fruit and said in the day they did so they should surely die. ...

Analysis & Observations



This lecture,³⁹ unknown to the vast majority of modern members of the LDS Church, had a venerable beginning. In Nauvoo, Joseph Smith commissioned Brigham Young to

³⁹ These can be found in the LDS Archives in Salt Lake City and in BYU Special Collections (Journal 2: December 1876 - August 1877).

perfect the endowment ceremony, which was yet in an imperfect state when it was performed for the saints in Nauvoo. As the following historical background will demonstrate, this lecture at the veil, was a natural outgrowth of this commission. Most of the substantive materials in this subsection were preserved by L. John Nuttall, who was the private secretary for presidents Brigham Young, John Taylor, and Wilford Woodruff. That he remained in this position for the greater part of two decades shows that these presidents placed a great deal of confidence in his record keeping abilities. Despite the existence of these historical documents, many members of the LDS Church remain skeptical that this portion of the sacred endowment ever included Adam-God teachings. I have therefore included multiple other sources that refer to Adam-God teachings in the old lecture at the veil so that the reader may verify the accuracy of these historical documents in a variety of sources.

Wilford W. Woodruff

Wednesday 2/1/1877

Journal of Wilford Woodruff

President [Young] was present and delivered a lecture at the veil some 30 atndg

John Lyman Smith

Wednesday, 2/1/1877

John Lyman Smith Journal

Worked at Temple giving Endowments all day. Took thro 671 B.Y. Lectured.

Tuesday 2/7/1877

Journal of L. John Nuttall 1:18-19

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 w[h]ere we were washed and anointed, had our garments placed upon us and received our new name. And after he had performed these ceremonies, he gave the key words, signs, tokens and penalties. Then after we went into the large room over the store in Nauvoo, Joseph divided up the room the best that he could, hung up the veil, marked it, gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties, with the key words pertaining to those signs. And after we had got through, Bro. Joseph turned to me and said, "Bro. Brigham this is not arranged right but we have done the best we could under the circumstances in which we are placed, "And I wish you to take this matter in hand and organize and systematize all these ceremonies, with the signs, tokens, penalties and key words" - I did so and each time I got something more, so that when we went through the Temple

at Nauvoo I understood and knew how to place them there, We had our ceremonies pretty correct.

L. John Nuttall

2/10-13/1877

Journal of L. John Nuttall

10 February 1877

with Bro W. Woodruff engaged in writing the lecture for the Endowments to be read to Prest Young spent the eving at Prest Young's house - did not finish our work.

12 February 1877

I wrote on a Mode of Procedure to be observed in the giving of endowments also assisted by Bro J. D. T. McAllister & A H Raleigh - by invitation we all ate supper at the house of Bro Crane - and spent the evening with President Young reading what we had written. he accepted & corrected the same.

13 February 1877

At the temple ... worked on the Mode of Procedure as I call it - until 6 p.m. at 7 went to Prest Youngs and read over our writing which he approved spent an agreeable evening

11/8/1890 - 12/13/1890

Manuscript History of St. George Stake

High Council of St. George Stake met in St. George Tabernacle, Pres. Ivins stated that he had learned that Father Edward Bunker, of Bunkerville in this Stake had been *teaching that some of the ceremonies of the Temple were wrong and erroneous teaching was given in the lecture at the vail.* As Elder Myron Abbott, first Councilor to the Bishop at Bunkerville had given some information on this matter, it was decided to learn from him, more definitely in (next page) relation to this matter.

December 13, 1890

Saturday, Dec. 13. High Council of St. George Stake met at St. George Tabernacle. In response to invitation of the Presidency of the Stake, Bishop Edward Bunker, Jr., and Elders Myron Abbott and Jos. I. Earl were present. Pres. McArthur invited the brethren named to express themselves on the views said to have been expressed in Bunkerville Ward and which are considered by some to be unsound doctrine. Myron Abbott, counselor to Bishop Edward Bunker, Jr., stated that for a number of years, questions on church teachings have been agitated in Bunkerville Ward. Bishop Bunker had stated he did not believe Adam was our God, and *Bishop Bunker had expressed his opinion that some teachings in the Temples were wrong, notably part of the lecture at the vail.* That Father Bunker had the same views. Father Bunker stated to him (Bro. Abbott) a number of years ago, that adoption would be of no avail as administered in the Temple.

All such work would have to be done over again. Bp. Edward Bunker, Jr., among other things said: "*In regard to the lecture at the veil, in the Temple, it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam, 'did not believe this.'* That Adam was not a resurrected (next page) being. In answering question of Councilor Cannon, expressed his belief that Adam was the Archangel and that Jehovah and Michael were persons of Spirit; that Eloheim was a person of Tabernacle and the head of all." After a prolonged second session of the Council, Bp. Edward Bunker and his councilor, Myron Abbott felt that they had done wrong in contending on the subjects referred to.

First Presidency

6/3/1892

L. John Nuttall Papers, 290

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 the 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; Salt Lake City

Wilford W. Woodruff

6/11/1892

Journal of Wilford Woodruff

The Lecture at the veil is true. Procreation is the gift of Eternal Lives, and if we are faithful we shall create worlds and people them just as Adam has done.

George Q. Cannon

circa 1892

St. George High Council Minutes

[I testify] ... in the name of Jesus Christ that Adam was born just as we are born. *The lecture at the veil [sic] is true*

Out of sensitivity to the endowment ceremony, I have omitted some few items from the following letter to Lorenzo Snow from the first presidency of the Church. I have retained all items that specifically refer to the lecture at the veil as they are pertinent to this volume.

Office of the First Presidency

8/31/1894

Elder Lorenzo Snow, Prest. Salt Lake Temple

Dear Brother: ...

In the ceremonies at the veil, the practice has been to use the words, "this man Adam," while in the Logan Temple the words, "this man, representing Adam", are used. It was decided to drop the words, "this man representing," and say "Adam, &c."

The word "christian," referred to in the lecture, in connection with name, is dropped and the word "given" is substituted.

The words "and some have to go away on business," which occur at the end of the lecture, were expunged.

The words, "new name," were substituted for the pronoun "it," to avoid ambiguity, where it reads in the lecture, "You must remember "it", that is, your new name. ...

Your Brethren,

/s/ Wilford Woodruff

/s/ Geo. Q. Cannon

/s/ Jos. F. Smith

Salt Lake Tribune

2/12/1906

Page 3

All having been sealed, Elohim, or someone in authority, comes to the front of the platform and delivers what is known as *the sermon before the veil*. On Wednesdays, when there are a number of neophytes, the address is very long and tedious; the entire history of the temple work is repeated, so that the candidates may have a clear understanding of what they have learned. The marks in the veil are also explained, with their significance and uses. *Especially is it taught that Adam was not made out of the dust of this earth; that he was begotten as any other man is begotten, and that when he came here he brought Eve, one of his wives, with him.* I have heard that the sermon was the one delivered by Brigham Young at the dedication of the St. George Temple. *On Thursdays and Fridays, when there are comparatively few who are going through the temple for the first time, the sermon before the veil is very much shortened, only the essential part which refers to the Creation of Adam being read.*

J. Arthur Horne, Patriarch

5/28/1963

C. Jess Gorewsbeck's Elder's Journal 1:291

Brother Horne and I chatted again tonight about the Gospel and the Adam-God Doctrine, as we have done many times before. Brother Horne, who grew up in Salt Lake City and was the son of Richard Horne and grandson of Joseph Horne said, in reference to the Adam-God Doctrine, that *when he first went through the Temple (Salt Lake) for his Endowment in 1902 before going on his mission he was surprised to hear the teachings during the Temple ceremony in the Sermon before the veil, that, 'Adam was our God' and that 'he came here with Eve, one of his wives'. Also it was taught that 'Eve bore our spirits' (ie the spirits of all men). He asked his father about it but he declined to give any opinion about it. After Brother Horne returned from his mission a few years later, in 1905, he noted these teachings had been removed from the Temple ceremony. He feels that they were left over from Brigham Young's influence, but that he himself couldn't believe such doctrine. He thinks perhaps Brigham just got off in his speculation.*

41 The Women of Mormondom

At 552 pages of text, *The Women of Mormondom* was the largest project of its kind in 1877. The following excerpts therefore represent only a very small sampling of the writings of Tullidge's book. However, these excerpts also represent the longest and most lucid Adam-God teachings found therein. The significance of these passages goes beyond their length - as explained below, Joseph Smith's noted plural wife, Eliza R. Snow, may have been the pen behind some of these passages.

