

Joseph Smith's "Last Charge" at Nauvoo A Transfer of Responsibility tied to Sin

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Because of modified historical documents, the Prophet Joseph's "last charge" at Nauvoo is not seen today for what it really was – a **transfer of responsibility for sin** onto those Joseph had taught. The Saints are taught today that Joseph was transferring all power to the Twelve. In early church history, this power included sealing power for Brigham and the Twelve to seal multiple wives to one man.

The reality of what Joseph Smith was really doing in "the last charge" at Nauvoo in the spring of 1844 is revealed when we combine what polygamist Benjamin F. Johnson *said* Joseph *did* during his "last charge" (in front of the Twelve and others in the Council of Fifty in spring of 1844, #1 below), with the six scriptures below. In these seven examples, we see Joseph was doing something consistent with what the LORD's humble servants in the Bible and Book of Mormon were doing – transferring **responsibility for sin** upon those committing it.

Each of these seven examples below features a servant **preaching truth** and then **shaking their garments free of the blood and sins of those whom they had taught**. This ancient symbolic rite was a **transfer of responsibility to those taught - in connection with their sin**. This rite is *not* far distant from a more serious *cursing rite* also taught in scripture, the one tied to *washing one's feet* against those who vigorously oppose and reject truth (see Mat. 10:14; Luke 9:5; Mark 6:11; Acts 13:51, 18:6; 2 Ne. 9:44-45; Jacob 1:19, 2:2; D&C 24:15, 60:15, 75:19-22, 99:2-4, 84:88-93).

The six scriptures hereafter (#'s 2-7) include the words of four humble servants of the LORD in Acts 18:5-6; 2 Ne. 9:44-45; Jacob 1:19, 2:2; Morm. 9:35 and Ether 12:37-40. We begin with Benjamin F. Johnson's version of Joseph Smith's "last charge" to church leaders in 1844. Even though Johnson crafted it to promote a pro-polygamy agenda, his letter to George Gibbs includes significant points in Joseph's remarks that have been *purposely edited out* of the official church narrative today! The differences are significant. In all six scriptures, God's word defines the **true pattern** of what was *really* happening in Joseph's "last charge" – when Joseph Smith shook his garments clean before all those gathered in this private meeting in 1844, a short time before his murder. Joseph's symbolic rite was focused upon **responsibility** and **sin**, not a transfer of priesthood power tied to sealing multiple women to one man. That particular narrative was part of early *spiritual wifery*, a great abomination at Nauvoo.

Though polygamy is long gone today, the false narrative that "the last charge" was a transfer of all priesthood power to Brigham and the Twelve remains. This lie remains to support the authority of the Twelve to govern us as administrators, when in reality they are to be traveling missionaries, out in the field – like Paul the Apostle – casting out evil spirits, healing the sick, raising the dead, and preaching the precious doctrine of Christ, after they are chosen, empowered, and sent by the LORD Himself!

Let's look at seven pieces of evidence for what "the last charge" really was.

1. Joseph's "Last Charge" Benjamin F. Johnson was a close friend of Joseph. He was present at the gathering where Joseph gave "the last charge". Like today's narrative, he too said the meeting was a transfer of power, as he remained true to both Brigham Young and polygamy. Johnson's account is very unique in that it contains two things not part of the official church account and narrative today; (1) that Joseph performed the symbolic act of shaking his garments free of the blood and sins of those he taught; and (2) that the meeting was for "the Council of the Fifty" (not just the Twelve, as they were part of this "council"). According to Johnson, the Prophet Joseph said:

"And in the name of the Lord, I now shake from my shoulders the responsibilities of bearing off the Kingdom of God to all the world, and here and now I place that *responsibility*, with all the keys, powers and privileges pertaining *thereto*, upon the shoulders of you the Twelve Apostles, in connection with this council; and if you will accept this, to do it, God shall bless you mightily and shall open your way; and if you do it I now shake my garments clear and free from the blood of this generation and of all men" (Benjamin F. Johnson, *My Life's Review*, See p. 118 https://archive.org/stream/BenjaminFJohnsonMyLifesReview/Benjamin+F+Johnson+My+Lifes+Review_djvu.txt).

