

APPENDIX 2

MORMON POLYGAMY—THE TRUTH REVEALED!

Joseph Smith, Jr., a True Champion of Female Equality

It cannot be repeated too often or too emphatically that no one was ever a greater champion of women in the history of the known world than Joseph Smith, Jr. For much of this earth's existence, women have been little more than chattel to their stronger and more aggressive male counterparts. Joseph understood their true nature better than any other man before or after him.

When challenged by the sexist LDS/Mormon priesthood men and the establishment of Freemasonry in Nauvoo, he countered with the Female Relief Society, intended to be a forum that institutionalized female equality with the men (see chapter 37). When he established the LDS Temple Endowment, the ceremony provisioned that both men *and* women would rule over future generations as “kings *and* queens, priests *and* priestesses;¹ i.e., as EQUALS! When women needed protection from the predatory LDS/Mormon priesthood, he offered a credible response to Emma's pleading and tears and an umbrella of hope and protection for females through his invented interpretation of “spiritual wifery.”

The influence of polygamy within Mormonism, which will now be explained properly in its **true** entirety, opened a door that has led to practices that have influenced the Mormon male psyche. Their errant understanding of the practice has allowed their imaginations to run wild with everything from thoughts of multiple female partners to acts of utter depravity committed by those of their faith who misinterpret Joseph's original intent. While Joseph said, “no man knows my history,” more than anything else, nothing has been more misunderstood about his “history” than what he did for women.

In a recent published article (Aug. 2011) about Joseph Smith and polygamy, the author argues correctly:

that most of the women Smith approached were free to reject him—and some did. None, ...even the seven who abandoned their LDS faith, ever spoke ill of him or their relationship. “Decades after their feelings had matured and their youthful perspectives expanded by additional experiences with marriage and sexual relations, none of them claimed they were victimized or beguiled by the prophet. ...None came forth to write an exposé to tell the world he was a seducing imposter. None wrote that Joseph Smith's polygamy was a sham or a cover-up for illicit sexual relations.²

Cochranite Influence

To understand how polygamy entered into Mormon history, one should consider when and where the practice existed in the United States *before* Joseph Smith suffered his Church to be organized. The most famous American polygamist might be either Joseph or Brigham Young,

but they certainly were not the first. Another notable American polygamist, who some historians call the “John the Baptist of Mormonism,”³ was Jacob Cochran (1782–1836).

Cochran’s preaching became widespread in the area of Palmyra, New York, the area where Joseph’s family lived in 1816. Cochran preached that the Christian churches of that time period had corrupted the original apostolic church of Jesus’ day, which he claimed was not an *organized* religion, but rather a way of life based on the teachings of Jesus. In this he had something in common with Joseph, at least until the early LDS Church was organized. As mentioned in chapter 26, the opinion that the Christian religions of the time were corrupted institutions that needed “restoration” was widespread throughout the United States. Cochran was a self-proclaimed prophet called to restore the church to its original state; this original state included the concept of universal love (free love) without the burdens and restrictions of worldly bonds and relationships. Cochran justified his unorthodox outlook on relationships from the stories of Jesus found in the New Testament.⁴

Cochran introduced the practice of “spiritual wifery” based on the Old Testament examples of Abraham, Isaac, Jacob, David and Solomon, the words of Isaiah,⁵ and the stories of Jesus. He claimed that the “many women” who were at the crucifixion “*beholding afar off, which followed Jesus from Galilee, ministering unto him*”⁶ were Jesus’ concubines, and that part of their “ministering unto him” was performing sexual acts. He taught that Catholic nunnery was a continued form, although corrupted by the doctrine of men, of the early practice of “spiritual wives,” who dedicated themselves to the service of Christ.

Joseph was only eight years old when he was first exposed to Cochranism. But when Cochran was forced to move from New York in 1816 and was put in prison in 1817, Joseph’s family did not hear anything else about him until he returned to New York in 1827 and attempted to revitalize his sect. Joseph did not pay much attention to Cochran at this time, as he was busy receiving instructions on how to fulfill his own mission. Because both men were residing in the same location, however, Joseph’s enemies and critics would later put the two together and create the illusion that Cochran had somehow influenced Joseph. Nothing could be further from the truth. Joseph was not influenced by anyone but the Three Nephites, John the Beloved, and the advanced human beings who oversaw his work.

Joseph might not have agreed with Cochran and his version of religion any more than he agreed with anyone else’s at the time, but he did share some of Cochran’s opinions. Joseph agreed with Cochran’s views on the corrupted state of organized Christianity; but then again, Joseph had an enhanced understanding of the way things work in advanced human societies. Owing to his eternal perspective on human free agency found within the parameters of the code of humanity that Christ taught, Joseph refused to condemn Cochran and his followers for living whatever way brought them happiness. How could Joseph condemn Cochran for establishing a religious order and doctrine after the vain and foolish imaginations of his heart and physical longings, when he was divinely mandated to allow the same thing to happen at the behest of the vanity and foolishness of the early Mormons? Joseph would later establish as a main tenet of his own faith, the belief that allows a person to worship God according to the dictates of their own conscience—“let them worship how, where, or what they may.”⁷

Oliver Cowdery’s Secret

Oliver Cowdery, on the other hand, vehemently loathed Jacob Cochran and everything for which he stood.⁸ In April 1829, during the time that Oliver began to

transcribe the *Book of Mormon* for Joseph, they came to the book of Jacob where the issue of men desiring more than one wife was addressed. Oliver clapped his hands and rejoiced at the following words that came from Joseph's mouth:

23 *But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.*

24 *Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.*

25 *Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of my arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.*

26 *Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.*

27 *Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;*

28 *For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. ...*

3 *But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.*

4 *And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you.*

5 *Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our father—that they should have save it were one wife, and concubines they should have none, and there should not be whoredoms committed among them.⁹*

“At long last!” exclaimed Oliver, “the Lord has put ol’ Jake Cochran in his place!”

Oliver Cowdery had a hard time with any issues of sexuality, especially regarding women. When he met Joseph for the first time, he was single and had little to no interest in finding a wife. Although Oliver never revealed it to another living soul, Joseph knew his heart: Oliver was homosexual. Joseph did not condemn him anymore than he did Cochran. Oliver could find no way of emotionally justifying what he felt inside towards other men. His orthodox and strict Bible upbringing inculcated deep feelings of guilt within himself that would haunt him throughout his entire life. Fight it as he may, Oliver could not overcome the truth of who he was.

On the occasion that Oliver rejoiced over the persecuted Cochranites, Joseph tried to counter Oliver's attitude towards them by discussing Oliver's *own* unorthodox feelings about men. Oliver, attempting to cover up his guilt, spurned the opportunity to be loved and accepted by one of the only mortal men who would have understood him and loved him unconditionally. Oliver angrily and adamantly denied that he was homosexual. But Joseph knew better. Joseph also knew the great amount of persecution that Oliver would experience if anyone other than he found out about Oliver's subdued desires.

Oliver stayed single for nearly four years until Joseph *received a revelation* that was directed *personally* to Oliver. Like many of his revelations, this one would never be published and only shared with those for whom it was intended: Oliver and the family of David Whitmer. The revelation was a birthday gift from Joseph to the then 26-year-old Oliver and the 22-year-old Elizabeth Ann Whitmer, whose birthdays were just two days apart. Oliver was put under a mandate from God to take Elizabeth as his wife.

Very little is mentioned of Elizabeth Whitmer in Mormon history and, in truth, there was not much passion between Elizabeth and her husband. Oliver was very kind and considerate to his mandated wife and enjoyed the children that came from the union, although most of them died at a very early age. Until the day he died, Oliver never revealed his true self, out of fear of persecution. What Oliver did not understand at the time Joseph mandated the marriage for him, was that Joseph wanted to save him the embarrassment of continuing single throughout the remainder of his life because of his inability to desire a woman. Few men of his age, with so many women available, were regarded very highly without a wife. Although Oliver would one day leave Joseph and call him a fallen prophet and, although Joseph would publicly chastise Oliver with some very harsh words, Joseph never revealed to anyone what Oliver did not want known about him.

Orson Pratt, another early Mormon leader who hid his true feelings of sexuality, briefly mentored young David Hyrum Smith, Joseph's youngest son (born after Joseph died). As in the case of Oliver, Joseph was also aware of Orson's true feelings. David was entering puberty with the same emotional dilemmas that Orson and Oliver had faced growing up. Pratt and the young boy shared a very short but intimate moment where Orson told the prepubescent David that his late father would have understood and accepted him with all the tender love of any proud parent. David was also a homosexual.¹⁰ Because of his inability to reconcile his feelings with the beliefs of his family and the social stigma at the time, David Smith became confined to a mental institution for a long period of his life.

On the subject of relationships with women, Oliver found himself unprepared to counsel Joseph or add his opinion on any matter concerning them. Nothing came of the heated discussion between he and Joseph except some bad feelings when Joseph condoned Jacob Cochran and anyone else who lived their lives the way they wanted to, in spite of the rules of morality that prejudiced early America. Joseph thought Oliver would understand, owing to the secret they shared. Subconsciously, Oliver fought sexual liberation because of his inability to live the way he felt would bring him the most happiness. If he had to live with the secrecy and guilt, then so should the Cochranites.

Continued Cochranite Influence

With much patience, Joseph attempted to explain to his followers the concept of an eternal woman and what was expected of her. He expounded upon her relationship with God, the Father, explaining everything that he could without disclosing too much of what he could not. He explained to the people that women had every right to choose their male partner, and that men should stay out of the decision because of the deceptive influence of their mortal flesh. He expounded on the foundation of all *righteous* laws: Do unto others, as you would have them do unto you. The Cochranites deserved to be treated as the Mormons *wanted* to be treated. Joseph explained that although the Cochranites were misled, they should still be accepted and embraced with patience until they could be taught the correct way.