[177]

[Woman was n]ot yet created; taken afterwards from the rib of Adam; of the earth, not of heaven;⁴⁰ created for Adam's glory, that he might rule over her." So said Joseph. It was the young East who thus declared. The age West had kept the book of remembrance.

Joseph was gifted with wonderful memories of the "eternities past." He had not forgotten woman. he knew Eve, and he remembered Zion. He restored woman to her place among the Gods, where her primeval Genesis is written.

Woman was among the morning stars, when they sang together for joy, at the laying of the foundations of the earth. When the sons of God thrice gave their Masonic shouts of hosanna, the daughters of God lifted up their voices with their brothers; and the hallelujahs to the Lord God Omnipotent, were rendered sweeter and diviner by woman leading the theme.

In the temples, both of the heavens and the earth, woman is found. She is there in her character of Eve, and in her character of Zion. The one is the type of earth, the other the type of heaven; the one the mystical name of the mortal, the other of the celestial,

⁴⁰ This appears to contradict the teachings found on page 181 but the grammar allows for varying interpretations.

woman.

The Mormon prophet rectified the divine drama. Man is nowhere where woman is not. Mormonism has restored woman to her pinnacle. Presently woman herself shall sing of her divine origin. A high priestess of the faith shall interpret the themes of herself and of her Father-and-Mother God!

At the very moment when the learned divines of

[178]

Christendom were glorying that this little earth was the "be-all and the end-all" of creation, the prophet of Mormondom was teaching the sisters in the temple at Kirtland that there has been an eternal chain of creations coming down from the generations of the Gods worlds and systems and universes. At the time these lights of the Gentiles were pointing to the star-fretted vault of immensity as so many illuminations lamps hung out by the Creator, six thousand years ago, to light this - little earth through her probation the prophet of Israel was teaching his people that the starry hosts were worlds and suns and universes, some of which had being millions of ages before this earth had physical form.

Moreover, so vast is the divine scheme, and stupendous the works of creations, that the prophet introduced the expressive word eternities. The eternities are the times of creations.

This earth is but an atom in the immensities of creations. Innumerable worlds have been peopled with "living souls" of the order of mankind; innumerable worlds have passed through their probations; innumerable worlds have been redeemed, resurrected, and celestialized.

Hell-loving apostles of the sects were sending ninety-nine hundredths of this poor, young, forlorn earth to the bottomless pit. The Mormon prophet was finding out grand old universes, in exaltation with scarcely the necessity of losing a soul.

The spirit of Mormonism is universal salvation

Those who are not saved in one glory, may be saved in another.

[179]

There are the "glory of the sun," and the "glory of the moon," and the "glory of the stars."

The children of Israel belong to the glory of the sun. They kept their first estate. They are nobly trying to keep their second estate on probation. Let the devotion, the faith, the divine heroism of the Mormon sisters, witness this.

"Adam is our Father and our God. He is the God of the earth." So says Brigham Young.

Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons

and daughters of man. Adam!

Michael is one of the grand mystical names in the works of creations, redemptions and resurrections. Jehovah is the second and the higher name. Eloheim - signifying the Gods - is the first name of the celestial trinity.

Michael was a celestial, resurrected being, of another world.

"In the beginning" the Gods created the heavens and the earths.

In their councils they said, let us make man in our own image. So, in the likeness of the Fathers, and the Mothers - the Gods - created they man - male and female.

When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her - name Eve.

[180]

Adam and Eve are the names of the fathers and mothers of worlds. Adam was not made out of a lump of clay, as we make a brick, nor was Eve taken as a rib - a bone - from his side. They came by generation. But woman, as the wife or mate of man, was a rib of man. She was taken from his side, in their glorified world, and brought by him to earth to be the mother of a race.

These were father and mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods.

When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth.

The children of the sun,⁴¹ at least, knew what the grand scheme of the everlasting Fathers and the everlasting Mothers meant, and they, both sons and daughters, shouted for joy. The temple of the eternities shook with their hosannas, and trembled with divine emotions. The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake. They fell that another world might have a probation, redemption and resurrection.

[181]

The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world, has been very finely elaborated, by Brigham, from the patriarchal genesis which Joseph conceived.

Perchance the scientist might hesitate to accept the Mormon ideals of the genesis of

⁴¹ This is not my spelling error; this is either the Tullidge's or Snow's spelling error or it was a deliberate rendering of the word.

mortals and immortals' but Joseph and Brigham have very much improved on the Mosaic genesis of man. It is certainly not scientific to make Adam as a model adobe; the race has come by generation. The genesis of a hundred worlds of his family, since his day, does not suggest brickyards of mortality. The patriarchal economy of Mormonism is at least an improvement, and is decidedly epic in all its constructions - and ideals.

A grand patriarchal line, then, down from the "eternities;" generations of worlds and generations of Gods; all one universal family.

The Gods are the fathers and the mothers, and the brothers and the sisters, of the saints. Divine ambitions here; a daring genius to thus conceive; a lifting up of man and woman to the very plane of the celestials while yet on - earth.

...

[190]

God the Father and God the Mother stand, in the grand pre-existing view, as the origin and centre of the spirits of all the generations of mortals who had been entabernacled on this earth.

[191]

First and noblest of this great family was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world - family of pre-existing souls. Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam), were Seth, Enoch, Noah and Abraham, Moses, David, and Jesus Christ - indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history.

Among these the Mormon faith would rank Joseph Smith, Brigham Young, and their compeers.

In that primeval spirit-state, these were also associated with a divine sisterhood. One can easily imagine the inspired authoress of the hymn on pre-existence, to have been a bright angel among this sister throng. Her hymn is as a memory of that primeval life, and her invocation is as the soul's yearning for the Father and Mother in whose courts she was reared, and near whose side her spirit was nurtured. These are the sons and daughters of Adam - the Ancient of Days - the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world. What a practical Unitarianism is this! The Christ is not dragged from his heavenly estate, to be mere mortal, but mortals are lifted up to his celestial plane. He is still the God-Man; but he is one among many brethren who are also God-Men.

[192]

Moreover, Jesus is one of a grand order of Saviours. Every world has its distinctive Saviour, and every dispensation its Christ. There is a glorious Masonic scheme among the

Gods. The everlasting orders come down to us with their mystic and official names. The heavens and the earths have a grand leveling; not by pulling down celestial spheres, but by the lifting up of mortal spheres.

Perchance the skeptic and the strict scientist who measures by the cold logic of facts, but rises not to the logic of ideas, might not accept this literal pre-existing view, yet it must be confessed that it is a lifting up of the idealities of man's origin. Man is the offspring of the Gods. This is the supreme conception which gives to religion its very soul. Unless man's divinity comes in somewhere, religion is the wretchedest humbug that ever deluded mortals.

Priestcraft, indeed, then, from the beginning to the end—from the Alpha to the Omega of theologic craft, there is nothing divine. But the sublime and most primitive conception of Mormonism is, that man in his essential being is divine, that he is the offspring of God - that God is indeed his Father. And woman? for she is the theme now.

Woman is heiress of the Gods. She is joint heir with her elder brother, Jesus the Christ; but she inherits from her God-Father and her God-Mother. Jesus is the "beloved" of that Father and Mother - their well-trying Son, chosen to work out the salvation and exaltation of the whole human family.

[193]

And shall it not be said then that the subject rises from the God-Father to the God-Mother? Surely it is a rising in the sense of the culmination of the divine idea. The God-Father is not robbed of his everlasting glory by this maternal completion of himself. It is an expansion both of deity and humanity. They twain are one God! The supreme Unitarian conception is here; the God-Father and the God-Mother! The grand unity of God is in them - in the divine Fatherhood and the divine Motherhood - the very beginning and consummation of creation. Not in the God-Father and the God-Son can the unity of the heavens and the earths be worked out; neither with any logic of facts nor of idealities. In them the Masonic trinities; in the everlasting Fathers and the everlasting Mothers the unities of creations. *Our Mother* in heaven is decidedly a new revelation, as beautiful and delicate to the masculine sense of the race as it is just and exalting to the feminine.