Church Narrative Pres. Wilford Woodruff's view of this event does not include Joseph shaking his garments. He stated, "Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now *roll off* all the labor,

burden and care of this Church and Kingdom of God *upon your shoulders*, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and Kingdom of God before heaven and earth, and before God, angels and men; and *if you don't do it you will be damned*" (Richard Neitzel Holzapfel and Steven C. Harper, "This Is My Testimony, Spoken by Myself into a Talking Machine," *BYU Studies* 45, no. 2 (Spring 2006): 112–16). *Note that in this "official" church narrative (re-stated by a BYU professor), there is no mention of Joseph "shaking his garments."* *The focus is entirely upon power transfer to the Twelve, not on the ancient rite of responsibility tied to sin.*

2. Paul, Addressing those Jews Who Rejected His Testimony of Christ "And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves [to this claim], and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles" (Acts 18:5-6).¹

3. Jacob Preaching to His Brethren "O, my beloved brethren, remember my words. Behold, I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before him, and am rid of your blood. O, my beloved brethren, turn away from your sins; shake off the chains of him that would bind you fast; come unto that God who is the rock of your salvation" (2 Nephi 9:44-45).

4. Jacob Teaches His Wayward People in the Temple "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord. For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day" (Jacob 1:17-19).

5. Jacob Continues His Testimony "Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God" (Jacob 2:2).

6. Moroni Addressing Us Today "Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words . . . And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief. And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land" (Momon 9:30, 35-36).

7. Moroni Provides His Last Witness to Us "And it came to pass that the Lord said unto me: If they [the Gentiles reading this] have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid farewell unto [you] the Gentiles, yea, and also unto my brethren whom I love [those of the seed of Lehi], until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. And then shall ye know that I have seen Jesus, and that he hath talked with me ^bface to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things" (Ether 12:37-39).

Lies and Deception

The Saints have been told that Joseph's "**last charge**" was a transfer of all keys of priesthood power to the Twelve, including "the sealing power" allowing for multiple wives to be sealed to one man. The story goes that the "last charge" was given in a *private* meeting to the Twelve. In reality this **secret** meeting - of **the Council of Fifty** (which the Twelve were part of) was the setting in which the Prophet Joseph transferred all **responsibility** tied to spiritual wifery and other sins – onto the shoulders of those committing them. He did this by symbolically *shaking his outer clothing* free of them. Joseph had taught truth and correct doctrine openly and publically about monogamy, and yet

some of those he addressed were practicing *spiritual wifery* **secretly** behind his back in Nauvoo, including leading members of the Twelve. Like Able, Jesus, and so many others, Joseph Smith was murdered for “gain.”

And it explains why the lies continue today. They are necessary to protect the “gain”. Nephi tells us that “gain” consists of seven things in 1 Nephi 22:23. His list includes power, money, the honors of men, and the things of the world – which includes sex (in “spiritual wifery” early on in church history). We should remember that Christ called the Twelve in His day in Israel to do five basic, but very important things; (1) cast out evil, (2) heal the sick, (3) raise the dead, and (4) preach the gospel of Christ as traveling missionaries – with great power and authority, as given them by Christ personally. Thus, to do the 4th requirement, requires that “Apostles” (5) seek and obtain an audience with God personally, that they might not just be **called** as “Apostles” (meaning “sent ones” in Greek), but more importantly **chosen, empowered, and sent** by the LORD Jesus. This was yet another type of “last charge” – called by Joseph and Oliver “**the Apostolic Charge.**” They said:

