

ing; Previously redeemed souls sang together. And the sons of God or the spirits awaiting to be perfected shouted with joy in anticipation of one day being like their Father in all things both in relation to becoming the *Father of Spirits* and that of Glorified bodies so that God might be “all in all” so we might be called by his name by spirits yet unborn and thus have an *everlasting and ever increasing kingdom of our own like unto that of his own*.<sup>27</sup>

It is possible that Lorenzo Snow's comments arose from his own speculations, without any outside input. However, these teachings correspond well to several statements discussed in Chapter 8 regarding a continuation of the seeds in the revelation on plural marriage. If the Prophet was the source of these ideas, then not only was Parley P. Pratt taught these ideas in 1839–40, but Lorenzo would have also been taught similarly prior to leaving for England in 1840.<sup>28</sup>

In his numerous teachings after the martyrdom, Brigham Young referred to mortals as “one great family of heaven”<sup>29</sup> and taught:

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.<sup>30</sup>

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27. Lorenzo Snow, Letter to “Elder Walker,” February 14, 1842; underlines in original, italics mine. See also Hale, “The Origin of the Human Spirit in Early Mormon Thought,” 119–20.

28. Parley P. Pratt, Jr., ed., *Autobiography of Parley Parker Pratt, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints*, 297–98.

29. Brigham Young, January 12, 1868, *Journal of Discourses*, 12:153.

30. Brigham Young, April 9, 1852, *Journal of Discourses*, 1:50. In this discourse and others, Brigham Young taught: “Adam . . . 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.” However, nowhere does Brigham explain how his teachings correspond to Joseph Smith's multiple instructions regarding Adam. In 1830 the Prophet taught: “But God hath made known unto our fathers that all men must repent. And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you” (Moses 6:50–52; see also D&C 29:42.) In these verses, God, who “made the world, and men before they were in the flesh” talks to Adam, indicating they could not be the same being and that Adam is not the father of our spirits. Adam is admonished to repent and be baptized in the name of Christ, indicating that Christ is superior. All of Joseph Smith's teachings, as well as those found in the standard works, are consistent with these statements. Since President Young never attempted to correlate his scattered teachings about Adam to statements made by Joseph Smith (or as found in the scriptures), it seems that drawing absolute conclusions

There is no spirit but what was pure and holy when it came here from the celestial world. There is no spirit among the human family that was begotten in hell; none that were begotten by angels, or by any inferior being. They were not produced by any being less than our Father in heaven. He is the Father of our spirits; and if we could know, understand, and do His will, every soul would be prepared to return back into His presence. And when they get there, they would see that they had formerly lived there for ages, that they had previously been acquainted with every nook and corner, with the palaces, walks, and gardens; and they would embrace their Father, and He would embrace them and say, "My son, my daughter, I have you again;" and the child would say, "O my Father, my Father, I am here again."<sup>31</sup>

I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year.<sup>32</sup>

Parley P. Pratt similarly instructed concerning our premortal upbringing in the presence of Heavenly Parents:

Wisdom inspires the Gods to multiply their species and to lay the foundation for all the forms of life, to increase in numbers, and for each to enjoy himself in the sphere to which he is adapted. . . .

Man, as we have said, is the offspring of Deity. The entire mystery of the past and future, with regard to his existence, is not yet solved by mortals. . . .

This individual, spiritual body, was begotten by the heavenly Father, in His own likeness and image. . . .

It was born and matured in the heavenly mansions, trained in the school of love in the family circle, and amid the most tender embraces of parental and fraternal affection.

In this primeval probation, in its heavenly home, it lived and moved as a free and rational intelligence independent in its own sphere. It was placed under certain laws, and was responsible to its great Patriarchal Head.

This had been called a "First Estate."<sup>33</sup>

He also penned this verse to his wife in 1846 recalling our former place "among the Gods":

Ye kindred spirits from world's celestial!  
 Offsprings of Diety;—Sons and daughters  
 Of Eternity;—Ye nobles of heaven

regarding his actual meaning, without additional clarification from Brigham Young himself, is unwise and, in reality, impossible.

31. Brigham Young, March 8, 1857, *Journal of Discourses*, 4:268.

32. Brigham Young, February 8, 1857, *Journal of Discourses*, 4:216.

33. Parley P. Pratt, *Key to the Science of Theology*, 46, 50–51.