Joseph later sent his younger brother Samuel Smith, Brigham Young, and Parley Pratt to preach to the people in Maine and in Canada. Many Cochranites in these areas converted and became Mormon, thus prompting historians to make their erroneous connections between Jacob Cochran and Joseph Smith. The missionaries did not preach polygamy or even mention the practice as being right or wrong. A critical historian for Saco Valley, Maine would report:

The doctrine preached by Smith, Pratt, and Young, in York county, was not of an offensive nature; it was, properly speaking, Millenarianism. The excitement was immense. The inhabitants went twenty miles to hear these earnest missionaries preach. A change from Cochranism was wanted, and this new gospel seemed to be an improvement. Old wine was put into new bottles, and many drank to their fill. At this time polygamy had not been mentioned. No attempt was made to form an organized church; Cochran had preached against such, and Brigham found these disciples averse to any ecclesiastical government, and waited until he had transported his converts to Manchester, N. Y., before enforcing this part of his creed.¹¹

Joseph's more conservative religion was very appealing to the Cochranites, though Joseph did not promote plural relationships as a tenant of Mormonism. They were excited to join a growing religious movement in which they were not judged and condemned for acting contrary to what the majority of the American Christian community accepted as the established laws of God. Not once did Joseph ever condemn or condone a man or a woman for believing and practicing according to their desires. However, when it came to the religion for which he was responsible, Joseph taught his followers to respect their marriage vows.

After the Church of Christ was established in 1830, and because of its missionary efforts, there was a flood of Cochranites who had sold all they had and headed for Kirtland, Ohio to join the main body of Mormons who had since migrated there. The people of Ohio became suspicious of the Cochranite influx, causing Joseph to receive another revelation to calm their fears. Joseph wanted to ensure that the Mormon men were not influenced by Cochranite beliefs, which never completely left the hearts of the Cochranite converts. The natural man has always been an enemy of the sanctity of women's rights. Joseph knew this. Here is his own explanation as to why he was forced to come up with a revelation to counter the lustful desires of the men who joined his church:

With much dismay I began to observe the effects of the natural man's heart when influenced by the law of free agency and the code that protects it. What could I say, without hypocrisy, to counter their desire to follow what they learned from the followers of Jacob Cochran? They did not understand that the code of their own humanity prohibited them from doing anything that would cause another to lose joy. Their wives were suffering from their intents. And their intents were suffering from biblical evidence [he was referring to the stories of early men having concubines] that I could not dispute openly. They seldom listened to reason, but they would listen to a revelation from God.

Supporting Free Agency

Joseph could not keep the men and women from entering into relationships of their own choosing. According to the code of humanity (gospel of Christ) sanctioned by our human creators, whatever a man and woman chose to do that did not impede on the free will of another—as long as the action brought all parties happiness—was okay with our creators. This attitude gave *carte blanche* to Joseph's followers to follow their hearts and, in the case of the men, their lusts. Although he counseled the men to fight their flesh and submit to the gentle nature that is expected of a caring husband and father, his counsel went unheeded for many years. Men were taking “spiritual wives” on a whim, whenever they could convince the woman to accept them.

It is impossible to list the number of men who took women as “spiritual wives” and then made them “physical” ones in early Mormon history, despite the pleas of restraint from Joseph. However, the situation culminated in 1842, when two prominent leaders of the Church (Brigham Young and Heber C. Kimball) were caught in adulterous affairs, which will be discussed below.

With the justification of exercising free will as long as no one else's free will was affected, Mormon men began flattering and courting non-Mormon women anywhere they would encounter them. It didn't matter if they were married or not. Mormon men were telling women that God did not ordain their marriages because, according to them, “only *we* have the power and authority of the priesthood to administer an eternal marriage that will last.” The men outside of Mormonism witnessed the way that the Mormons were treating their non-Mormon women. Lust-driven, though very much confused with what they actually believed was “the spirit” guiding them, Mormon men were courting non-Mormon women and treating them better than their own non-Mormon men and husbands were. Naturally and according to their common sense, the non-Mormon men did not believe that Mormons received any special “revelation” from God. Rather, it appeared to them that the reason for the extra kindness and attention was to entice their women into Mormon beds. As a result, there arose a general sense of jealousy and protectionism, which led to more distrust and persecutions from non-Mormon locals.

Joseph's First Intervention

Joseph did not disagree with the men outside of the Church. He knew what his followers were doing and he tried futilely to get the Mormon men to stop their behavior so that they could live in peace with their neighbors in Ohio. When the men spurned his personal counsel, Joseph did what he was often forced to do when people doubted him as a man: he spoke as a prophet of God. He issued the following revelation in December of 1833:¹²

VERILY I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; ...For all those who will not endure chastening, but deny me, cannot be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, **and lustful and covetous desires among them**; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their

God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.¹³

Joseph did not pull any punches in condemning the Mormons, especially the priesthood males, for the reasons incident to their persecutions and losing their right to live in peace with the people of Ohio. The men deserved every bit of what they got. In the first edition of the LDS Church *Doctrine and Covenants* published in 1835, Joseph attempted to dissuade the free-willed choice of plural relationships by including an entire section on marriage, which in part read:

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as the Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband.¹⁴

Changes in the Doctrine and Covenants

The 1835 *Doctrine and Covenants of the Church of the Latter Day Saints* included Joseph's all-inclusive instructions on marriage. This 1835 version was the **ONLY** edition of church *Doctrine and Covenants* that Joseph Smith approved while alive and acting as the prophet. The section on marriage would remain official Church doctrine until 1876. Ironically and hypocritically, after Joseph's death in 1844, Brigham Young's church violated the "marriage doctrine" found in its acknowledged writ of scripture.

The church that Joseph *suffered* the people to have no longer existed in 1876, since the Holy Order After the Son of God that he established was taken from the earth when he was murdered on June 27, 1844.¹⁵ However, Brigham Young's church did exist and was thriving out West in the Utah Territory. Under Young's direction, *D&C* section 101 of the 1835 edition—the one mandating "that one man should have one wife" (see also *D&C* 49:16)—was replaced with a revelation that very few Latter-day Saints knew existed at the time: section 132.

Section 132 of Brigham Young's *D&C* supplanted everything that Joseph taught about the sanctity of marriage. Over 40 years after Joseph authorized an *official* church doctrine concerning marriage, Brigham Young changed it to serve his own purposes and to introduce and justify his new principle of "Celestial Marriage." The actual facts behind this "revelation" are astounding, yet never considered by modern Mormons.

Joseph's Second Intervention-D&C, 132: The Revelation on Celestial Marriage

There was **only** one man alive during Brigham Young's administration who was present when Joseph revealed the contents of section 132 —William Clayton. There is no doubt that on July 12, 1843, some kind of revelation was given by Joseph *in private* with only

two people present: 1) his brother Hyrum and, 2) Clayton to record it. But **why** it was given in such abnormal secrecy and for **whom** it was intended, has never been fully disclosed by any Mormon historian. Even the version of the revelation included in the *accepted* LDS Church history (published in the 1930's) is not the revelation as it was dictated to Clayton.¹⁶

The few days that led up to Wednesday, July 12, 1843 and what happened to the revelation immediately following its dictation are crucial to understanding the revelation. On Monday and Tuesday, Joseph was with Emma and his children—something he hardly ever found time to do during this volatile period of early Mormon history.¹⁷ On Wednesday, immediately after the revelation was written, Hyrum took it to Emma.¹⁸ There should be no doubt in anyone's mind as to the purpose of **when** the revelation was given and for **whom** it was intended. It was intended for Emma. But **why**?

Emma Smith was the most respected and influential woman in the early church. She was elected President of the newly formed *Female Relief Society of Nauvoo*.¹⁹ While Joseph was inundated with political and judicial problems at the time, Emma became inundated with other problems that the priesthood leaders of the church didn't want to address. Because the men weren't listening to them, the women of the Church took opportunity to discuss their problems amongst themselves during their Relief Society gatherings.

For over a year after the establishment of this exclusive female organization, Emma sat in counsel and heard the heartfelt complaints of the women in the church. She witnessed their tears and held them compassionately while they sobbed on her shoulder. The women did not want their husbands, many of whom were leaders of the Church, to know of their inconsolable complaints. Emma came away from these meetings discouraged and emotionally distraught, revealed by what she told Joseph, "You would never understand!"

Emma was hearing the "mourning of the daughters of the people in the land of Nauvoo, yea, and in all the lands of the Mormon people, because of the wickedness and abominations of their husbands." She could no longer "suffer...that the cries of the fair daughters of this people...should come up...against the men of the Mormon people." Emma knew that the men of the Church were "leading away captive the daughters of the people because of their tenderness," because the men were "committing whoredoms, like unto them of old." Emma knew

that these commandments [pertaining to the covenant of marriage] were given to Joseph [D&C, section 101, 1835 edition]; wherefore, the men had known them before; and they had come unto great condemnation; for they had done these things which they ought not to have done. Behold, they had done greater iniquities than the Gentiles, our brethren. They had broken the hearts of their tender wives, and lost the confidence of their children, because of their bad examples before them; and the sobbings of their hearts ascended up to God against the men of the Church. And because of the strictness of the word of God, which cometh down against them, many hearts died, pierced with deep wounds.²⁰

Finally, during their family vacation on July 10 and 11, 1843, when she had Joseph's full attention, Emma could no longer keep her feelings inside. She unloaded all of the burdens she had kept in her heart concerning her dear sisters. She was literally sick and tired of hearing the stories of infidelity from her fellow sisters. The men would approach their wives with tales of how they had met another women whom "the Lord had revealed"

was to be their wife in the hereafter. The early LDS women were not stupid! They knew what lust was. They could sense the excitement (blamed on the workings of the Holy Spirit) of their own husbands as they expressed their feelings for other women.