“It is **necessary** that you receive **a testimony from heaven to yourselves**; so that you can bear testimony to the truth of the Book of Mormon, and **that you have seen the face of God**. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. **When you bear testimony that you have seen God**, this testimony of God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see **the necessity of getting this testimony from heaven. Never cease striving until you have seen God face to face.** Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from **coming to God**. Your ordination is **not full and complete till God has laid his hand upon you** [and empowered you]. **We require as much to qualify us as did those who have gone before us**; God is the same. If the Savior in former days laid his hands upon his disciples, why not in latter days? . . . The time is coming when you will be perfectly familiar with the things of God . . . You have our best wishes, you have our most fervent prayers, **that you may be able to bear this testimony, that you have seen the face of God.** Therefore **call upon him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony** for yourselves” (HC, 2:192-98).

Do these five requirements remain among leaders today? Too many in the flock assume their shepherds “know” Christ and have been empowered by Him. Many leading churches and religions today are wolves in sheep’s clothing. Instead of traveling missionaries out in the world, administrators sit in the chief seats watching over a corporate church (incorporated under Pres. Grant in 1923). It pulls in billions every year. Many wonderful buildings are erected with these funds (temple after temple). We have only to look to King Noah and his priests in the Book of Mormon as a type for all this in our day, and in just the first 8 verses of Mosiah 11. In the former temple movie Satan, said to Adam and Eve, “**Oh, you want religion, do you?**” That is exactly what we and so many others now have – man’s religion rather than a fruitful **relationship** with our Redeemer, Judge, and King! God sends out and empowers only those He knows and trusts. We should pray about all who teach us and what they offer, include this message.

Removing Blood and Sin – in “the last charge”

In the spring of 1844, just before he was murdered, the Prophet Joseph performed an ancient symbolic rite involving - the “**shaking of his garments**” – that he might be *free from the blood and sins of his people and his generation*. It is similar to the “*shaking off of dust*” from one’s feet against some - as part of their official “**cursing**” (see Mat. 10:14; Luke 9:5; Mark 6:11; Acts 13:51, 18:6; 2 Ne. 9:44-45; Jacob 1:19, 2:2; D&C 24:15, 60:15, 75:19-22, 99:2-4, 84:88-93). The first rite transfers responsibility and is a serious warning. The second is even more serious. It is an official curse done under inspiration of God. In all six scriptures provided previously, **responsibility is placed upon the shoulders of those committing sin** by one who has taught correct doctrine, like the law of monogamy Joseph and others taught in early church history (see D&C 42:22-23).

What really happened during Joseph’s “**last charge**” in Spring of 1844 is not readily apparent in Johnson’s letter to George Gibbs, until one compares it to the six scriptures and today’s version of Joseph’s “last charge” supplied by the church in which two important details have been **edited out** of this gathering in Nauvoo. Johnson’s account (a polygamist) reveals that this gathering was (1) A **secret** meeting of **the Council of Fifty**, *not* just the Twelve alone. He states that all of the Twelve were present, including some who were then part of “the secret chamber” - those practicing “*spiritual wifery*” *secretly* at Nauvoo behind Joseph’s back. Johnson also reveals that (2) Joseph *performed a dramatic sign*, the shaking of his garments free of the blood and sins of those he had taught correct doctrine to, saying “**I now shake my garments clear and free from the blood of this generation and of all men**”. Joseph had taught

the leaders of the Saints, and all the people correct doctrine about monogamy in marriage and other true principles. The pattern in the six scriptures reveal that Joseph was removing the stain of *spiritual wifery* (the abomination of mixing sexual sin that is justified via religious doctrine) *from himself*, by shaking it loose from his garments and transferring it to those who were guilty of it at the meeting.