Not even did Jesus proclaim to the world the revelation of our Mother in heaven - co-existent with the eternal Father. This was left, among the unrevealed truths, to the present age, when it would seem the woman is destined by Providence to become very much the oracle of a new and peculiar civilization.

The oracle of this last grand truth of woman's divinity and of her eternal Mother as the partner with the Father in the creation of worlds, is none other than the Mormon Church. It was revealed in the glorious theology of Joseph, and established

[194]

by Brigham in the vast patriarchal system which he has made firm as the foundations of the earth, by proclaiming Adam as our Father and God. The Father is first in name and order, but the Mother is with him - these twain, one from the beginning.

...

[196]

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world - both in a mortal and a celestial sense - he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very keystone of the "new creation" of the heavens and the earth. It gives new meaning to the whole system of theology as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father, the works of the Son are illumined.

The revelation was the "Let there be light" again pronounced. "And there was light!"

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

"And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it."

Here is the very object of man and woman's creation exposed in the primitive command.

The first words of their genesis are, "Be fruitful and multiply."

So far, it is of but trifling moment how our "first parents" were created; whether like a brick, with the spittle of the Creator and the dust of the earth, or by the more intelligible method of generation. The prime object of man and woman's creation was for the purposes of creation.

"Be fruitful, and multiply and replenish the earth, and subdue it," by countless millions of your offspring.

[197]

Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy.

It is the divine command still. All other may be dark as a fable, of the genesis of the race, but this is not dark. Motherhood to this hour leaps for joy at this word of God, "Be fruitful;" and motherhood is sanctified - as by the holiest sacrament of nature.

We shall prefer Brigham's expounding of the dark passages of Genesis.

Our first parents were not made up like mortal bricks. They came to be the Mother and the Father of a new creation of souls.

We say Mother now, first, for we are tracing this everlasting theme of motherhood, in the Mormon economy, without which nothing of the woman part of the divine scheme can be known next to nothing of the patriarchal marriage, to which we are traveling, be expounded.

Eve - immortal Eve - came down to earth to become the Mother of a race.

How become the Mother of a world of mortals except by herself again becoming mortal?

How become mortal only by transgressing the laws of immortality? How only by "eating of the forbidden fruit" by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?

All orthodox theologians believe Adam and Eve to have been at first immortal, and all acknowledge the great command, "Be fruitful and multiply." That they were not about to become the parents of a world of immortals is evident, for they were on a mortal earth. That the earth was mortal all

[198]

nature here today shows. The earth was to be subdued by teeming millions of mankind - the dying earth actually eaten, in a sense, a score of times, by the children of these grand parents.

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits. The "forbidden tree," says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it, blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the Mother of a world.

Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given to her sons and daughters.

Motherhood the same from the beginning even to the end! The love of motherhood passing all understanding! Thus read our Mormon sisters the fall of their Mother.

And the serpent tempted the woman with the forbidden fruit.

Did woman hesitate a moment then? Did motherhood refuse the cup for her own sake, or did she, with infinite love, take it and drink for her children's sake? The Mother had plunged down, from the

[199]

pinnacle of her celestial throne, to earth, to taste of death that her children might have everlasting life.

What! should Eve ask Adam to partake of the elements of death first, in such a sacrament! 'Twould have outraged motherhood! Eve partook of that supper of the Lord's death first. She ate of that body and drank of that blood.

Be it to Adam's eternal credit that he stood by and let our Mother - our ever blessed Mother Eve partake of the sacrifice before himself. Adam followed the Mother's

example, for he was great and grand - a Father worthy indeed of a world. He was wise, too; for the blood of life is the stream of mortality.

What a psalm of everlasting praise to woman, that Eve fell first!

A Goddess came down from her mansions of glory to bring the spirits of her children down after her, in their myriads of branches and their hundreds of generations! She was again a mortal Mother now. The first person in the trinity of Mothers.

The Mormon sisterhood take up their themes of religion with their Mother Eve, and consent with her, at the very threshold of the temple, to bear the cross. Eve is ever with her daughters in the temple of the Lord their God.

The Mormon daughters of Eve have also in this eleventh hour come down to earth, like her, to magnify the divine office of motherhood. She came down from her resurrected, they from their spirit, estate.

Here, with her, in the divine providence of

[200]

maternity, they begin to ascend the ladder to heaven, and to their exaltation in the courts of their Father and Mother God.

Who shall number the blasphemies of the sectarian churches against our first grand parents? Ten thousand priests of the serpent have thundered anathemas upon the head of "accursed Adam." Appalling, often times, their pious rage. And Eve the holiest, grandest of Mothers has been made a very byword to offset the frailties of the most wicked and abandoned.

Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess addressed her hymn of invocation; and Brigham's proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up, all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue! Eve stands, then, first - the God-Mother in the maternal trinity of this earth. Soon we shall meet Sarah, the Mother of the covenant, and in her daughters comprehend something of patriarchal marriage - "Mormon polygamy."

Analysis & Observations



While the actual authorship of *The Women of Mormondom* is not crucial for purposes of this volume, this issue has been debated to some extent among Adam-God authors because Eliza R. Snow is a more credible source of Adam-God teachings than Edward Tullidge is (he later apostatized to the Godbeite movement) - not only was Eliza R. Snow a notable saint, she was Joseph Smith's plural wife. Although it is clear that she helped to author *The Women of Mormondom*, how much of this book was actually written by her remains somewhat of a mystery. Because *The Women of Mormondom* was prepared and written for an audience broader than Utah Mormonism, some have suggested that Eliza R. Snow played a large role in actually writing the text of this book. In the 1870s, men remained the primary authors of books so it is not entirely unbelievable that Eliza R. Snow could have been the ghost author of several of the excerpts found throughout this volume. In consideration of this possibility, some have feasibly concluded that Elder Tullidge was listed as the primary author only due to the norms of the day. However, the below excerpts could suggest otherwise and other female authors were producing and publishing books under their own names so this speculation is not definitive proof by any means. That said, without the assistance of a computer generated linguistic analysis, a conclusive determination as to the author of these passages is purely speculative. The following few statements represent the parch resources that are readily available for the readers review:

Augusta Joyce Crocheron

1976

Representative Women of Deseret, 6

During this year she [Eliza] prepared her second volume of poems for the press, also assisted in selecting and *preparing the manuscript* for the "Women Of Mormondom," and in raising funds for its publication, and not least of all, *gave the proof her attention*. Also still continued her labors in the House of the Lord.

Susa Young Gates

Life Story of Brigham Young, 360-61

After prayers that evening [Brigham Young] sat in council with aunt Eliza R. Snow in the prayer room. *Edward Tullidge had compiled a story on the Women of Mormondom* which contained some interesting biography on the leading women to the Church and had an account of the heroic struggle of those early years. Aunt Eliza and some of her associates thought it might be proper and advisable to send a group of women out into

the world to give lectures on Mormonism and to dispose of the woman's book. Two of the daughters of Brigham Young were included in the list of women who were to go. *"It is an experiment - but one that I should like to see tried,"* said Brigham Young to Sister Snow at the close of the discussion.

Epilogue



One afternoon, after having spent several hours editing the lengthy section on Jehovah, it occurred to me that I had invested hundreds of hours into the preparation of this volume; musing upon that point, I *whimsically* considered that I may have researched and studied Adam-God teachings more than any person that has ever lived upon this earth. While this is not a particularly noteworthy achievement - the resources to do so have only recently been reasonably available for research and the doctrine has only relatively recently been revealed - and while it certainly does *not* mean that I *understand* Adam-God teachings better than everyone else (I presume, for one shining example, that Brigham Young understood these teachings far better than I do), I suppose that my depth of research provides me with some degree of insight that may be worth proffering to those readers valiant enough to plough through this bulky volume of reference materials. While I have made an effort to put forth some of my specific observations¹ in the observations and analysis portions of this book, I had a few remaining thoughts that may be of some