These men were ordained with the “priesthood and authority of God.” They were *supposed* to receive personal revelation. The women would swallow hard and hold back the tears in front of their indignant and clueless (when it came to a woman’s emotions) husbands. If it was jealousy that God expected them to conquer, so that they could become “Celestialized,” then they would do all that they could to overcome it. But when their husbands were not around, the tears would flow. The pain and agony that pierced their tender hearts saddened their children. These valiant women would receive from their little ones what their husbands could not give them—value and respect.

Joseph was nearly in tears as he witnessed the great agony and compassion that Emma felt for the women of the Church. The concept of the “sealing ordinance” that united people together in an eternal bond, supported by the woman’s right to choose whatever man was worthy of her choice, had been convoluted and misunderstood by the men.²¹ These concepts Joseph had perpetuated and *suffered* the people to accept, according to the dictates of their own hearts, as he had been mandated. He knew of the abuses of priesthood authority and had done all within his power to confront them. But what he didn’t fully comprehend was how these exploitations had emotionally affected the women. Well, he finally knew, thanks to Emma!

The next morning, July 12th, Joseph went to find Hyrum. Joseph and Hyrum had previously discussed the seriousness of the things that the men were doing with their distorted views of “personal revelations” and “priesthood authority” in regards to women. They knew of the abuse, but also realized that they could not justifiably impede upon the free agency of the men. If the men chose to act this way, then the condemnation for such acts rested upon their own shoulders. Joseph was mandated not to intervene, but to allow the men to do what they desired. They discussed at length what needed to be done and came up with a proposed template for a “revelation from God” that would set a standard to protect the women and attempt to put the Church back in order.

After Joseph and Hyrum discussed what the “revelation” needed to include, they called for William Clayton to record it. It took well over 6 hours to dictate, edit, re-dictate and re-edit, until the revelation was what the brothers intended for it to be. Once satisfied with its content, Clayton completed the final draft. Joseph sent Hyrum to show Emma the revelation to relieve her mind. Joseph stayed behind with Clayton and had him draft some deeds²² so that he could legally give Emma and his children much of the property that he owned. Joseph knew that this revelation would probably end his life. He wanted his family taken care of after his death.

The revelation that Hyrum showed Emma was much different than the edited, distorted, and changed revelation that was included as Section 132 in Brigham Young’s 1876 *Doctrine and Covenants*. In fact, the actual, original handwritten document does not exist in the historical archives of any Mormon faith. The only source of what was written in the revelation came from the memory of William Clayton. In the early 1850’s, William Clayton gave Brigham Young a written rendition of *what he could remember* of the revelation from the notes he had kept in his personal journal, which Young later approved as *official* in 1876 after he made his own additions and changes. Emma Smith knew what the original revelation said that Hyrum had shown her, and it was much different from Clayton’s later version published by Brigham Young.

Critics of polygamy and Joseph have used numerous myths, fallacious reports, vicious rumors, and accepted legends to present Emma as a jealous wife who rejected the idea of polygamy. They claim Joseph forced her to accept it as an uncaring husband and opportunistic sexual predator. Nothing could be further from the truth. Not one of their critiques or speculations is true! There are countless published affidavits of people who said they heard this and that from this person or that person, who gave affidavits about what this person or that person claimed they had heard or witnessed—all hearsay. Before Clayton and Young colluded to spin their doctrine into their own revelation (*circa* 1850), Emma recounted that she knew nothing about the revelation on polygamy as William Clayton pretended it to be and had presented it to others after Joseph’s death.²³

The following is the **original** revelation that Joseph and Hyrum prepared and had William Clayton record on July 12, 1843:

(NOTE: The revelation given to the LDS Church through Brigham Young is kept as intact as possible. Although the format is followed as it was published in the 1876 *Doctrine and Covenants*, the appropriate changes sometimes do not allow a congruent layout. To illustrate the many alterations that Young and Clayton made to the original revelation in order to make it conform to Young’s own LDS doctrine, *the 1876 verses are given in italics* before the **original verses of the 1843** revelation. The now-resurrected Joseph restored the original version as it was dictated in 1843, giving it to the author of this book through the technology of the Urim and Thummim on June 1, 2010.)

1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

1. Verily, thus saith the Lord unto my handmaid, Emma, the wife of my servant Joseph, that inasmuch as thou hast inquired of Joseph on behalf of the women of my church to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, and also David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

2. Behold, and lo, I am the Lord thy God, and will answer thee on this matter. And that which I reveal unto thee through my servant Joseph shall stand forever as the law of heaven and earth pertaining unto these things. For behold, the cries of thy sisters have reached my ears and the abominations of their husbands I have seen.

3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

3. Therefore, what I say unto thee through my servant shall be given to the people of my church as my law concerning these things. And they must

prepare their hearts to receive and obey the instructions which I am about to give unto them; for all those who have this law revealed unto them must obey the same or they shall live under condemnation.

4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

4. For behold, this law that I give unto you is a new and an everlasting covenant; and those who cannot abide by this covenant, are damned. Behold, no one can reject this covenant and receive the same glory as those who do.

5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

5. For behold, all those who enter into this covenant shall abide by the law that governs this covenant and its conditions, as was instituted before the foundation of the world.

6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

6. This new and everlasting covenant was instituted to bring to pass the immortality and eternal life of man; for behold, this is my work and a fullness of my glory. And those that desireth the same work and glory must and shall abide by the same law, or they shall not be permitted to do this work or to receive the same glory.

7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

7. And verily I say these things unto thee Emma, a chosen handmaid of the Lord, so that your mind and heart may rest in peace concerning this matter. The conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that were not made and entered into and sealed by the Holy

Spirit—and these promises were made between those who accepted this law before the foundation of this world—are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

8. Behold, my house is a house of order, saith the Lord God. And inasmuch as the men of my house have made it a house of confusion, I have appointed my servant Joseph and conferred upon him the power and the keys of the priesthood that are necessary to administer this law. And there is never but one on the earth at a time on whom I confer the power and keys of this priesthood. And it is only through the medium of my anointed, whom I have appointed on the earth to hold this power, that any man can enter into this new and everlasting covenant. And in all things he shall act in my name and according to my will in these matters.

9 Will I accept of an offering, saith the Lord, that is not made in my name?

9. Thus saith the Lord unto those who have violated the tender hearts of my daughters in desiring wives and concubines like those of old: Will I accept of you an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not appointed?

10. Or will I receive at your hands that which I have not appointed unto you through my only anointed, to whom I have given the power and keys of this law?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

11. And will I appoint unto you, saith the Lord, except it be by law? Can I appoint any woman unto you that hath not made a promise with you according to the Holy Spirit, even as I and my Father ordained unto them and you, before the world was?

12 I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

12. Behold, I am the Lord thy God; and I give unto you this commandment—that no man shall abide by this law except it be given him of my holy anointed whom I have ordained to this cause. And if it is not ordained by him, who is anointed, then it has not come from me or from my father. Behold, can any come unto the Father but by me or by my word, which is my law?

13 *And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.*

13. Verily, I say unto you, All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, even everything that is done in the world, whether it be ordained of men, by thrones, priesthoods or principalities, or any other power, whatsoever they may be, that are not ordained by me or by my word as given through my anointed, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

14 *For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.*

14. For whatsoever things are eternal are given by me according to my word; and whatsoever things are not given by me according to my word shall be shaken and destroyed.

15 *Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.*

15. Therefore, if a man marries a wife in the world, and the marriage is not made by my law—and there are no promises between them before the world was according to the Holy Spirit—then they are not bound by me nor by my word. And if they make a covenant with each other, then their covenant and marriage will not remain in force after they are dead and out of the world; therefore, they are not bound by my law in this world or when they are out of the world.

16 *Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.*

16. Therefore, if they are not bound by my word, which is the promises that they made before the world was, and which are given unto them in this world through the Holy Spirit of promise, then when they are out of the world, they neither marry nor are given in marriage. Behold, there are some who will be appointed angels in heaven, which angels are ministering servants, to minister for those who have chosen the same work and glory of the my father.

17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

17. For behold, those who chose to be angels before this world was could not abide the law that pertaineth to those who chose to do the work of my father and receive of his glory. And these remain separately and singly in their exalted and saved condition throughout all eternity; but even the angels are Gods forever and ever.

18 And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

18. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word through him whom I have anointed and appointed unto this power, which is my law, and is not sealed by the Holy Spirit of promise before this world was, then their marriage is not valid in this world, neither will it remain in force when they are out of the world. Thus saith the Lord, because they are not joined by my law nor by my word, then when they are out of the world, their marriage will not be binding upon them.

19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

19. And again, verily I say unto you, if a man marry a wife by my word and according to my law, which is the new and everlasting covenant that I have given unto you through him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and this bond is sealed unto them

by the Holy Spirit because of the promises they made before this world was; then it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and ye shall inherit thrones, kingdoms, principalities, and powers, dominions, of all heights and depths—then shall their names be written in the Lamb’s Book of Life. And if ye abide in my covenant made by my law, and commit no murder whereby ye shed innocent blood, it shall be done unto you as my servant shall seal upon your heads and shall be in full force, both in this life and throughout all eternity. And they shall enter into their exaltation and glory in all things, as hath been sealed upon their heads, which fullness of glory shall be like unto the work of my father, which is a continuation of the seeds forever and ever.