The Prophet Jacob did a very similar thing in the Book of Mormon, and for similar reasons - the sin of multiple wives and concubines among his people too (see 2 Ne. 9:44-45, Jacob 1:19 and 2:2). It had afflicted David and Solomon and others anciently. Jacob was urging the Nephite people to abandon this whoredom, as he taught in the temple that day. There he too “shook” his garments free of their sins. Paul the Apostle - in teaching the Jews to repent and come unto Christ - also shook his garments free of their sins (Acts 18:5-6). And so did Moroni. In wrapping up the Book of Mormon message **to us**, Moroni performed the same symbolic rite in connection with **our sins** and **iniquities** today (see Morm. 9:35 and Ether 12:37-40). They are on our shoulders. Moroni said he would stand with us before God’s throne and there declare that he was and is **free from our sins** (see Ether 12:37-40). God’s word in scripture provides excellent examples of truth. Men seeking gain provide lies. Joseph *shook his garments* free of their sins, and like many prophets in scripture, paid the price for it with his life.

The Jews in Acts 18 were threatening to kill Paul for preaching Christ to them. He latter “**shook off**” the **dust** from his feet against other *unbelieving* Jews at Antioch (Acts 13:50-51). This more serious rite is tied to an official **curse** as directed by God and His Spirit (see Mat. 10:14; Luke 9:5; Mark 6:11; Acts 13:51, 18:6; 2 Ne. 9:44-45; Jacob 1:19, 2:2; D&C 24:15, 60:15, 75:19-22, 99:2-4, 84:88-93). Paul had once been a zealous supporter of the dead works of the Jews at this time, persecuting Christians and participating in the stoning of some of them. He latter left behind his false beliefs and traditions to come into the circle of God’s greater light and influence. He traded in the dead works of false *religion* for a fruitful, personal **relationship** with the LORD Jesus Christ, His Redeemer.

As one of God’s servants in the Book of Mormon, Jacob became aware of “the abominable thoughts” and hard hearts of his people too. He knew of their pride and their desire to *justify* or *excuse* the sins of David and Solomon that were rising up among his people too. He shook off their sins and iniquities (passed down traditions) from his shoulders symbolically before them (Jacob 1:19, 2:2). See his additional teaching in 2 Ne. 9:44-45.

False Claims Today

A number of “official” accounts of Joseph’s **last charge** at Nauvoo claim that all keys of power (including the sealing power for sealing *multiple wives* to one man) were transferred from Joseph to Brigham Young as President of the Twelve, and to the Twelve as a body. Young later claimed to have *sole charge* of “**this sealing power**”. History shows that there was **no approving vote** by *any of the four priesthood quorums* at that time, nor the *general church membership*.

Joseph knew God’s revelation in D&C 107 about church governance and the equal powers doctrine among four equal priesthood quorums (two in the missionary field [the Seventy and the Twelve] and two in the Stakes of Zion [the First Presidency and the High Councils in each Stake]). Each of them was and is to vote separately on actions affecting doctrine and the church generally. A 5th group, regular church membership, was also to vote in all important actions thereafter. That is five total votes.

God’s direction to have such a vote - giving the Twelve or the Council of Fifty all such power (see D&C 26:2; Mosiah 29:26; Alma 29:4; 1 Sam. 8:7), never occurred. God alone gives His power to men. Moses was given it atop Sinai to humbly guide the children of Israel out of Egypt. The private meeting at Nauvoo in 1844 wasn’t about Joseph giving the Twelve power. It was about Joseph transferring responsibility of sin upon those committing it.

History shows that Brigham Young tried to excommunicate Stake President William Marks, knowing that Joseph had come to him in the last weeks of his life with a plan to bring Brigham and other guilty members of the Twelve up before **the Council of Fifty** and **the Nauvoo High Council**, on charges of practicing *spiritual wifery* **secretly**. Young was enforcing the *secrecy* of spiritual wifery, and *loyalty* among those practicing it via the usage of *secret* blood oaths in the new Nauvoo Temple endowment. Portions of it were borrowed from Freemasonry. The blood oaths and their penalties were latter removed from the LDS temple endowment in 1990. Moses 5 and many verses in the Book of Mormon reveal to us how Satan and Cain used secrecy and blood oaths to get gain and murder.