¹ Because of the sacred nature of these teachings, I have not included many insights or observations that are worth the reader's consideration. Consider for instance these questions: Is it possible that there is some eternal significance behind the fact that each experience as an Adam and Eve becomes harder because our fall from glory is more profound each time because the fall is from a greater glory than the previous experience? Why is eternal progression as introduced by Adam-God teachings necessary? Why is there no end-point where progression stops and we can bask in some everlasting glory as envisioned by Christendom? What place do ordinance sealings have in Adam-God teachings? For instance, what is the significance of the sealing of a father to a daughter in the eternities? Apart from a promised, casual, social interaction, what does this sealing signify? What is the significance of only one wife venturing down to an earth with her Adam? What happens to Adam if the Christ of His world fails? What happens to His children? What is Lucifer's motivation? How could the Father ever give him His glory as he requested? Why would Lucifer believe this is possible? What is the difference between a resurrected angel and an archangel? a God? How much do Adam and Eve really forget when a veil is placed over them? Must they learn to speak again? What is to be gained by repeatedly relearning things that we knew before and by suffering a veil to cover our minds for each probation? Why is it important for Eve to perform the law of Sarah on each earth after a veil has been placed over her- when she has forgotten the joys and blessings of this principle? What is to be understood by modern scriptures that appear to discredit Adam-God teachings? Why is this simple teaching considered a "higher doctrine"? Why is it that these teachings are so difficult for many to accept? Why is plural marriage consistently associated with Adam-God teachings - apart from the clear necessity brought about by Adam siring the savior on each world? At what point do seeds of death produce enough blood to create mortal bodies? Is this connected with the veil? What do Adam-God teachings inform us about the true order of priesthood? How does it make God feel to have His identity essentially unknown among all of His children throughout all time? Is it obvious to the reader how all of these teachings explain the fossil records on this earth? How much more did Joseph and Brigham know that they did not reveal? How are Adam-God teachings integral to understanding the law of consecration? These and many, many other questions have been seriously considered during the course of preparing this volume. However, I felt that these issues were appropriately reserved for more personal settings - reserved for the faithful believer and therefore, this volume is at least a few hundred pages shorter than it otherwise would have been.

interest to the reader. A background of my experience may help to further this end.

I first began compiling the materials in this book because of the rather bitter experience I had reading *Adam-God* by Craig Tholson. As I began reading his book as a member of the LDS Church, I found myself dealing with three burdens: first and foremost, Tholson's tone throughout the book is critical of the modern Church; second, the materials that I was reading were not only new to me, but they contradicted foundational theological teachings that I had learned in the Church; and third, because many of these sources were not readily available for verification and because Tholson's tone was rather anti-mainstream-Mormon,² I seriously wondered *to what degree I could trust his integrity in reproducing these materials.*³ I only read about a quarter of the book and gave up on the venture because, while I could feel the truthfulness of the teachings of the early brethren, I felt a lack of the presence of the Spirit from Tholson's personal attacks on the modern brethren and thereby became confused with Adam-God teachings in general. After some time passed, I was again presented with the questions surrounding Adam-God teachings and decided that I needed to give these teachings my renewed attention. At that point, I began reading Tholson's book again (it was the only Adam-God book that I knew about at that time). This time, I only read the words of the early brethren and I skipped most, if not all, of Tholson's remaining commentary. At the end of this experience, I found myself heavily enveloped with the love of God and found myself learning that there was something very *sacred and profound* within these teachings - something that needed a more *hallowed treatment* than what I had just read.

I moved on to other areas of scripture study and ultimately discovered that there were more Adam-God publications that had many other interesting statements from the early brethren. However, with each of these books and articles, I found myself wanting to skip over most of the commentaries from the authors because their bias was so strong that I found myself unable to clearly formulate my own understandings as to what the early brethren were teaching - many of the statements found in these other publications have intrusive words inserted into the original statement that were *supposed* to help the reader to interpret the passage in the same manner that the author did. As I only wanted to read the primary words of the brethren themselves, without these interjections, I began compiling the original citations without these interpolations of men - whether I

² Unfortunately, this trendy approach dominates the tenor of much fundamentalist academia.

³ In making this observation, I am not accusing Tholson of lacking integrity in producing his book; I am merely recounting my thoughts and concerns at the time that I first read his book - I have since verified much of Tholson's work and believe that his research was ethically reproduced in his book.

agreed with their interpretations or not.⁴

As time passed, I found that the bulk of material that I had far surpassed any previous publication and thought that it was too bad that somebody had not put all of these materials together earlier so that someone like me could read the materials without the intermingling of the doctrines of men. When I had compiled virtually everything that was findable (I later confirmed that with Chris M. Hansen's compilation of Adam-God materials that took decades to compile), I remembered the words of C.S. Lewis who said (I'm paraphrasing) "I write books that I wanted to read but that have never been written before." At that point, I began organizing the materials that I had compiled and began writing this volume. The question at that time was, what should be included in that book? Should I include the controversies? the excommunications? Should I include related teachings about Adam's continued progression in knowledge? materials about Jehovah? Should I cater to members of the Church who have been misinformed about these teachings? to what extent? Would there be enough materials to include a section on Eve? What could I do to make the title of the book appear less controversial? non-contentious?

As I considered these questions and began writing the book, I ran across a third-hand statement from a fundamentalist leader that solidified the course I was taking in preparing *Understanding Adam-God Teachings*. He reportedly said something to this effect: "When we tell the truth, we feel no need to justify our position in telling that truth." When God gives us truth, our duty is to follow the principles behind that truth and to teach those principles and truths to those within our stewardship. While we may take the time to use collateral materials to help individuals within our stewardship fully understand the truths that have been revealed to us, we should not feel threatened by persons who challenge our position because the truths have been revealed to us from heaven. Applying that principle, it was clear to me that *I did not need* to follow the path others had plowed by publishing a volume that carried a defensive posture.

In other words, I believe that previous Adam-God authors have fallen into the trap of trying to justify their position by first *proving* that Adam-God teachings were taught. This *appears* to be necessary because members of the modern LDS Church are adamantly

⁴ I believe, and I hope that my efforts have borne this out, that when all of the resources on a given subject are considered together, the reader does not need to be spoon-fed these doctrinal interpolations in order to fully understand these doctrines - though there some rare few observations that are more easily presented in this fashion. When most any subsection within this volume is considered as a whole, I believe that the brethren's teachings become quite clear without any further commentary - this is primarily why I have left my commentary to simple, and perhaps overly simplistic, textual analyses.

taught that Adam-God teachings are only taught by "enemies" of the Church - or "stupid people" as Elder Widstoe informs us; however, these proofs presented by Adam-God authors are then supported by several statements by modern LDS priesthood leaders denying that Adam-God teachings were ever taught; then, to seal the tomb of the inaccurate fallacy that Adam-God teachings were never taught, fundamentalist authors have proceeded to discredit, chastise, or contentiously mock the modern leaders of the LDS Church for their allegedly dishonest and falsified statements.⁵ Mainstream Mormons, in defensive response, have felt a need to find materials to support the current LDS Church position even when most evidence flies to the contrary conclusion.⁶ Some few Mormon authors have fallen in between these two variations of posturing but even then, their conclusions have been rather biased and sometimes rather odd.⁷

As a result of this type of defensive posturing, neither side of the fence has adequately put forth an effort to help readers *understand* Adam-God teachings as they were taught by the early brethren because they were too preoccupied with these and other tangential and contentious issues.⁸ It was for this reason that I have made extensive efforts to ignore these issues throughout this volume. In sum, *no one had unblushingly written an Adam-God book to present these teachings without some sort of preemptive, unabashed apologizing for presenting these materials to the reader.*

Initially, I only recognized this as a deficiency for members of the LDS Church and wanted to present them with a volume that would let them read the evidence without these doctrinal whip lashings challenging them at every corner and that would allow

⁵ Reaction to this publication could theoretically prove me wrong, but I believe that the vast amount of material found within this book does not need the further support of this contentious genre of "nail in the coffin" tactics - can anyone read these materials, spend time verifying the accuracy of these sources, and still remain *unconvinced* that Adam-God teachings were *systematically* and verily taught *as doctrine* by early Mormon leaders?

⁶ I have heard, for instance, people declare that Adam-God teachings cannot be treated too seriously because Brigham Young taught *true* doctrines about Adam as well - as examples, they have cited instances where Brigham taught that Adam was Michael, that Elohim was Adam's god, and that Adam was the Ancient of Days. Of course, *none* of these example are *contrary* to Adam-God teachings but this diverting tactic has been convincing to some persons that I have spoken with.

⁷ Consider Rodney Turner's position for instance - while concluding that Brigham Young clearly preached Adam-God teachings as a doctrine, he also concluded that the modern LDS position is true because we must follow the living prophet, not a dead prophet.