20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

20. Then shall they be as the gods and they shall be from everlasting to everlasting, because they continue the work and glory of the father, which is to bring to pass the immortality and eternal life of men. And because of their glory, they shall be above all, because all things are subject unto them so that they can do the will of the father; thus, the angels subject themselves unto them.

21 Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

21. Verily, I say unto you, that all men of my church that have taken wives and concubines, and not by me or by my word, which is my law, cannot attain to this glory, nor are those whom they have taken bound to them by my law.

22 For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

22. For strait is the gate, and narrow the way that one must take to become exalted and be allowed the power of the father, which is the continuation of lives, and few there be that shall find it. And they do not find it because they reject my law in the world, and neither do they know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

23. But if ye receive me in the world, according to my law, then shall ye know me, and shall receive the power and glory of the father, and dwell with me in my father’s kingdom.

24 This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

24. Behold, I say unto you, that in order to be given the power of the continuation of seed, which is eternal lives, ye must know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law pertaining to these things.

25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

25. Broad is the gate, and wide the way that leadeth men away from me; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

26. Verily, verily, I say unto you, if a man marry a wife according to my word through him whom I have appointed, and they are sealed in the Holy Spirit by the promise that they made with each other before the world was; and though he or she shall commit any sin or transgression whatever, or any manner of blasphemies against God; and if they commit no murder wherein they shed innocent blood; yet they shall come forth through the power of the resurrection and enter into their exaltation; but because of their iniquities, they shall be destroyed in the flesh and shall be delivered unto the buffetings of Satan until the day of their redemption, saith the Lord God.

27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

27. Nevertheless, there is sin that cannot be forgiven in this world or in the next. Blasphemy against the Holy Ghost, in connection with the Holy Spirit of promise, is that ye deny what is sealed unto you by the promises that were made before this world was. And when ye deny yourselves these things, ye cannot be forgiven. Of all other sins ye may be forgiven and still enter into the exaltation and glory of the father, except ye commit murder wherein ye shed innocent blood. And if any of you that have made these promises and have received my new and everlasting covenant, abideth not by my law as it

hath been given unto you through my holy anointed, ye can in nowise enter into my glory, but shall be damned, saith the Lord.

28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

28. I am the Lord thy God, and now will explain unto thee the law of my Holy Priesthood that governs this new and everlasting covenant, as it was ordained by me and my Father before the world was.

29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

29. As concerning the things that Abraham received: whatsoever he received by my word, which was according to my law, allowed him to enter into his exaltation and sit upon his throne, saith the Lord.

30 Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

30. Abraham received promises concerning his seed, which is the fruit of his loins, which were to continue so long as his seed was in the world; and as touching Abraham and his seed, out of the world they should continue, if they abide by my law. And if they abide by my law, their seed shall continue as innumerable as the stars in the heavens; or, if ye were to count the sand upon the seashore ye could not number them.

31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

31. These promises are yours also, because ye are of Abraham, and the promise was made unto Abraham concerning the same law; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

32. Therefore, if ye desire to do the works of Abraham; enter ye into my law and ye shall be saved.

33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

33. But if ye enter not into the new and everlasting covenant and abide not by my law, ye cannot receive the promise of my Father, which he made unto Abraham, and ye shall be damned.

34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

34. God did not command Abraham to take any other than Sarah. But Sarah, by her own will, gave Hagar to Abraham to wife. And why did she do it? Because she was barren and desired to fulfill the promises made to her husband concerning his seed. And in this, she kept my law, because she desired it for herself; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises made to Abraham and his seed.

35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

35. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for he did not break the bond by which he was sealed to Sarah through the Holy Spirit of promise made between them before this world was. For behold, God did not command this thing from Abraham, but he hearkened unto the voice and will of Sarah.

36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

36. At first, Abraham refused Sarah because of the promise made between them; for it had been commanded of him, according to my law, that he cleave unto her and none else. And Abraham hearkened to the voice of Sarah and it was accounted unto him for righteousness in disobeying my commandments, as he was also commanded to offer up his son Isaac contrary to the law: Thou shalt not kill. And in all these things Abraham did not refuse, and it was accounted unto him for righteousness. And when Sarah became jealous of Hagar, Abraham again hearkened unto her voice because of the promise they made before this world was; for he could not deny the Holy Ghost; and he cast Hagar away, abiding by my law because of Sarah.

37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were

commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

37. And after Sarah died, Abraham received other concubines, and they bore him children; and it was accounted unto him for righteousness, because he took them after Sarah had died and not while he lived with her under the covenant of marriage; therefore he abode in my law; as Isaac also and Jacob hearkened unto the voice of their wives and did none other things than that which they were allowed under my law; and because they did none other things than that which they were allowed, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

38. David and his son Solomon took many wives and concubines that they did not receive by my law by the hand of Nathan, who like my servant Joseph, had the keys of this power.

39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

39. And David and Solomon shall not keep their wives and concubines out of this world because they were not received according to my law. But they shall be forgiven of all these sins because they did not deny the Holy Ghost; nevertheless, David has forfeited his exaltation with my father because he shed innocent blood in the case of Uriah and his wife; and he will receive his portion according to his desires.

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

40. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment to restore all things to their proper order. And if thou asketh what thou will, it shall be given unto thee according to my word. And thou hast asked for thy wife, but it shall be given unto you for all the people of my church.

41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

41. And as ye have asked concerning adultery, verily, verily, I say unto you, if a man and woman enter into the bonds of marriage in the new and everlasting covenant, and if they be with another, whom I have not appointed unto them by the holy anointing, they have committed adultery and shall be destroyed in the flesh.

42 If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

42. And if the woman be with another man, and he was not given unto her in the new and everlasting covenant, she hath broken her vow and committed adultery.

43 And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.

43. And if her husband be with another woman, and she was not given unto him in the new and everlasting covenant, he hath broken his vow and committed adultery. And if he looketh upon a woman that is not his wife and lusteth after her, he hath committed adultery already in heart, as I have commanded; and this also according to the righteousness of Abraham who desired no other woman until his wife gave unto him to fulfill the promises made to her.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.

44. And if either spouse hath not committed adultery, but is innocent and hath not broken their vow, and they knoweth it, and he or she desireth to be with another who hath not broken their vow, then according to their desire I will reveal it unto you, my servant Joseph, by the power of my Holy Priesthood, according to my law, to take the wife and give her unto him that hath not committed adultery, but hath been faithful; or to give unto the husband another who hath not committed adultery.

45 For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

45. And neither a man nor a woman, whose spouse hath committed adultery, can choose another who is already married, unless it is revealed unto my servant, Joseph. For I have conferred upon him the keys and power of the priesthood, wherein I have restored all things in their proper order according to my law. And all things which have not yet been restored, I will make

known unto you in due time. But this thing that my handmaid Emma has asked of thee is necessary at this time to establish order in my church.

46 And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

46. And verily, verily, I say unto you, I have restored unto you the power that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, according to my law, shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

47. And again, verily I say, whomsoever you bless under this new and everlasting covenant of marriage, I will bless, and whomsoever shall abide not by my law, I will curse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

48. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and with my power, according to the law associated with the new and everlasting covenant of marriage, the union shall be visited with blessings and not cursings and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

49. For I am the Lord thy God, and will be with those who abide in my law even unto the end of the world, and through all eternity; for verily I seal upon them their exaltation, and prepare a throne for them in the kingdom of my Father, as was given to their father Abraham, who abided in my law.

50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

50. Behold, I have seen the sacrifices that my daughters have made because of the sins of their husbands. And if their husbands shall repent, I will forgive them of their sins. I have seen the sacrifices of my handmaid, Emma, in obedience to that which she was commanded by me through my servant Joseph. Go, therefore, and I will make a way for her to escape the sacrifice that I have commanded of her, as I made a way for Abraham to escape the sacrifice of his son Isaac.

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

51. Verily, I say unto you: A commandment I give unto my handmaid, Emma, your wife, whom I have given unto you according to the new and everlasting covenant of marriage, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

52 And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

52. But let my handmaid, Emma, receive all those that she has given unto my servant Joseph according to the law she received through him, for the sake of those who were given unto him as he hearkened to the voice of Emma. And they shall remain virtuous and pure before me as my servant Joseph has promised her; and those whom Emma has given unto my servant Joseph, who are not pure, and have said they were pure, shall be destroyed in the flesh, saith the Lord God.

53 For I am the Lord thy God and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.

53. For I am the Lord thy God and ye shall obey my voice; and unto those who will obey my voice, as given through my only anointed, they shall be made rulers over many things; for they have been faithful over a few things, and from henceforth I will strengthen them.

54 And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

54. And I command my servant Joseph to abide and cleave unto my handmaid, Emma, and to none else. For behold, these two have been sealed through the Holy Spirit in the promises that they made to each other before this world was. And in all things, my servant hath been faithful to his wife and hath not broken his covenant with her. But if he will not abide this commandment he shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy him in the flesh and take away his throne as I did David, if he abideth not in my law.

55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

55. And if Emma will not abide the commandment she hath received²⁴ concerning those whom she hath freely given to her husband, then shall my servant Joseph still fulfill all the promises he made to her, even as he hath said.

56 And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

56. And again, verily I say, let my handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

57. And a commandment I give unto my servant Joseph, that he put his property in the hands of his wife and children, before an enemy come and destroy him; for Satan seeketh to destroy him; but in all things he shall fulfill the promises he has made to my handmaid, Emma. For I am the Lord thy God, and he is my servant; and behold, and lo, I am with him.