The Council of Fifty was given responsibility by Joseph to watch over the church and clean things up, **not** the Twelve, as some of them were the guilty parties. The war between monogamy and polygamy, or between the Smithites and the Brighamites at this time in Nauvoo has been covered up, but many there were aware of the *secret* practice of polygamy among some in the Twelve, including Sidney Rigdon. He stated:

“It is a fact, so well known, that **the Twelve** and their adherents have endeavored to carry on this **spiritual wife business in secret**... and have gone to the most shameful and desperate lengths, to keep it from the public... How often have these men and their accomplices stood up before the congregation, and called God and all the holy Angels to witness, that there was no such doctrine taught in the church; and it has **now** come to light, by testimony which cannot be again said, that at the time they thus dared heaven and insulted the world, they were living in the practice of these enormities; and there were multitudes of their followers in the congregation at the time who knew it” (Sidney Rigdon, *Messenger and Advocate*, 1 October 15, 1844). See the author’s book *The Secret Chamber* for more on the war between the Smithites and the Brighamites.

The Ancient Rite of Rending Garments

Like the *shaking* of outer garments, the “*rending*” or “*tearing* of outer garments” had ties to great mourning, sorrow, and hopelessness, in connection with the need for **repentance**. The *rent* garment no longer covers one’s body completely (as does Christ’s blood for those who **repent**). In relation to Israel’s kings, this act often symbolized that the kingdom of a particular wicked king would be **rent from them**. Such was the case with King Belshazzar in Daniel 5:22-31, King Saul in 2 Samuel 3:31, and King Solomon’s posterity in 1 Kings 11:11-13, 29:31 and 2 Chron. 34:27. See also D&C 84:118, 133:40; Gen. 37:29-30; Eccl. 3:7; Ezra 9:3-5; Joel 2:12-13; Amos 9:11; Colossians 1:21-23; 1 Peter 1:3.

Captain Moroni *rent* his garment and made it an ensign of freedom or liberty, tied to the covenant **not to forsake the LORD**. Those who took this covenant stated that if the time came that they became **ashamed** of the LORD’s name (Morm. 8:38), that the LORD would **rend them** for their actions. Moroni equated his **torn garment to the torn coat of Joseph of Egypt**, his distant relative. He was a **remnant** of Joseph. We know the LORD will gather **the remnant of Jacob** throughout the world in the last days (see Alma 46:21-27). Those who love the LORD today are encouraged to **rend the veil of their unbelief** and experience what the brother of Jared did in the book of Ether. Too many today remain in this awful state of unbelief and wickedness (Ether 4:15).

The instruction of Moses to priests to **not rend** their garments as part of **mourning in repentance**, was because they were representatives of God (the Great High Priest). They were to provide **hope** for the people - via *their repentance* in connection with the Atonement of Christ (see Lev. 10:6, 21:10). The High Priest Caiaphas broke this law of Moses requirement when he *rent* his outer robe *and* his inner tunic in the LORD’s presence - after Christ said He was the Messiah (Mat. 26:64-66). There was no repentance on the wicked leader’s part, no despair in his standing before God, only pride and disdain for the Master. He was of the seed of Satan his father.

While on the cross, the LORD’s clothing was *torn or parted* four ways, while his one piece tunic (an undergarment) was left intact, taken by a soldier in a lottery (John 19:23-24). Upon His death, a veil-like curtain hanging in front of the temple was *rent* in two (Mat. 27:51). When Christ returns, He will set foot first upon the Mount of Olives, the setting of His atonement. This special high mountain will be *rent or cleave* in **twain** (D&C 45:48). His garments were stained with His own blood there in Gethsemane. At His second coming they will be stained with the blood of the wicked instead (see Isa. 63:1-3; D&C 133:46-52).