⁸ For instance, they declare that we should not follow the living prophet blindly or that we should follow the living prophet - even if he contradicts previous prophets, that we should learn from some half a dozen Adam-God teachings that the Manifesto was not a revelation, or that the blacks should not have received the priesthood in 1978, or that we should reject Adam-God teachings, even if they were taught because they contradict the scriptures, etc. etc. etc.

them to learn these teachings relatively controversy free. However, as I met more fundamentalists, I realized that they did not have a literary refuge where they could investigate these teachings independent of their peers and family.

I hope that this volume fills this void that I have been describing.

While I have found myself tending to mentally succumb to this same path of defensive posturing, I have made every effort not to allow this tendency to materialize.⁹ I even ventured to test the waters and gave some very few persons a copy of "Adam as God the Father" (without analysis) who had previously informed me that there were "only a handful" of statements about the Adam-God "theory". More than one individual informed me that that section was "over-kill" and that the evidence was overwhelming and ought to be cropped down to the more interesting and in-depth statements - and this was before I added more than two dozen statements that I discovered in my later research. It seems, when presented with this evidence alone, this portion of the controversy should be delegated to the status of an academic footnote - an example of the LDS Church's successful propaganda capabilities.

No serious academician, after reading this volume, will be able to lightly dismiss the evidence herein.¹⁰ Likewise, the serious reader will be left with only a few choices as to how to process the contradictions that arise as a result of Adam-God teachings that are now rejected by the modern LDS Church: Either

- 1) the LDS Church is "true" (but it is founded upon the authority of a man, who, as President of the Church, incorrectly taught the people to worship a false God for at least twenty-five years) or
- 2) the LDS Church is Christ's only "true" church but it is in a state of partial apostasy wherein a portion of it has been severed off to allow some members of the Church to live all of the principles of the gospel without the approval of the "corporate" LDS Church¹¹ or
- 3) the LDS Church is in a state of full apostasy (that began as a result of rejecting Adam-God teachings and plural marriage) and some fundamentalist sect (whether as a

⁹ I have given a brief response to these issues in the "Miscellaneous Controversies" section, although I view that section as an academic footnote delegated to the end of this volume only as an acknowledgment of this unfortunate historical background to these teachings.

¹⁰ I acknowledge that some statements may have a scrivener's error, an incorrect or incomplete date, a source of disputable reputation, etc. However, the remaining substantive proofs are more than enough to withstand serious academic scrutiny.

¹¹ This is another issue for another book and I acknowledge it here because there are thousands of fundamentalists who believe in this position - a la John Taylor's September 26/27 1886 visitation.

group or as individual patriarchs) is "true" and continues to maintain proper priesthood succession, or

4) none of these positions are correct, Mormonism is false, and the truth must be found elsewhere.

None of these propositions are to be lightly treated!

That said, I have not written this volume to attack the current position of the LDS Church; nor have I written this volume for readers to use as a resource for wildly beating upon the Church for turning aside from these teachings. In contrast, I hope that this volume will be used as a tool for fundamentalist readers to divest themselves of any contentious tendencies that they may have in presenting these materials to members of the LDS Church so that they can let the teachings represent themselves and so that they can let the Spirit bear witness of whatever truths may be found therein. I also hope that fundamentalists will use this volume as a tool to teach their children the words of the early brethren instead of teaching them some brand of uninformed interpolation of Adam-God teachings that often plagues fundamentalist literature and fundamentalist culture.

Most importantly, as this material is now readily available, I hope that the reader, along with the author, will feel less apologetic about "Brigham's" Adam-God teachings. As I have read and reread these teachings over the past few years, it has become abundantly clear to me that these early brethren were *very* consistent in their teachings and that *this theological world-view that they presented is a wonderfully rich and inviting area of study* - even if you disbelieve what they were teaching. Although not always directly addressed, many facets of Adam-God teachings were taught under the more generic banner of "the plan of salvation" and were presented on many levels of understanding and in great detail throughout their many publications; as I have read these materials, it has become evident to me that Adam-God teachings are *the very foundation of the plan of salvation* and that more bulky volumes of materials could be compiled to support the teachings found within this book. The vast majority of the questions that I had posed for over a decade in the LDS Church without receiving any satisfactory answer have been answered through Adam-God teachings; inconsistencies have been ironed out, shallow explanations have been replaced by profoundly deep and intimate answers, and the very empty recesses in my soul have been replaced with wellsprings of life-giving sustenance that have enveloped my soul with peace. But even if all of this were dismissed as some psycho-somatic weakness of mine, the intelligent, thoughtful person must still concede that Adam-God teachings provide a very fascinating and groundbreaking theological worldview that is at the very least - academically intriguing - if one is interested in theology at all.

The richness of Adam-God teachings should not be obscured by the posturing that has taken place in the past. If we have been commanded not to be embarrassed in declaring that Jesus is the Christ, ought we to be embarrassed in declaring the identity of God Himself?¹² These teachings are too sacred to be treated lightly - they are too intertwined with divinity to be blithely dismissed - they are of too great of importance to be forgotten or left behind. In echo of Brigham Young, I encourage the reader to solemnly consider these teachings in the most sacred recesses of your soul. Said he in his famous April 9, 1852 discourse when he publicly introduced these teachings for the first time:

*Now, let all who may hear these doctrines,
pause before they make light of them,
or treat them with indifference,
for they will prove their salvation or damnation.*

Brigham Young, JD 1:51

Lastly, while this hymn may have been written of the Savior, it applies as well to Adam and is worth considering as a final thought to this volume:

W. W. Phelps

1912

Sacred Hymns, 16 #11

To Him who made the world,
The sun, the moon and stars,
And all that in them is.
With days and months and years;
To Him who died.
That we might live,
Our thanks and songs
We freely give.

Our hope in things to come.
The Spirit's quick'ning powers
Should turn our hearts to Him
Who makes His blessings ours;
That we may sing

¹² I am not suggesting here that Adam-God teachings should be proselyted; I am suggesting that when the topic does arise and where an open heart is present, our posture ought to be one of testimony bearing more than defensive academia that belittles the modern LDS Church.

Of things above,
And always know
That God is love.

When He comes down from heaven,
And earth again is blest,
Then all the ransomed heirs
Will find their promised rest.
With all the just
We then may sing,
God is with us
And we with Him.

Annotated Bibliography



I must disclose the fact that the following bibliography is both a compilation of resources that I used to produce this volume and resources from other Adam-God author's bibliographies that were not used for this volume but that may be interesting for the reader to use as a resource¹ to research these other Adam-related materials. I have tried to include all items that would help the reader further research items that are covered in this volume but I have done a significant amount of editing sources (other authors have covered issues that I have not so I have tried to eliminate these sources, etc.). Additionally, the reader may note that the best resource to find many of these materials is in various electronic databases both online and offline. Because I have drawn from other resources to produce this bibliography, some of the citations are not as thorough or as complete as others.

Journals & Diaries

I have listed these in the order of the person or entity keeping the diary or journal instead of listing them alphabetically under "diary", "journal", or "diaries" because some of these sources have been published under multiple names in various pamphlets and/or books. I have italicized the individual's name for the reader's quick reference.

James Beck Journal (Notebook) 1859-1865

Diary of *Thomas D. Brown*. Utah State University Press. Logan, Utah. 1972

"Sayings of Joseph the Prophet," recorded in *Anson Call's* Journal, 23-24 (Nauvoo period); Church Historian's Office (hereinafter CHO). The following statement precedes the quotes found in the materials above:

I now quote from a certain statement by the Prophet Joseph Smith to certain brethren who promised to cut his wood if he would answer their questions. This statement was recorded at the time by Anson Call: recopied by Patriarch John M. Whitaker of Nauvoo. It was also copied, years later, by B. H. Roberts. A number of copies were also made by John M. Whitaker, the son, and distributed at the B.Y. University by proper consent, in connection with his seminary work. These two copies by Patriarch Whitaker and Roberts are verbatim, circa 1844

Journal of *Abraham H. Cannon*, BYU Library, Special Collections (hereinafter BYUSC)

¹ I have been especially selective in not including any anti-Mormon sources. Although I have found useful materials from some of these sources, I have been able to find duplicate research of all materials that I have found via this medium. Therefore, for this reason - and due to their ungodly agenda - I have not knowingly included any of their materials in this Bibliography.