58 Now, as touching the law of the priesthood, there are many things pertaining thereunto.

58. Now, as touching the law of the priesthood, there are many things pertaining to this law that have not yet been restored. But that which hath been restored, even the power and keys to this new and everlasting covenant of marriage, shall not abide in any man, except he upon whom my servant Joseph shall confer them. And a commandment I give unto thee, thou shalt confer the keys of the power of this priesthood on thy brother, Hyrum. And if

it be my will that I allow thy enemies to destroy thee, then shall Hyrum retain this power as long as the earth shall stand, or until I come in my glory to restore all things to their proper order upon this earth. And upon none other will I confer this power.

59 Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.

59. Verily, I say unto you, the men who have been given authority of the priesthood, as they suppose, have misused their power, believing that a man who hath this priesthood is also called of my Father, as was Aaron, and by my own voice. And in this they have corrupted my priesthood and believe that anything done in my name, according to this priesthood, is according to my law; and that they cannot commit sin; and that they are justified in all that they do in my name. But in this they do err and destroy the ways of my paths; and unless they repent, I will destroy them in the flesh. Behold, there is only one man upon the earth at a time upon whom I confer this power, and who is called by the voice of the Father who sent me. And upon this anointed one, and none else, I have bestowed the keys of the power of this priesthood as they pertain to the new and everlasting covenant of marriage.

60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

60. Therefore, let no man set himself above my servant Joseph and reject the commands that I have given unto the people of my church through him. And if ye believe that he hath sinned and ye condemn him, behold, I will justify him in that which he does for the sake of my law. And if he does sin against me and my law, I will require a sacrifice at his hands for his transgressions.

61 And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

61. And again, as pertaining to new and everlasting covenant—if any man desireth to espouse another woman, whether she is a virgin or not, he hath committed adultery in his heart, unless the other woman was first given unto him by the consent and voice of his first wife. But if the first gives her consent, and then he espouses the second, whether she is a virgin or not, and she hath not vowed to any other man, then is he justified; for he cannot commit adultery with those whom are given unto him by the voice and consent of the first. And they both belongeth unto him and to no one else. But

verily I say unto you, if any man espouses another woman while he lives under the vow with another, and the first does not give her consent, he hath committed adultery and shall be destroyed in the flesh.

62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

62. But if he have ten women, whether they are virgins or not, given unto him by the consent of the first—and he hath obtained consent from all those whom he has espoused according to this law—he cannot commit adultery, for they belong to him, because they are given unto him by the voice of the others; therefore he is justified.

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

63. But if one or either of the ten women, after she is espoused, does not give her consent, then if the man espouses another without her consent, he has committed adultery. And if any of the women living under this law shall be with another man, she has committed adultery. And this law shall pertain only to those women who wish to multiply and replenish the earth, according to my law, and to fulfill the promise which was given them by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

64. And again, verily, verily, I say unto you, if any man have a wife, and he convinces her that he holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, and commands her to believe him and administer the law unto him, then shall she reveal what this man has done unto my servant, whom I have anointed. And my servant shall rebuke this man and take away the portion of his priesthood that he hath been given and cast him out as an unprofitable servant. For behold, I the Lord, am God, and I delight in the chastity of women.

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe

and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

65. Therefore, it shall be lawful in me, that she abide not the law of her unrighteous husband, who did not abide by my law. And she shall not believe and administer unto him, for he then becomes the transgressor, according to my word. And she will be justified because she did not give her consent according to the law of Sarah, who gave Hagar unto Abraham according to the law, without Abraham first desiring it of her.

66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

66. And now, this is my law that pertains to the new and everlasting covenant of marriage and the power and keys of the Holy Priesthood that are associated to this law. Verily, verily, I say unto you, I will reveal more unto you, hereafter pertaining to other matters of the priesthood; therefore, let what I have now revealed unto you suffice for the present. Behold, I am Alpha and Omega. Amen.

The Effects of the Revelation

The rumors and myths about Emma being upset and throwing the revelation in the fire after Hyrum presented it to her, are completely false. The revelation was *for* Emma; this is why Hyrum was sent immediately to give it to her and none other. The story of it being burned was started by the supporters of Brigham Young in Utah in an attempt to discredit and malign Emma's good name because she vociferously rejected polygamy in any form.²⁵

The rumor doesn't make any sense! If Emma destroyed the document, then how did anyone else ever see it? The paper on which Clayton wrote the original revelation was lost during the hectic transitional years after Joseph's death. No further mention of the revelation was made until it became a necessary part of Brigham Young's revised "doctrine and covenants" on the principle of marriage for his own church. The revelation that Joseph and Hyrum came up with prior to calling on William Clayton to record it, was meant to calm Emma's emotions and end the out-of-control, lust-induced *personal* revelations that the Mormon men were receiving about other women. Nothing more and nothing less was intended by it.

With this revelation, Joseph took control of the men of the Church and their desires for other women. Taking these steps by way of a "revelation from God" angered many priesthood holders, who then turned on Joseph. Many of them acquiesced to his murder. Even those who didn't choose to embrace polygamy believed that Joseph was using this revelation to justify himself in taking as many wives as he wanted. Before the revelation, any man had the right through their priesthood authority and personal revelation to be sealed to a woman if he could convince her to accept him. With this new revelation, Joseph stopped this practice by giving himself the authority as the

Without Disclosing My True Identity

only one man upon the earth at a time. ...And upon this anointed one, and none else, I have bestowed the keys of the power of this priesthood as they pertain to the new and everlasting covenant of marriage.²⁶

And if they killed him, **Hyrum** would be the “*only one man...and upon none other will I confer this power.*”²⁷ The revelation also reiterated the fact that even if a man *desired* another woman besides his wife, he was committing adultery.

Joseph liberated the women of the church from the lusts and desires of the men without discounting the proof given in the Bible that many Jewish patriarchs were allowed to have more than one wife, as well as concubines. The men used the scriptures to justify their actions, but in so doing, misinterpreted them for their personal benefit. Through this revelation, Joseph countered their misinterpretations of the scriptures. The Old Testament is very clear that God *did not command* Abraham to take another wife. Sarah *wanted* to fulfill the promises made to Abraham; and by her own free will and choice, without any manipulation from her husband or any mandate from God, she “*gave [Hagar] to her husband Abram to be his wife.*”

And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram’s wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.²⁸

Joseph used the very scriptures that the men were using to justify their lust for other women to teach them that they had no right to require their wives to accept others, except if it was by their wives’ own free will and choice. Furthermore, the *Book of Mormon* condemns the practice and presents the clear words of Christ himself concerning a man desiring another woman:

Behold, it is written by them of old time, that thou shalt not commit adultery;
But I say unto you, that whosoever looketh on a woman, to lust after her,
hath committed adultery already in his heart.²⁹

The revelation on plural marriage was the straw that broke the back of some of Joseph’s closest so-called “friendships.” The men who were pursuing other women became incensed at Joseph, many claiming that *he* wanted the women that the Lord would have otherwise given to them. These men became closet conspirators in attempting to get rid of Joseph once and for all. Many of the Latter-day Saints involved in Joseph’s murder were those annoyed at what they had lost when Joseph took the power and authority away from them to pursue whatever woman they desired.³⁰

Many men believed that polygamy was indeed ordained by God and the only way that they could stay “fresh, young, and sprightly.”³¹ Almost all of the men who embraced the idea that their free agency allowed them to have as many wives as they desired followed Brigham Young after Joseph’s death; those who did not embrace the idea, rejected Young and his followers.

As mentioned above, Joseph knew that the men would turn on him after he gave them the revelation; thus, to shore up Emma and his children’s future, he prepared an inheritance for his wife and children immediately after giving it. He gave the revelation

because he could no longer bear the burden that he had brought upon the women of the Church because of the divine mandate he had received. This mandate was to support the free-willed actions of the men for their own learning and growth and for their own sakes.

It isn't too difficult to follow the changes Brigham Young needed to make to the revelation in 1876 in order to make it fit his own doctrine. Somehow Young needed to justify taking many wives and having sex with them—something Joseph did not condone or participate in with those who were sealed to him. Although his critics have argued that Joseph's intent in sealing women to him was so that he could have sex with them, *they are unequivocally wrong*. Joseph had more men sealed to him while he was alive than he did women, and he certainly did not desire to have sex with the men to whom he was sealed.

Joseph never officially allowed any man to have the sealing power described in the *Book of Mormon*.³² The men erroneously assumed that because Joseph ordained them to positions of authority in the priesthood, they also held this sealing power and the ability to receive personal revelation from God concerning it. They could not have been more wrong.

The priesthood powers of the various Mormon sects are continually evolving and include many things that were not intended when Joseph and Oliver first incorporated the priesthood into the organization of the church. As revealed in earlier chapters, Joseph knew that there was no actual priesthood authority, and that a man's desire to have a priesthood was something that caused the people to stumble exceedingly. And as mentioned concerning the temple endowment, in which Joseph symbolically disclosed all that he wanted to tell the people but could not tell them, he drove this point home in his presentation of Lucifer wearing the *only* "apron of the priesthoods."³³

Because he was mandated to let the people have whatever their hearts desired, Joseph allowed the priesthood to evolve into what it eventually became during the last days of his life. He knew that the "power of priesthood authority" had the potential of evolving even further and becoming still more powerful and controlling in the hands of free-willed men. So before he died, he did what he could to bridle the men and protect the women who would be subjected to men's unrighteous lusts for power and control. At the time, he had no idea what Brigham Young and William Clayton would eventually do to, or with, his revelation. Even so, through the publication of this *authorized and official* biography, Joseph once again has thwarted the selfish designs of the natural man.