More on Removing & Shaking Garments – free of blood & sin

Joseph Smith was **not** empowering the Twelve with the priesthood keys necessary to seal multiple wives to one man. Instead, Joseph was placing **the burden of the sin** for *spiritual wifery* squarely upon the shoulders of those in the Twelve who were practicing it, those present at this *secret* meeting. It was an **abomination**, as the wicked were **justifying** it as part of new church doctrine. Though taught *secretly* at this time, it would later be made public in Utah in 1856. It would then continue as official church doctrine under Young for some 40 years until the Federal Government of the United States, with the help of Joseph and Emma’s firstborn son Joseph Smith III, finally eradicated the abomination among most of the Saints.

The shaking of garments (free of the blood and sin of guilty parties) is a **transfer of responsibility**, whereas the shaking off of dust from one's feet (with the washing of feet following) is an act of official **cursing** (see D&C 24:15, 60:15, 75:19-22, 84:88-93, 99:2-4; Mat. 10:14; Luke 9:5; Acts 13:51). Both were and are to be done only according to God's will and Spirit. Joseph knew he was in trouble. He knew that some among the Twelve would betray him and take power after his murder. He addressed this as he spoke in the grove at Nauvoo three days before his murder. His words were recorded by his younger sister Katherine's. According to her, Joseph Smith said:

“There are those among you **who will betray me soon**; in fact, you have **plotted to deliver me up to the enemy to be slain**” (Katharine Smith Salisbury statement [sister of the Prophet Joseph Smith], I.G. Davidson interview, Fountain Green, Ill., May 1894, <http://olivercowdery.com/smithhome/BroBill/KStestimony.htm>).

Katherine Smith added:

“The truth of this prophecy is of history. He was betrayed, and by his own alleged best friends. These same fellows attempted to assume the reigns of the church at his death. They not only attempted this, but they attempted to introduce obnoxious teachings into the church” (see also *The Secret Chamber: Spiritual Wifery & the Doctrine of Christ*, by the author, www.amazon.com . The words of additional, ignored Smith family members are provided in this work, including Joseph, Hyrum, Samuel, and William Smith, along with Emma Smith and Lucy Mack Smith. They paint an entirely different picture than what the Saints have been taught in the pro-polygamy Brighamite narrative).

According to John Taylor (D&C 135), Hyrum Smith quoted **Ether 12:37-40** the day he and Joseph were on their way to Carthage Jail (June 25, 1844). This is one of two sets of scripture by Moroni where he too freed himself of the blood and sins of those *responsible* – **us** (the other is Mormon 9:35). Moroni and others have taught us correct doctrine. Moroni said, “**my garments are not spotted with your blood.**”

Like Joseph Smith and Paul the Apostle, King Benjamin, Alma, and Moroni of the Book of Mormon didn't want the blood and sins of their people to be upon their garments either. In chapters 6-10 of 2 Nephi, the Prophet Jacob in chapters 1-3 tells us that he was able to discern the “**abominable thoughts**” of his people. He observed that they had **hard hearts of pride**. The Nephites were embracing the wicked practices of King David and Solomon in “**desiring many wives, and concubines.**” And his people sought to **excuse themselves in this sin** via the examples of both kings. Jacob taught his people **correct doctrine** too, shaking **his garments free** of their blood and sins. He stated:

“O, my beloved brethren, remember my words. Behold, **I take off my garments, and I shake them before you; I pray the God of my salvation that he view me with his all-searching eye**; wherefore, ye shall know at the last day, when all men shall be **judged of their works**, that the God of Israel did witness that **I shook your iniquities from my soul**, and that I stand with brightness before him, and **am rid of your blood**. O, my beloved brethren, turn away from your sins; **shake off the chains** of him that would *bind you fast*; come unto that God who is the rock of your salvation” (2 Nephi 9:44-45. See also **Jacob 1:19, 2:2**, and **Mormon 9:35**).