Abraham H. Cannon Diary, CHO

Journal of *Thomas A. Clawson*, 1912-1917 Book, p. 69, 4/8/1912

Journal of *William Clayton*; Utah State Historical Society; also published in George D. Smith, *An Intimate Chronicle*; The Journals of William Clayton, p.513-515 Appendices A

C. Jess Groesbeck Elder's Journal. Woodland, California

Historian's Office Journal, Church Archives under date and page given. CR/100/1/Reel #1.[The Internet source of this material noted that "The words in parenthesis are transcribed Pitman shorthand entries that I am sure of the transcription. Portions of words in brackets are filled out as context seems to intend. Shorthand entries I could not transcribe are indicated by (sh). Once in the text I have (s) because the shorthand indicated merely the letter s. It should not be considered a mistake in typing (s) instead of (sh). It is not a short-form either for a word I could fit into the context or one with which I am familiar. The blank space after the first time the word Adam appears is in the original. Typed as in the original with no punctuation or capitalization supplied."]

Journal History, School of the Prophets

Journal History of the Church

Oliver B. Huntington Diary BYUSC

Journal of *J. D. T. McAllister*; BYUSC, Mor/M270.1/m/v. 6

J. D. T. McAllister Journal. CHO, Salt Lake City, Utah

Journal of *L. John Nuttall*, BYUSC, Mss 188, Box 5, Folder #11; Letter press copy book #4, p. 290

L. John Nuttall, secretary to three presidents of the LDS Church, pulled material from Clayton's account. He wrote on the inside front cover, "L. John Nuttall his Book 1880."

Journal of *Franklin D. Richards*, CHO, Ms/f/318/ Reel #7

Diary of *Samuel W. Richards*, 1824-19-9: BYUSC, 1946

Journal of *Samuel W. Richards*, 2:214-15; #55, p. 63-64; typed copy in BYUSC

Journal of *Samuel Holister Rogers*, 1:179, BYUSC, Ms 1134

John Lyman Smith Journal; BYUSC; Photocopy of holograph

Diaries and Journals of *Joseph Smith*

Brooks, Juanita, ed. *Journal of the Southern Indian Mission*

Southern Utah Mission Historical Record 1886-1900, Book D. Referred to as the "Annals of the Southern Utah Mission", CHO, 84258, 11/8/1890

Manuscript History of *St. George Stake*, CHO, CR/mh/7836/v. 3

Thomas Evans Jeremy Sr Journal; CHO, 9/30/1852

Diary of *Charles Lowell Walker*, 2:740-741, CHO

Charles L. Walker Journal, 95-6, BYUSC

Jans Christian Anderson Weibye Daybooks

Wilford Woodruff Journal; CHO, Ms/f/115; "MAN KNOW THYSELF": This is a copy from a manuscript found in the possession of N. B. Lundwall; I have found this phrase and the accompanying statement referenced in various places on the web; however, in no case have I been able to authenticate it or to identify the speaker, etc. I have found the identical material found in this statement in *Wilford Woodruff's* Journal entries so I have placed these items under *Wilford Woodruff's* Journal throughout this book.
Brigham Young, Jr. "Journal," Apr 4, 1897 - Feb 2, 1899, 30:107. CHO, Ms/f/326

Minutes, Letters, & Other Papers

Similar to the journals, I have alphabetized these sources by the place or group name rather than by the words "letter" or "minute", etc. I have italicized the word or words used to alphabetize any given entry.

Scott Anderson, Letter to Pres. *John Taylor*, 9/22/1884

Minutes of *Bishops Court*, Eleventh Ward School House. 11/20/1885, CHO

Letter of *Bishop Edward Bunker, Jr.* to *Joseph F. Smith*, CHO, 2/9/1902; 6/11/1892

Coltrin, Zebedee. Papers, CHO

Minutes of a meeting of the *First Presidency and Quorum of the Twelve* regarding *Orson Pratt*; WWW, recorder

General Conference Report, Monday 10 a.m. 10/9/1865, written and recited for the 35th semi-annual conference

Minutes of the *High Priests Quorum*, 86, Box Elder Stake, 2/24/1880

Minutes of Meeting at *Historian's Office*, Great SLC, 4/4-5/1860

Letter from *Benjamin F. Johnson* to *G. S. Gibbs*; BYUSC; written sometime between April and October, 1903, this letter was written at the request of the First Presidency in 1903.

Bruce R. McConkie recorded in *Cultism as Practiced by the So-Called Church of the Firstborn of the Fullness of Times* that Benjamin F. Johnson "was asked by the First Presidency of the Church to recount in writing many of his early experiences with the Prophet. This he did, certifying that 'although so many years have intervened, they are still in my mind as fresh as when they occurred.'"

Heber C. Kimball, Memorandum, Sacred History, Solomon F. Kimball, CHO

L. John Nuttall Papers; BYUSC, Mss 188, Container #1, File Folder #1, Red book with gold lining, front and back covers, with the title "Records" on front cover in gold. 19.5 cm x 12.5 cm, 240 pages, Thursday June 19, 1879 - Tuesday December 16, 1879:

journal. The following note is found on the inside front cover of the fly leaf and is not in the BYU Typescript of Diaries: "obtained my Second Anointings Sept. 23, 1867 at 9 a.m.

also my wife Elizabeth.” Also, found on loose papers at end of the book on the inside back cover "Adam-on-di-Ahman" The Valley of God where Adam dwelt - so say O Pratt Sr Oct/80 [:], 1/13/1880.”

E. H. Nye Letter to F. D. Richards. Dec. 4, 1897. E. H. Nye Mission Letter Book, BYUSC Minutes from *Parowan School of the Prophets Meeting*, CHO, 3/25/1871

Charles Penrose, Conference Address. April 6, 1916. CHO

Letter from *W. W. Phelps to President Brigham Young*; Great SLC, 5/6/1867

Letter from *Orson Pratt to President Young*, cf/1325/Bx 4/fd 3/loose; SLC

Minutes of Meetings Held in *Provo City*, film/979.2/Z99/v.2, BYU Microfilm Room, Provo Bowery

John Pulsipher Papers, Mss 1041, p. 35-37; BYUSC, (p.2) A Scrap - Book Containing Some of the Phraseology- Choice and Select Instruction- & Abridged Speeches of INSPIRED MEN. Observed & Recorded By J. Pulsipher (p. 35) 10-OC-F.; 2. OC- A. *The Reorganized Church of Jesus Christ of Latter Day Saints v. Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the Church in Utah of which John Taylor is President and commonly known as the Mormon Church, and John Taylor, President of said Utah Church*, Court: Lake County, Ohio, 2/23/1880. A photocopy of the publication of this opinion is in the author's possession. Interestingly, the RLDS Church obtained quiet title to the Kirtland temple by filing a lawsuit in Ohio and by only notifying the Utah LDS Church of the lawsuit by publishing the lawsuit in local Ohio newspapers – effectively keeping the Utah LDS Church from being able to discover and answer the lawsuit in a timely manner. The RLDS Church thereafter won the case by default.

Franklin Dewey Richards Letterbook; Ms/f/318/reel 11

F. D. Richards Letter to E. H. Nye, 12/18/1897. *F. D. Richards Letter Book*, CHO; President E. H. Nye, 915 Golden Gate Avenue, San Francisco, Cal.