Distortion and Abuse of Revelation and Doctrine in Joseph's Name

After Joseph's death, anyone could say anything to support a personal agenda and opinion concerning any matter of which they purported to have personal knowledge from Joseph. Any man who knew Joseph Smith, especially those who were close to him, could write up a revelation and present it as if Joseph had dictated it to him. The men wrote in their personal journals and backdated them so that they appeared to have been written when Joseph was alive, but which were actually their much later memoirs. This is exactly what happened with a majority of what the modern Mormon faiths accept as their history, revelation, and doctrine.

Mormon leaders conjured up all kinds of unverifiable explanations and declarations of what "Joseph said," of what "Joseph did," or what "Joseph meant." No set of statements is more incorrect than the *Journal of Discourses (JD)*. The journal is a large collection of public addresses and sermons given by leaders of the LDS Church after Joseph was killed, during the years of about 1854–1886. The volumes are coercively used

to deceive Mormons into believing in polygamy and many other erroneous doctrines and issues. No other collection of written LDS doctrine was or is more convoluted and polluted with sayings and beliefs that are and were diametrically opposed to Joseph's own doctrine and teachings. Yet, for many, many years, the LDS people accepted the *JD* as scripture. Brigham Young's followers believed that the *Journal of Discourses*

deservedly ranks as one of the standard works of the Church, and every rightminded Saint will certainly welcome with joy every Number as it comes forth from the press as an additional reflector of "the light that shines from Zion's hill."³⁴

An entire book, large in content, could be written to expose all of the statements and doctrines of the *JD* that contradict what Joseph Smith taught. None of those who intimately knew the *real* Joseph followed Brigham Young; and these intimates rejected anything any *pretended* leader after him said. The *JD*, however, would influence many modern Mormons to accept and continue Young's version of polygamy. There are copious amounts of recorded statements in the *JD* that pretty much condemn to hell anyone who does not believe in plural marriage. But every one of those statements, when compared to actual known history, can be proven wrong.

Unfortunately, Mormon critics have used the *JD* to further condemn Mormonism and blame Joseph Smith for its doctrines. Critics have also convoluted and distorted most of the statements without using common sense and researching actual events. In *Mormonism—Shadow or Reality*, using just one example of many, the *JD* is used throughout its presentation to point out inconsistencies and present speculatively drawn conclusions about Joseph Smith, all of which are wrong. The authors present many *JD* quotes and some photographs to prove their points. An example of their tactics is given when they quote from the *JD* (providing a photograph) of what Jedediah M. Grant, second counselor to Brigham Young, said about when Joseph Smith began to practice polygamy:³⁵

When the family organization was revealed from heaven—the patriarchal order of God, and Joseph began, on the right hand and on the left, to add to his family, what a quaking there was in Israel. Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants."³⁶

Critics would want the world to believe that Joseph received a revelation (*D&C*, section 132) and immediately started marrying all kinds of women—which is what Grant and Young would want the world to believe. But an honest researcher would check the historical records of the women supposedly "sealed as spiritual wives" to Joseph. Joseph and Hyrum dictated the revelation on July 12, 1843. According to what historical accounts record as the marriage/sealing dates for Joseph, and depending on the number of wives each particular historian gives him, 31 of 37 "wives" were united with Joseph **BEFORE** July 12, 1843. The largest number of these unions, in fact, all of his verifiable "spiritual wives," beginning with Louisa Beaman mentioned below, were made between April 1841 and July 1843.³⁷ These sealings, recorded **before** "*the family organization was revealed from heaven*," prove that Joseph's *true* intent of sealing women to him had nothing to do with section 132, which is the only "revelation," corrupted as it became, that modern Mormons use to justify the practice of plural marriage.

The records will prove that many of the women who attended the March 17, 1842 initial organization of the all-female Relief Society entered into a “spiritual bond” with Joseph Smith soon *after* its organization. Emma Smith prompted these women to “seal” themselves to Joseph so that other men would leave them alone and quit courting and pestering them. In other words, during an official Relief Society meeting wherein the women were incessantly complaining about the advances and courtship tactics of the men, Emma offered them a solution. *She knew what “spiritual wifery” was all about and trusted her husband unequivocally.*

The Brigham Young and Heber C. Kimball Affairs

As mentioned in the Introduction of this book concerning the events after Joseph’s death that divided the Smith family, Emma knew the truth. Brigham Young and Heber Kimball did not. Although the descendants of Kimball would want their progenitor to be known in a decent light, the **real truth** darkens his pretended morality. On one of his missions to Staffordshire, England in 1840, Heber fell in love with a young woman named Sarah Peak Noon, who was married to an abusive husband—so claimed Heber anyway. Kimball convinced her to leave her husband and come to the United States where he would care for her.

Before Sarah came to America, Heber went back to Nauvoo to solicit funds to help the British people make the journey. While there, he confided to Joseph that the Lord had revealed to him that Sarah Noon was to be one of his “spiritual wives.” Upon further inquiry, Joseph found that Heber had already had sexual relations with Sarah, while she was *still married* in England. Joseph was not happy. He chastised Heber for his indiscretion and made him promise to stop the illicit affair. Kimball would later tell his descendants that Joseph condoned the relationship. He did not! When Sarah Noon finally made it to Nauvoo, Heber renewed the affair and got her pregnant.

At the same time Kimball was cavorting behind his wife’s back and impregnating Noon, Brigham Young was engaged in an affair of his own with the wife of William Seeley, an anti-Mormon agitator. When Seeley found out about the affair, he left his wife, Lucy Ann Decker Seeley, and brought up charges against Young and the Mormon Church for adultery.

Young and Kimball weren’t the only ones fanning the fires of indignation against the lustful desires of the LDS men. John C. Bennett, Parley P. Pratt, and many others were also pursuing and cavorting with women, causing an extreme amount of agitation both within and without the Mormon community.

Joseph was distraught and highly disturbed at what was happening. He gathered many of the LDS men together and brashly chastised their actions. He held a series of meetings with the religious and political leaders of Nauvoo from May 23rd (Monday) to May 25th (Wednesday), 1842.³⁸ When the public caught wind of the meetings and wondered what “sins” the brethren were committing that made Joseph so upset (but the women knew very well what they were), an impromptu Relief Society meeting was held with the women to quiet the rumors. Joseph told the sisters:

I have one request to make of the President and members of the society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as

this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us (and, to their imagination, justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.³⁹

The rumors about Young's and Kimball's adulterous affairs were true. Nothing could be done to hide Kimball's affair, because Sarah Noon was greatly showing with child—Adelbert Kimball was born on May 28, 1842. Of course, the Kimball family conveniently claimed that they were unsure of the date of Adelbert's birth, because they didn't want it discovered that he was born before Kimball and Noon were married.

On June 14, 1842, Joseph made Kimball and Young right before the people of the Church by sealing them to Noon and Decker, respectively, on the same day. He chastised them further in the name of the Lord for abusing the principle of adoption and the sealing power that had nothing to do with the plurality of wives. Brigham Young repented and promised not to have any more sexual intercourse with any of his "spiritual wives." Joseph told him that he would not have any more "spiritual wives" and that a sealing to him (Joseph) was all both women and men needed under the "sealing power" pertaining to the Holy Order After the Son of God.⁴⁰

Joseph refused to sanction any more marriages for Kimball, who did not take another wife until immediately after Joseph was killed. Brigham Young came to Joseph right after Joseph proclaimed himself as the only authority on earth who could authorize a plural marriage and desired to marry a very young Harriet Elizabeth Cook (age 19). Joseph could not believe it! Brigham Young had been courting the young Harriet for quite some time and was desirous to make her his, until he became aware that the Lord had limited the authority to Joseph alone. Not wanting to upset Joseph again, in light of his affair during the previous year with the married Lucy Decker Seeley, Brigham confessed his feelings for Harriet to his prophet. Joseph spoke to Harriet and was assured that she willingly wanted to be "sealed in the hereafter" to Brigham. Joseph attempted to dissuade the young girl, trying to convince her that there were many young men who would be partial to her attention.

Harriet had been strongly convinced by Brigham that being "sealed" to an apostle of the Lord would secure her eternal future. Finding this out, Joseph wanted to teach Brigham a lesson. He knew a very homely sister who had recently joined the Church named Augusta Adams (age 41), who had picked him (Joseph) as her "spiritual mate," desiring to be *sealed* to him for the eternities. Joseph told Brigham if he wanted the young Harriet, that he would "have to take Sister Adams." Brigham wanted Harriet, so he agreed to be sealed to Augusta also. With an almost irreverent disgust for Brigham, Joseph performed the sealing to both women on November 2, 1843. He counseled Brigham that he should not pursue any more women and made him solemnly swear that the three that he now had would remain "only spiritual wives" in every sense. Brigham promised and didn't have intercourse with Harriet until Joseph was dead. He never touched Augusta Adams for the rest of her life.

Young's first child (Brigham Heber Young) of his first plural wife was not born until June 19, 1845, after Young and others decided to change the parameters of "spiritual wifery"

to include sexual intercourse. Hyrum had no children from his “plural wives,” neither did Joseph—nor did they have intercourse with any of them.