Jacob added that all are to “**shake off**” the “**awful chains**” of **sin** that cut us off from God, in 2 Nephi 1:13-23 and 2 Nephi 4:31. God said he would “**shake**” false churches that **seek to get gain in our day** in D&C 10:56. Of special note are the adulterers, false prophets, and false priests whose hearts are not broken, those who **use** the people for filthy lucre and gain (see Jer. 23:9-11; Isa. 52:2-3). Like the book of Enoch, the Book of Mormon addresses secret combinations in our day who use us for “**gain**” (1 Ne. 22:23). There are some 84 references to them in this special books which Joseph helped to bring forth to us. With it, we can “**awake and arise**” into greater light.

Like many other historical documents featuring Joseph's words, the “**last charge**” has been modified to fit Brigham Young's pro-polygamy narrative. They imply that both Brigham and the Twelve were given all keys of power in the priesthood by Joseph at this *secret* meeting, including the power to *seal many women to one man*. Some versions of Benjamin F. Johnson's letter to George Gibbs have been modified too. The changes represent lies put in place to protect early polygamy and the power some in the Twelve took to practice it secretly at first, and then openly until 1890.

Note hereafter a summary of the stories of Parley P. Pratt and Wilford Woodruff (polygamists) tied to “**the last charge**”. They don't match the pattern for shaking garments in *scripture* – where there is a **transfer of responsibility, because of sin**. Instead, it is all about power (“*gain*” – 1 Ne. 22:23). Pratt stated, “He [Joseph] proceeded to confer on

Elder Young, the President of the Twelve, **the keys of the sealing power**, as conferred in the last days by the spirit and power of Elijah, in order **to seal the hearts of the fathers to the children, and the hearts of the children to the fathers**, lest the whole earth should be smitten with a curse” (Parley P. Pratt, *Millennial Star*, 5:151, March 1845).

Woodruff stated, “I have had **sealed** upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth . . . Now,” said he [Joseph] **addressing the Twelve**, “I tell you, **the burden** of this kingdom **now rests upon your shoulders**; you have got to bear it off in all the world” (see *Teachings of Presidents of the Church: Wilford Woodruff* [2004], p. 32). On Woodruff’s 70th, 71st, 72nd, and 74th birthdays he invited dozens of women and girls to the temple to do proxy work for previously deceased women and girls. He then **sealed** them to himself, **267** wives (see Wilford Woodruff journal entry, March 1, 1879). He latter received a “birthday bridal cake three stories high.” Like Brigham, Woodruff was attempting to build his own kingdom, but in the next life

The modified accounts of Joseph’s “**last charge**” claim that (A) the Twelve were given **all power** by Joseph, and (B) that Brigham Young was given *sole management* of “**the sealing power**” over the whole earth (to seal multiple women to one man). By the time polygamy had been outlawed by the Federal Government, the sealing power was added to. It became centered on sealing families together, based on a false interpretation of Malachi 3 and 4. When the angel visited Joseph for the first time on September 22nd - 23rd of 1823, he quoted 40 scriptures to Joseph, starting with those in Malachi. The angel quoted Malachi differently than in our King James Version of the Bible (see Joseph Smith History 1:39), stating that “the hearts of the children” were and are to *turn to, be sealed to, or “remember”* the “promises” God made “to the fathers”, men like Abraham, Isaac, Jacob, Joseph of Egypt, and Lehi, and his posterity remaining on this land (those of Manasseh and Ephraim). They and we are to *turn or remember* what these important **promises** are, and then **act**, as they and (we) can inherit them, especially those part of the bloodline of these ancient fathers. The promises of the Book of Mormon have been made available to those of the Book of Mormon bloodline. They are “the remnant” through Lehi and then Joseph of Egypt and his sons Manasseh and Ephraim, all of the royal house of Israel. Each “father” had a fruitful *personal relationship* with the LORD Jesus, and thus God made special covenant promises to them and their posterity.

Being **sealed** to Christ as “the father of our salvation” is what King Benjamin taught us in Mosiah 5 (not sealings involving multiple wives). Those in such wickedness are sealed to Satan (see Alma 34:35). For more on *sealing* and polygamy, see *The Secret Chamber: Spiritual Wifery & the Doctrine of Christ*, Amazon.