Letter of *F. D. Richards*, Richards Family Collection

Salt Lake School of the Prophet, Minutes, 1883, pp. 69-70; CHO CR/390/1/Box 1, Oct 11, 1883. The account connected to this source took place at New Portage, Ohio - about 50 miles from Kirtland, Ohio, 5/7/1834

Seminary Lectures, BYU, Lecture 10, John M. Whitaker, 6/24/1921

Seminary Lectures, BYU, Lecture 11, Melvin J. Ballard, 6/24/1921

Joseph F. Smith Letter Book, CHO

Joseph F. Smith Letter to Edward Bunker Jr. 2/27/1902

Joseph F. Smith Letter to S. O. Bennion. Salt Lake City: 1912

Joseph F. Smith Letter to Hon. A. Saxey of Provo. Jan. 7, 1897; d1325/Bk4/fd 1

Elder *Lorenzo Snow*, Prest. Salt Lake Temple

CHO. Confidential Research Files, 1950-1974; CR/100/14/#2/Volume 8:16,17; Church Archives Vault. From a Xerox of the original letter. Copy available in: First

- Presidency. Letterpress Copybooks, 1877-1949. Jan. 1894--Nov. 1894; CR/1/20/# 23; 28:633-34. Church Archives. 8/31/1894
- Minutes of *St. George High Council* of the Trial of Edward Bunker Jr. 12/13/1890, CHO. Salt Lake City, Utah.
- Minutes of *St. George High Council of the Trial of Edward Bunker Sr.*, 6/11/1892, CHO
- Proceedings of the First *Sunday School* Convention of the Church of Jesus Christ of Latter-day Saints; "Things That Should and Things That Should Not Be Taught In Our Sunday School", Salt Lake City: Deseret Sunday School Union, 1899, CHO; George Q. Cannon, 11/28/1898
- John Taylor*, "Misc. Minutes" unpublished ms., Brigham Young Collection, Church Archives, Salt Lake City, p.6
- Complainant's Abstract of Pleading and Evidence, *Temple Lot Case*, 309
- Brigham Young Papers*: Brigham Young Addresses 4:134, 1860-1864, by Elden J. Watson, Historical Dept. Church, Ms d 1234, Box 49 fd 8
- "A Few Words of Doctrine"; Ms/d/1234/Bx 49/fd 8; an unpublished discourse; SLC Tabernacle, a.m. 10/8/1861
- Brigham Young Papers*, Ms d 1234, Box 49, fd 13 (5 BYA), 2/19/1854
- Brigham Young Papers*, Minutes of the Meeting of the Council of the Twelve in Historian's upper room; Great Salt Lake City

Periodicals & Newspapers

I have alphabetized these materials by the newspaper or periodical in lieu of the author because the periodical or newspaper is the source where the reader can find more Adam-God materials. Any specific author's article, etc. is likely already cited somewhere in this volume or in the bonus CD that accompanies it.

- Paden, W. M. "Is Mormonism Changing?" *Biblical Review* 14:380-402 (1929)
- Jesse, Dean C. "The Early Accounts of Joseph Smith's First Vision," *BYU Studies* 9:275-300
- Lyon, Edgar T. "Doctrinal Development of the Church During the Nauvoo Sojourn, 1839-1846," *BYU Studies* 15:435-46
- Larson, Stan. "The King Follett Discourse: A Newly Amalgamated Text." *BYU Studies* 18:193-208 (Winter 1978)
- Hale, Van. "The Doctrinal Impact of the King Follett Discourse," *BYU Studies* 18:209-23 (Winter 1978)
- BYU Studies* 19:398-99

The Contributor 17 volumes. Deseret News Publishing Company. Salt Lake City, Utah, Wells, Junius F., 1879-96

Deseret Evening News, Section 3, p. 7; Maricopa Stake Conference; 12/7/1913; Joseph E. Noble, Stake Clerk. Joseph F. Smith, 12/27/1913

Deseret News. Salt Lake City: Deseret New Pub. Co., 1850

Deseret Weekly News 38:19-27; The statements made in connection with this citation were made in the Logan temple; 6/--/1888; they were also published in the CD, Joseph E. Taylor, 12/29/1888; Elder Taylor was in the Salt Lake City stake presidency. Known for his gospel scholarship, he was frequently called upon to lecture throughout the Church and prepared the remarks found in this statement for a meeting in the Logan Temple

Deseret Weekly News 38:675, 676; These statements were given at a general conference

Deseret Weekly News 38:389; These statements were given at a priesthood meeting in Provo - it was published on 3/23/1889

Allen, James B. "The Significance of Joseph Smith's 'First Vision' in Mormon Thought," *Dialogue: A Journal of Mormon Thought* 1:29-45 #3

Gary James Bergera, "The Orson Pratt-Brigham Young Controversies: Conflict Within the Quorums, 1853 to 1868," *Dialogue: A Journal of Mormon Thought* 13:7-49 #2 (Summer 1980)

David John Buerger, "The Adam-God Doctrine," *Dialogue: A Journal of Mormon Thought* 15:14-58 #1 (Spring 1982)

Broderick, Carl. "Another Look at Adam-God." *Dialogue* 16:4-7 (Summer 1983)

The Evening & Morning Star. Vol I, II. Independence, Mo.: F. G. Williams and Com., 1832-33

Winchester, Benjamin (ed.). *The Gospel Reflector*. Philadelphia Church of Jesus Christ of Latter-day Saints, 1841

The Improvement Era, Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1896

The Improvement Era, William Halls, 11:778, March; The author admitted that this was his own personal understanding of the scriptures and explained "When a passage of scripture taken literally contradicts a fundamental, natural law, I take it as allegorical; and in the absence of divine authority, put a construction on it that seems to harmonize with my experience and reason."

Whitney, Orson F. "Significance of the Fall," *Improvement Era* 19:402-03

The Journal of Discourses. Liverpool : Church of Jesus Christ of Latter-day Saints, 1854-84, Watt, G. D. et. al. (eds.)

Latter-day Saints' Messenger & Advocate. Vol. I. Kirtland, O. F. G. Williams and Com., 1834-37

Latter-day Saint's Millennial Star. Liverpool: Church of Jesus Christ of Latter-day Saints,

- 1840-1887; only the first 39 volumes are represented in this volume
Liahona, The Elder's Journal 6:33, Chattanooga: Southern States Mission of the Church of Jesus Christ of Latter-day Saints, 1903-1907, Zion's Printing and Publishing Company, Independence, Missouri. 1907-1944. B.F. Cummings editor; there are 42 volumes
Nauvoo Expositor 1:1, Resolution #2, 6/7/1844
The Seer, Washington D. C.: Church of Jesus Christ of Latter-day Saints, 1853-54, published by Orson Pratt; this periodical was named in honor of Joseph Smith, the seer Kirkland, Boyd. "Jehovah as the Father: The Development of the Mormon Jehovah Doctrine." *Sunstone* 9:36-44 (Autumn 1984)
 Alexander, Thomas G. "The Reconstruction of Mormon Doctrine: From Joseph Smith to Progressive Theology," *Sunstone* 5:24-33 #4
Times & Seasons. 6 volumes. Published by the Church of Jesus Christ of Latter-Day Saints. Nauvoo, Illinois. 1839-1846
Truth Teller; Bloomington, Illinois. 1864
 "Discourse by President Brigham Young Delivered in the Bowery, Great Salt Lake City, Utah, August 4, 1867," *Utah Historical Quarterly* 29:63-67
Warsaw Message; Warsaw, Illinois. 1843-1844
 "The Mormon Endowment Ceremony," *The World Today* 8:166 #2, 2/--/1905

Books etc.

- Andrus, Hyrum L. *God, Man and the Universe*. Bookcraft. Salt Lake City, Utah. 1968
 Backman, Milton V, Jr., *Joseph Smith's First Vision: Confirming Evidences and Contemporary Accounts*, Salt Lake City, Utah, 1971
 Barclay, William. *Jesus As They Saw Him*. Grand Rapids, Mich.: Eerdmans, 1980
 Barrett, C. K. "The Father is Greater Than I." *Essays on John*. Philadelphia: Westminster Press, 1982, pp. 19-34
 Robert Beckstead, *Origin, Introduction, and Perpetuation in the Mormon Church*
 Bennion, Heber. *Gospel Problems, and Supplement to Gospel Problems*, 1855, 1912; While these dates have been used in several Adam-God resources, I have not been able to verify either date. The book was published circa 1920 and I have placed quotes from that book chronologically based upon that date throughout this volume.
Book of Mormon. Translated by Joseph Smith, Jr., Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1947
 Borsch, Frederick Houk. *Son of Man in Myth and History*. Westminster Press. Philadelphia, Pennsylvania. 1967
 Botterweck, G. Johannes and Helmer Ringgen, ed. *Theological*