In Brigham’s Defense

To gain some compassion for Brigham Young’s seemingly consistent disregard for the feelings of women, one must understand some background about his early life. Young married his first wife, Miriam Angeline Works, on October 8, 1824, when he was 23 and she was 18. They had two daughters, Elizabeth (September 26, 1825) and Vilate (June 1, 1830). He adored his wife and two daughters. Without warning, Miriam died on September 8, 1832 and left Brigham as a single father with a five-year-old and a two-year-old.⁴¹ He remained a single father for a year and a half. He desperately needed a mother for his daughters and found and married Mary Angell *without* falling in love with her, because his true love was and always would be Miriam. He was looking for a mother, not a wife.⁴²

Brigham lived with a broken heart his entire life, which was never filled by anyone, as it had been by his Miriam. Brigham was present when Joseph taught about the promises people made to each other before this world was—known as the Holy Spirit of Promise. As far as Brigham was concerned, Miriam was his eternal mate. All the other women in his life simply became victims of a lonely and very homely man, who took advantage of his power and control over the lives of his followers in order to succor his lonely and broken heart.

Joseph’s Relationships and “Spiritual Wives”

In spite of what his critics and enemies might think, Joseph Smith did more for the equal rights of women in his day than any other man alive.⁴³ He could not stop the natural lusts of men, but he could present “revelations from God” to protect the women, and teach them that they had the eternal right to choose with whom they desired to mate. Even so, his enemies have compiled and published countless rumors about Joseph having illicit affairs with women, even some who were married. All of these rumors are just that, unverified reports and idle speculations. None of them are true.

Emma and Joseph worked together in choosing which women would be sealed to him as “spiritual wives.” Their decision was based on the feelings of the other woman, usually choosing those who wanted the continual courting and lust of other men to stop. Unfortunately for his critics and enemies, the dates of his sealings to his other “wives” prove that Joseph had nothing to do with the practice of plural marriage, until the other men became out of control. If Joseph believed plural marriage was to be an important part of what he was mandated to reveal to the people with the organization of the Church in 1830, why was no mention of his personal involvement in the practice given before 1838? The answer is simple: Joseph Smith did not believe that plural marriage had any part of the “holy order of God” mentioned throughout the *Book of Mormon*.

The Rumor of Fanny Alger

The first woman (or rather, girl) associated with Joseph through these rumors was Fanny Alger. She was 16 years old when her family lived near Joseph and Emma in

Kirtland, Ohio. Not only had Emma lost her first son, Alvin, to a premature birth on June 15, 1828, but she had also lost a set of twins prematurely (Louisa and Thaddeus) on April 30, 1831. The same day that Emma lost her twins, another set of twins was born to John and Julia Murdock, new members of the growing Mormon faith. Julia died due to complications of the births, leaving the two newborns without a mother. Joseph presented the idea to Emma that providence had provided her with an ability to be a great example of compassion and possibly ease the sorrow she felt from not being able to carry her own babies to full term. They agreed to adopt the Murdock twins and named them Joseph, after their new father, and Julia, after their lost mother.

Joseph felt that the stress of all of the persecution was too much for Emma. Because he would be traveling a lot and attending to church business, he hired the young Fanny Alger to help out with the newborn twins. Emma needed the extra help because of her own recovery from the births and the fact that the infant Joseph was very sick and needed a lot of additional attention. In fact, little Joseph would not experience a year of life before he died in March of 1832. Fanny moved in with Emma and Joseph and became their hired nanny. Since Fanny was a very beautiful and well-endowed girl for her age, the rumors began to fly. There are no substantiating facts that prove Joseph had any relationship with Fanny other than of her being their nanny, but there are plenty of facts—not hearsay rumors and inventions—that prove she was never involved with Joseph on any aberrant level.

Foremost, Fanny's mother lived very close by and visited often to ensure that her daughter was doing a good job for Emma. Fanny lived in the Smith home from May 1831 to September of 1831. In September, Joseph moved Emma to the home of John Johnson in Hiram, Ohio, away from the increasing stress and persecution in the Kirtland area.⁴⁴ It was much more serene in Portage County, Ohio and Joseph hoped Emma could receive the much-needed relaxation she required. At that time, Fanny Alger moved back in with her parents and never again dealt on an intimate level with Joseph and Emma. Everything that was rumored about her and Joseph resulted from the four months she lived with the Smiths as their nanny and while Joseph was mostly away doing Church business.

No mention of Fanny Alger made it into any records of Mormon history until Warren Cowdery, Oliver's brother, turned on Joseph in 1837. Warren Cowdery would later relate an incident, according to his then-biased views, where Oliver had told him about a "filthy affair" Joseph supposedly had with Fanny Alger six years previous. In fact, it is true that Oliver confronted Joseph in despair about having the young and beautiful Fanny stay with them. In light of Oliver's incessant occupation with inappropriate sexual relations, especially those associated with Cochranite doctrine, one can understand why he hoped that Joseph would avoid "even the very appearance of evil."⁴⁵

Other evidence that there were no relations with Fanny Alger is the fact that Fanny personally never mentioned Joseph to anyone in her future. She would later marry Solomon Custer in Dublin, Indiana on October 16, 1836. She had nine children from the marriage. None of her family records ever related an inappropriate relationship with Joseph. If she'd had a sexual encounter with Joseph, why didn't she become pregnant? She was obviously very fertile, as was Joseph. Later enemies would claim that John C. Bennett would perform abortions for Joseph to keep his affairs secret. Even if this was true, **which it is not**, Joseph didn't even meet Bennett until late 1840, after Fanny had already given birth to her first child in March of 1840 from Solomon Custer.⁴⁶

Louisa Beaman—Joseph’s First “Spiritual Wife”

Joseph’s first verifiable sealing was on April 5, 1841 to Louisa Beaman.⁴⁷ The 27-year-old was one of the most beautiful and physically well-endowed single woman in Nauvoo. Her male pursuers were relentless. She lived close by the Smiths and was a very good friend of Emma. The two women constantly conversed about the different attempts that men made in trying to seduce Louisa and win her hand. Emma suggested the “sealing” to Joseph to stop their pursuits. It worked. She was “married” to Joseph for over three years and never had a child or became pregnant. Emma, on the other hand, did become pregnant with child, proving Joseph was fertile during that time, while at the same time, the very fertile Louisa never became impregnated. Why? Because Joseph never had sexual relations with Louisa!

Immediately after Joseph’s death, who would court Louisa and make her his wife?—none other than Brigham Young. He married Louisa on September 19, 1844, and eventually had five children with her, showing that she *could* have children with a man who had intercourse with her. In a divinely guided twist of fate meant to impress upon Brigham’s mind that he might have crossed moral bounds in his lustful desire for Louisa, both sets of their twins died as infants, and one other son only lived a few months. After the loss of her last set of twins in 1848, Louisa refused to have sex with Brigham again. She died soon after her 35th birthday of an abused, broken, and lonely heart on May 15, 1850 in Salt Lake City, Utah. Unfortunately, she never got to see Joseph’s revelation on plural marriage (now section 132 of the *D&C*).

Joseph’s Other “Wives”

Joseph married all of his “spiritual wives” between April 5, 1841 and November 2, 1843. The records indicate that he was officially sealed to 34 women.⁴⁸ But unofficially, he was sealed to whatever female Emma brought to him in order to save them from other predatory Mormon men. It was a badge of pride and a moral shield for the women to be able to tell other men that they were already sealed to the prophet. It generally made other men think twice and leave the women alone, but not always.

On July 8, 1838, Joseph was sealed to Lucinda and George Harris at the request of George Harris. This was according to the proper sealing ordinance introduced in 1829 after the manner of the “holy order of God,” as has been explained in this book. The product of rumor names Lucinda as one of Joseph’s “wives.” The reason why there is no verifiable proof that Lucinda ever called Joseph her “husband,” was because she didn’t! She loved her true husband dearly and participated in the sealing for the sole purpose of uniting her family with Joseph’s.

Summary

There are many other accounts of Joseph being sealed to other women as wives—some who had husbands, and some as young girls. The number of his so-called “wives” is as speculative as the purpose for which the women were sealed to him. Joseph Smith had **only** one wife, Emma Hale Smith. Yes, he was sealed to many, many others, just as he was sealed to many, many men. His critics and enemies have gathered up copious amounts of hearsay evidence in various forms. Hearsay evidence is best defined as information

gathered by Person A from Person B concerning some event, condition, or thing of which Person A had no direct experience; and, in most cases in regards to Joseph's life, Person B, from whom Person A is gathering evidence, had no direct experience either.

Joseph had **no children** from any of his "spiritual wives"—not one.⁴⁹ Many claims have been made, but through the advent of DNA technology, no known descendents of Joseph can be found except those from Emma.⁵⁰ Mormons would love to be part of Joseph's legacy; and to do so, they have invented all kinds of stories, dogmas, myths, and legends about what their great, great grandmother said about what she was told about Joseph's many wives. If one believes polygamy is a mandate from God, then any story, fallacious or not, that supports the belief would be a welcomed addition to that person's personal religious history. And those who believe in polygamy can trust that their leaders will fill their heads with all kinds of wonderful tales—Mormon fundamentalist annals are filled with them. Yet, they cannot honestly call themselves fundamentalists, unless they begin their *fundamental* principles with Brigham Young's doctrine. Joseph Smith's religious philosophy was nothing like Brigham Young's—and with a twist of irony—the church that Young started has now developed a religious philosophy that is nothing like his. Thus, neither Joseph *nor* Brigham would recognize or accept the current doctrine of the powerful, modern LDS Church today.