The current church narrative of Joseph’s “**last charge**” does not address (1) What sealing power really is, and the fact that God alone provides it to His most trusted servants – via His hands; (2) How the church was and is to be governed via four *equal* priesthood quorums and correct voting by them and church members as a whole (see D&C 107); And (3) The fact that Joseph **was transferring responsibility for specific sins** to those present at the gathering of the Council of Fifty. It was **not a transfer of priesthood power to seal multiple women to one man**. Scripture patterns reveal the reality of these truths.

Note too that Joseph Smith directed the Twelve at Nauvoo to **remove** their endowment garment on June 20th of 1844, just one week before his murder on the 27th (see HC 6:519). Was this tied to the corruption of the temple endowment that was either beginning to take place or would take place later under Young and Kimball, all to support *spiritual wifery*? Joseph’s directive was recorded by Heber C. Kimball in his diary (Dec. 21, 1845, written by William Clayton). See *An Intimate Chronicle: The Journals of William Clayton*, p. 224. See also D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, Signature Books, p. 145.

Summary

Brothers and Sisters, the prophet-historian-writer and compiler Moroni transferred all **responsibility** for his words and work, that of his father Mormon, and that of other prophets in the Book of Mormon (like Jacob) – **to us**. He and they have encouraged us to **repent** and **come unto Christ**. Moroni’s “**last charge**” **to us** is given in Mormon chapters 8 and 9 and Ether 12. He said that “**we shall meet before the judgment seat of Christ.**” He then said his garments were free of our blood and sins (Ether 12:37-40). These are powerful, sobering words. They address truth versus inherited lies that too many choose to believe. Who we believe determines what we believe. I choose to believe God’s words in scripture and pure revelation.

Read Moroni's words slowly, seeking God's spirit and those of other inspired Prophets in scripture. Joseph Smith performed the same rite as did Paul the Apostle (Acts 18:5-6), and Book of Mormon prophets (2 Ne. 9:44-45; Jacob 1:19, 2:2; Morm. 9:35 & Ether 12:37-40). Each of them shook their garments free of the **blood** and **sins** of those they taught. We too have been taught correct doctrine by reading *their* words. Trust in God's word in scripture, not the lies of men who seek gain (2 Ne. 4:34; Jer. 17:5; 1 Ne. 22:23). **Responsibility** for *truth* rests upon our shoulders now. **Repent and come unto Christ.** Jesus alone is "*the way.*" He said, "I am *the way, the truth, and the life.* No one comes to the Father except through **Me**" (John 14:6).

May you be blessed to receive Him.

End Notes

¹ **Personal Note** The night before I turned the manuscript in to the publisher for the book, *The Secret Chamber: Spiritual Wifery and the Doctrine of Christ* (Amazon), I was moved to read the book of Acts in the Bible. When I got to chapter 18, verses 5 and 6 I knew why I was to read the words of Paul. There in chapter 18, where Paul was bearing a powerful witness of Christ to those zealous Jews (whom he had once been part of), I read that Paul was shaking his garments free of the blood and sins of those Jews he had just taught. They rejected his testimony – and Christ!

Then and there Paul no longer taught the unbelieving Jews, but instead was moved to teach believers among the Gentiles. I knew Joseph Smith also shook his garments clean in "the last charge." Not long after, he was murdered. It was then that I searched for other scriptures to find additional evidence of what Joseph was really doing at Nauvoo in "the last charge." I found five more scriptures tied to "shaking garments" in the Book of Mormon, three of which are by Jacob, younger brother of Nephi. He spoke out vigorously among his people to eliminate the abomination of multiple wives among his people, as they were beginning to justify it via the traditions of David and Solomon. I subsequently put "the last charge" material into my book in chapter 4. It was a real eye-opener for me to find, digest, and present all the material in that book tied to what was really happening at Nauvoo. It was written to help all those who want the truth. He is Jesus of Nazareth, our Creator, Redeemer, Judge, and King! I pray you will find Him.