- Brigham Young Manuscript Addresses*. Church Historian's Office. Salt Lake City, Utah.
- Brueggemann, W. "Yahwist." *Interpreter's Dictionary*. Supplementary Vol., Keith Crim, gen. ed. Nashville: Abingdon, 1976, p. 971
- Cannon, George Quayle. 1827-1901. *Gospel Truth: Discourses and Writing of President George Q. Cannon*. Selected, arranged and edited by Jerreld L. Newquist. Salt Lake City, Utah: Zion's Book Store, 1957
- Christensen, Culley K. *The Adam-God Maze*
- Clark, James R. *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints*. 6 volumes. Bookcraft Inc. Salt Lake City, Utah. 1965
- Clement. "Recognitions of Clement," *The Ante-Nicene Fathers*, volume 8. Wm. B. Eerdmans Publishing Company. Grand Rapids, Michigan. 1978
- Conference Reports of the Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Deseret News Print. & Pub. Est., 1880-
- DeBuck, A. *The Egyptian Coffin Texts*. 6 volumes. University of Chicago Press. Chicago, Illinois. 1935
- The Doctrine and Covenants of the Church of the Latter Day Saints*. F. G. Williams and Company. Kirtland, Ohio. 1828, 1835
- Harner, Philip B. *The "I Am" of the Fourth Gospel*. Philadelphia: Fortress Press, 1970
- Hinckley, Bryant S. *Sermons and Missionary Experiences of Melvin J. Ballard*, 239-240; Melvin J. Ballard, circa 1919-1939
- Hippolytus. "The Refutation of All Heresies," *The Ante-Nicene Fathers*, volume 5. Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan. 1978
- History of Wels August Nelson*, 1885
- Ireneas. *Against Heresies, The Anti-Nicene Fathers*, volume 1. Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan. 1978
- Jeremias, Joachim. *The Prayers of Jesus*. Philadelphia: Fortress Press, 1979
- Apostolic Fathers*. Translated by Kirsopp Lake. The Shepherd of Hermas. Cambridge: Harvard University Press, 1946
- Jessee, Dean C., ed., *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989-92), 1:102-81; 2:45-124
- Lectures on Faith*, various editions have been printed in the Doctrine and Covenants (they were taken out of the Doctrine and Covenants in Heber J. Grant's administration) and in separate publications, with and without commentary
- Lyon, T. Edgar. "Orson Pratt, Early Mormon Leader." Unpublished Master's thesis, Dept. of the Church History, University of Chicago, 1932
- Mullen, E. Theodore, Jr. *The Assembly of the Gods; the Divine Council in Canaanite and Early Hebrew Literature*. Chico, Calif.: Scholars Press, 1980
- Musser, Joseph W. *The Mormon Conception of Deity: Michael Our Father and Our God*. Truth

Publishing Co. Salt Lake City, Utah. 1963
MCD, 117

A correspondent, a Patriarch in the Church, submits the following verses which he states were frequently sung in the "School of the Prophets" during the presidency of Brigham Young, at which time the father of the contributor, a member of the School learned them and sang them in his home.

We Believe in Our God

In "Sons of Michael, He approaches," the second line, where Michael is described as the "eternal" Father was changed to read the "ancient" Father in the latest edition where this song appeared.

Newquist, Jerreld L., ed. *Gospel Truth, Discourses and Writings of President George Q Cannon*. 2 volumes. Deseret Book Co. Salt Lake City, Utah. 1974

Nibley, Hugh. *The Message of the Joseph Smith Papyri an Egyptian Endowment*. Deseret News Press. Salt Lake City, Utah. 1975

Openshaw, Bob. *Openshaw's Notes*

Patai, Raphael. *The Messiah Texts*. Avon Books. New York, New York. 1979

Pearl of Great Price. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1948

Pratt, Parley P. *Key to the Science of Theology*. Liverpool, England. 1855

Pratt, Orson. *Masterful Discourses of Orson Pratt*, 346; SLC

Richards, Franklin D. *A Compendium of the Faith and Doctrines of the Church of Jesus Christ of Latter-Day Saints*. Liverpool, England. 1855

Richard, Franklin D. (ed.). *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints*. 11th ed. rev.; Liverpool: F. C. Richards, 1856

Roberts, Brigham H. *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 volumes. Salt Lake City: Deseret News Press, 1930

Roberts, Brigham H. *Defense of the Faith and the Saints* 2:268,

Roberts, Brigham H. *Mormon Doctrine of Deity*. Salt Lake City: Deseret News, 1930. Salt Lake Herald. June 11, 1907. Salt Lake City: 1870-1920.

Robinson, James M., ed. *The Nag Hammadi Library*. Harper and Row, San Francisco, California. 1977

Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints 11th Edition, revised in Liverpool, 1856, by, Apostle Franklin D. Richards

Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints. Salt Lake City; The Deseret News Company, 1912; as do Latter-day Saints today, the early saints considered the sacred music of the hymnbook as an expression of their beliefs. The preface to the 1840 edition, reprinted in the 1912 edition, stated "The Saints in this country have been very desirous for a Hymn Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise, joy,

and gratitude in songs adapted to the New and Everlasting Covenant."

Schroeder, A. T. (ed.). *Zion-Lucifer's Lantern*. Salt Lake City: A. T. Schroeder, 1898-1900

Seach, Eugene. *Ancient Texts and Mormonism*. Sandy, Utah: Mormon Miscellaneous, 1983

Smith, Joseph Fielding, Jr. (ed). *Teachings of the Prophet Joseph Smith*. Salt Lake City: Deseret News Press, 1946

Smith, Joseph, Jr. *History of the Church of Jesus Christ of Latter-day Saints*. Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1909

Smith, Robert W. *The Last Days*, p. 77

Snow, Eliza R. *Poems of Eliza R. Snow* 2:8-9, 188-89; See also MS 17:320 for a reprint of her poem "The Immortal"

Snow, Eliza R. *Poems, Religious, Historical, and Political*. Salt Lake City: Latter-day Saint Print. and Pub. Est., 1877

Stenhouse, T. B. H. *The Rocky Mountain Saints*. New Your: D. Appleton and Co., 1873.

Stone, Nathan. *Names of God*. Chicago: Moody Press, 1944

Taylor, John. *The Meditation and Atonement*. Deseret News Company. Salt Lake City, Utah. 1882

Tertullian. "On Prescription Against Heretics. " *The Ante-Nicene Fathers*, volume 3. W. B. Eerdmans Publishing Co. Grand Rapids, Michigan. 1978

Tholson, Craig. *Adam-God*

Tullidge, Edward W. *Life of Brigham Young, Or Utah and Her Founders*. New York: 1877

Tullidge, Edward W. *The Women of Mormondom*. New York: 1877

Turner, Rodney. "The Position of Adam in Latter-Day Saint Scripture and Theology" (*Master's Thesis*, Brigham Young University. 8/--/1953).

Whitney, Orson F. *Elias, An Epic of the Ages*. rev. ed.; Salt Lake City: 1914

Whitney, Orson F. *Elias, Life of Heber C. Kimball*. Salt Lake City: Juvenile Instructor, 1888

Widstoe, John A. (ed). *The Discourses of Brigham Young*. Salt Lake City: Deseret Book Co., 1946

Widstoe, John A. *Evidences and Reconciliations*. Salt Lake City: Bookcraft, 1943

Gospel Link, CD ROM

New Mormon Studies, CD ROM

<http://www.spires.net>

<http://relarchive.byu.edu/19th/description.html>; database includes PDF versions of the following documents:

Catechism for children

Collection of sacred hymns for the Church

Collection of sacred hymns for the Church in Europe

Compendium of the faith and doctrines of the Church

Evening and the Morning Star

Gospel Reflector

Interesting account of several remarkable visions

Journal of Heber C. Kimball

Key to the science of theology

Latter Day Saints' Messenger and Advocate

Latter-day Saints' Millennial Star

Poems, religious, historical, and political

Proclamation of the Twelve Apostles

Seer

Times and Seasons

Voice of Warning

Despite my attempts to be exhaustive in my preparation of this volume, there were some few sources that I was unable to locate in time for the publication of this work. The following is a list of sources that I have seen referred to as teaching various Adam-God doctrines but that I have been unable to locate in any significant form (in other words, I have a citation but no quotation):

Deseret News:

3/11/1857 (This publication date is close enough to the date of the sermon containing materials in JD 4:217-19 and may just be a reprint of that sermon.)

11/16/1857 (p. 290)

10/26/1859

10/14/1860 (This may just be a reprint of the sermon containing materials in JD 8:208.)

6/18/1874 (This may just be a reprint of the sermon containing materials in JD 17:43.)

9/28/1881

6/2/1888 (38:19-27)

Millennial Star:

64:785-790

The Salt Lake Daily Tribune:

8/17/1877

Wilford W. Woodruff Journal:

1854-69 statement that allegedly says "Adam says "This is my beloved Son, hear him.""