Joseph's last sealing to a woman while he was alive was carried out on the same date that Brigham Young was sealed in his first two "anointed marriages" (those allowed after the revelation a few months earlier). On November 2, 1843, Joseph was so distraught over Brigham Young's desire to marry the young Harriet Cook, that he vowed never to seal another woman to himself again, as a personal protest of disgust for the misused principle. As mentioned above, Joseph forced Brigham to take one of the older women present that day to be sealed to him (Brigham), as a show of respect for the practice instead of approval of an older man's lust for a young girl. Joseph himself was sealed to Fanny Young (age 56) that day.⁵¹ Thus ended Joseph's sealings and thus began Brigham's. On that date, Joseph again reiterated to Brigham that a proper "sealing" was **not** to include sexual relations. Of course, Young couldn't have agreed more with Joseph while in his presence; but after Joseph wasn't around, the agreement ended. Joseph knew Brigham's heart. Brigham Young never knew Joseph's!

Joseph was under a direct mandate not to disclose his true identity, which included his true intent. His true intent, in regards to the relationship between a man and woman, was set forth in the symbolic full disclosure of all that he knew was true and presented in the temple endowment. He presented Adam and Eve as his main characters, and Adam was **NOT** a polygamist! "And they twain (not three!) shall be one flesh."⁵²

Throughout the history of this world, men have attempted to invent anything possible to justify their dominance over women and to satisfy their lust for them. Religion has been one of their most valuable tools. Once they have gotten the women to believe in their god and that their god speaks through them, their ability to satisfy the natural man has been limitless. Nevertheless, free agency certainly does allow for two or more women to share a man, and vice versa. But through the publication of this **authorized** and **official** biography of his life, Joseph Smith's true legacy will never again be marred by reports that he believed plural marriage was sanctioned by himself or by God. It was not!

Mormon polygamy became the bane of the religion. Joseph never intended the practice to be anything but the free-willed choice of human beings to act and be acted upon. Joseph was under mandate to give the people the religion that they desired. The men had

more say as to what this religion would be. Without revealing his true identity and how he *really* felt about what “the people desired,”⁵³ Joseph did the best that he could to protect the women from the lascivious nature of man. Without him around to counter their “personal revelation and priesthood power,” the men were out of control.

Joseph knew that a woman was more valuable to the eternal plan of human creation and existence than any man could ever be. He had met his own eternal mother and felt the eternal bond that exists between an advanced human mother and her child. She was his mother and had given her child the choice of gender and the preference of how to use its free agency. With this free agency, Joseph chose to be her son. He chose to live in mortality as a servant to other human children, who did not understand who they were or where they came from. This is Joseph’s true identity!

NOTES

¹ SNS, 15.

² Brian Hales (a Mormon author) in Peggy F. Stack, “Comparing Mormon founder, FLDS leader on polygamy,” *The Salt Lake Tribune*, 19 Aug. 2011, *The Salt Lake Tribune*, 9 Oct. 2011 <<http://www.sltrib.com/csp/cms/sites/sltrib/pages/printerfriendly.csp?id=52371806>>.

³ Gideon T. Ridlon, Sr., *Saco Valley Settlements* (Rutland: Chas. Tuttle, 1895) 281.

⁴ *Consider, for example*: Matthew 10: 37–38; Matthew 12: 48–49.

⁵ Isaiah 4:1: And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

⁶ Matthew 27:55.

⁷ DHC, 4:535–41. See also PGP, Articles of Faith 1:11.

⁸ Oliver Cowdery, “Cochranism Delineated,” *The Oliver Cowdery Papers* (San Marino: Huntington Library, circa 1838).

⁹ BOM, Jacob 2:23–28; 3:3–5.

¹⁰ Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana: Univ. of Illinois Press, 1998) 232–43.

¹¹ Ridlon, 281.

¹² DHC, 1:458–64.

¹³ D&C, 101:1–2, 5–8.

¹⁴ Section 101, verse 4 of the 1835 edition of the *Doctrine and Covenants*. Joseph Smith, Jr., *Doctrine and Covenants of The Church of the Latter Day Saints: Carefully Selected from the Revelations of God* (Kirtland: Williams & Co, 1835) 251.

¹⁵ TSP, 82:37–42.

¹⁶ DHC, 5:501–506.

¹⁷ DHC, 5:500.

¹⁸ DHC, 5:507.

¹⁹ See notes and commentary of chapter 37.

²⁰ Compare BOM, Jacob 2:31–35.

²¹ See Christopher, *Sacred, not Secret* for an explanation of the “sealing power” (pg. 54) and the entire endowment.

²² DHC, 5:507.

²³ *The True Latter Day Saints' Herald* (Plano: Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, 1875) 65:1044–1045.

²⁴ The “commandment” referred to in this verse was the way in which Emma and Joseph had devised to help the women of the Church avoid unwanted courting by other men by having the women eternally “sealed” to Joseph.

²⁵ “Emma Smith and Polygamy,” *The Salt Lake Daily Tribune*, 6 Sept 1872 on *Utah Digital Newspapers*, The University of Utah | J. Willard Marriott Library, 10 Oct. 2011 <<http://udn.lib.utah.edu/u?/slt1,6241>>.

²⁶ *D&C*, 132:59, correct version.

²⁷ *D&C*, 132:58, correct version.

²⁸ Genesis 16:2–3.

²⁹ 3 Nephi 12:27–28.

³⁰ See commentary in chapter 37.

³¹ G. D. Watt, *Journal of Discourses by Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, His Two Counsellors, the Twelve Apostles, and Others* (Liverpool: F. D. & S. W. Richards, 1855) 5:22.

³² *BOM*, Helaman 10:6–7.

³³ *SNS*, 51. See also: Appendix 1, “The LDS Priesthood Unveiled.”

³⁴ *JD*, “Preface,” 8:3.

³⁵ Tanner, *Mormonism—Shadow or Reality?* 214.

³⁶ *JD*, 2:13.

³⁷ “Remembering the Wives of Joseph Smith,” 1 June 2010 <<http://www.wivesofjosephsmith.org/>>.

³⁸ *DHC*, 5:18.

³⁹ *DHC*, 5:20.

⁴⁰ See Appendix 1, “The LDS Priesthood Unveiled.”

⁴¹ *Manuscript History of Brigham Young, 1801-1844*, Elden Jay Watson, ed. (Salt Lake City: Smith Secretarial Service, 1968) found online at <<http://www.boap.org/LDS/Early-Saints/MSHBY.html>>.

⁴² “In February, 1834, I married Mary Ann Angel [Angell], who took charge of my children, kept my house, and labored faithfully for the interest of my family and the kingdom.” (See n. 41 above.)

⁴³ See n. 2 above (Stack, in *The Salt Lake Tribune*): “Hales [a Mormon author] argues that most of the women Smith approached were free to reject him — and some did. None, Hales says, even the seven who abandoned their LDS faith, ever spoke ill of him or their relationship. ‘Decades after their feelings had matured and their youthful perspectives expanded by additional experiences with marriage and sexual relations, none of them claimed they were victimized or beguiled by the prophet,’ Hales says. “None came forth to write an exposé to tell the world he was a seducing impostor. None wrote that Joseph Smith’s polygamy was a sham or a cover-up for illicit sexual relations.”

⁴⁴ *DHC*, 1:215.

⁴⁵ Letter written by Oliver Cowdery as recorded by his brother Warren Cowdery; see photograph in Jerald and Sandra Tanner, *The Mormon Kingdom, Volume 1* (Salt Lake City: Utah Lighthouse™ Ministry, 1969) 27.

Compare also with Boyd K. Packer, *To the One: Address given to the Twelve Stake Fireside, Brigham Young University, March 5, 1978*, LDS Church. Reprint without permission by “LDS Missionary” on *The Foyer*, 15 Jun. 2008, [thefoyer.org](http://www.thefoyer.org), 28 Feb, 2012 <<http://www.thefoyer.org/viewtopic.php?p=87226>>. “If you are involved in a liaison, no matter how innocent it may appear, break it up right now. Some things tie you to this kind of temptation. Quit them. Avoid the very appearance of evil. This may be very painful if you are entangled in a relationship with deep emotional ties. Cut those ties and encourage the other person to do likewise. Get it done soon, and get it done completely and finally.”

⁴⁶ “Descendants of Paulus Kuster,” *FamilyTreeMaker.Genealogy.com*, 2009, Ancestry.com, 1 June 2010 <<http://familytreemaker.genealogy.com/users/e/b/n/Grace--Ebnetter/GENE3-0010.html>>.

⁴⁷ Compton, 59.

⁴⁸ “Remembering the Wives of Joseph Smith,” 1 June 2010 <<http://www.wivesofjosephsmith.org/>>.

⁴⁹ See n. 2 above (Stack, in *The Salt Lake Tribune*): “Many Mormons want to believe that Smith didn’t have sexual relations with the women he took as plural wives. If the LDS prophet fathered nine children by his only legal wife, Emma, they reason, why are there so few documented offspring with the other 33 women? ...Researchers have suggested eight possible offspring from Joseph Smith’s plural wives, Hales [a Mormon author] says, but DNA testing on descendants has failed to prove any link. So, he argues, Smith must not have had frequent sex with too many of the women, who were young and likely fertile.”

⁵⁰ Carrie A. Moore, “DNA tests rule out 2 as Smith descendants,” *Deseret News*, 10 Nov. 2007: E01.

See also “Children of Joseph Smith, Jr.,” *Wikipedia, the free encyclopedia*, 3 Oct. 2011, Wikimedia Foundation, Inc., 9 Oct. 2011 <http://en.wikipedia.org/wiki/Children_of_Joseph_Smith,_Jr>: “Though there were allegations of paternity in some of these alleged polygamous marriages, no children have ever been proven to be Smith’s. There is ongoing genetic research to determine if any descendants of alleged children have Smith’s genetic markers, and so far all tests have been negative.”

⁵¹ “See n. 48 above.

⁵² Matthew 19:4–6.

⁵³ BOM, Jacob 4:14.