

JUST ONE WIFE

Is Polygamy of the LORD? - 12/15/2018 45 pages

God said that in the mouth of two or three witnesses all **truth** is established (2 Cor. 13:1; D&C 6:28). The written word in scripture and pure revelation are our two best sources of truth we have regarding polygamy. They do not contradict one another (TPJS p. 215), especially if we seek and obtain God's will rather than our own. This chapter is divided into these two witnesses and relies on God's holy word in scripture first to establish truth in the multiple wives doctrine. It was called "spiritual wifery" early on in Church history, a term used by the Cochranites of Saco Maine. Using scripture (Part I), in conjunction with pure revelation from God (Part II), we can best determine if the LORD sanctioned polygamy in the Old Testament, in the Book of Mormon, at Nauvoo, and later in Utah. As we turn to God first and seek His truth, rather than the teachings of men, surprisingly clear answers emerge. The key is to let scripture say what it says, without interpretation based upon a personal agenda or desire. All idols within our heart, including the desire for *or* against polygamy - must be removed. Following our search of scripture to seek God's perspective, we should then seek confirmation of our interpretation of the written word via sincere prayer. These two consistent and mutually supportive witnesses will combine when we seek God's word and will, **not** our own. This is the great key to obtain truth!

A third witness addressed hereafter is history. It is also useful, though frequently subject to biases, agendas, and thus modification. Most of the Saints consult the pro-polygamy "Brighamite" history put forth by the LDS Church, those that went west with Brigham Young. It is significant that one half of the Saints at Nauvoo did not follow Brigham Young west nor embrace his "new order of things" in polygamy. Relatively few consult the anti-polygamy "Josephite" history, kept by those who stayed behind, including nearly 100% of the Smith family. These two histories are diametrically opposed and reveal much in the struggle between these groups. Polygamy was a central dividing factor.

Part I: God's Written Word in Scripture

The condition of our heart, and the desires within it, determine whether we obtain truth from God or something else. The desires held in the secret chambers of our heart determine whether two people in the Church view the same scripture in unity or in opposing ways. Scripture calls these desires "idols in our heart." They determine where "revelation" comes from; (1) from God, (2) from Satan and false spirits, or (3) from our own mind. All light and truth originates in God, not flawed men, including this author. Scripture informs us that the LORD Jesus is our **rock** and the fountain of "**living waters**" (a type for "pure revelation" from Him and our Father and Mother in scripture). Christ the LORD is also the light and life of the world. As we turn to Him for truth - by seeking His word and will, we can obtain the sweet, white fruit of the Tree of Life, rather than the corrupted fruit of men and the tree of knowledge. Written scripture represents God's word to all. Pure revelation is His word to you, personally.

The problem is, too many men don't want God's truth, nor do they seek it. They want their own beliefs to be true and their own will to be done. This is **pride**, the first trait addressed in connection with the polygamists of Jacob 2. The humble seek Christ's will, as He sought and seeks the Father's will (Alma 42:7; Rom. 10:1-4; Mat. 6:33). Another problem is accepting **truth** once it is given, and doing so from God's perspective and will, rather than ours. Too often the arm of flesh has biases based on an agenda. They originate in the idols we hold in "the secret chambers" of our own hearts. Our individual agendas are **rooted** in our own unique experiences, traditions, and beliefs, some of which are false. These are part of the **iniquities** passed down to us from "fathers, priests, and kings." The prideful know more than God. The humble seek His will to remove tainted perspectives, known in scripture as "the idols of our heart" (Prov. 23:7, Isa. 66:2-4, Ezek. 14:1-11, 2 Thess. 2:10-12, James 4:3, Jacob 4:14, Alma 29:4 & Morm. 9:28).

Throughout many verses in the Bible, the Book of Mormon, and other scripture, polygamy is sin. It originates in the carnal desires of mainly men. In the foundational source of our faith - the Book of Mormon, the Prophet Jacob used five negative words or phrases to address it in an important order. He tells us that polygamy came among men because of (1) "**pride**." This led to the people committing (2) "a **grosser crime**" tied to (3) "**wickedness**." God then referred to it as a (4) "**whoredom**" and (5) an "**abomination**" before His face (see Jacob chapters 2 & 3). Jacob later made it clear that God preserved their Lamanite brethren (though unbelievers) because there was love between husbands and wives and their children, in non-polygamous relationships (Jacob 3:7). The corrupted Nephites were eventually wiped off this land, because of the **secret combinations** they embraced, and the **whoredom** of

polygamy tied to it. Note that whoredoms and secret combinations are ranked with **priestcraft** and **murder** as some of the most wicked things in 3 Nephi 16:10, 21:19, and 30:2.

In contrast to the many scriptures condemning the practice, there are only a handful used by pro-polygamists to support it. The most notable may be the incorrect interpretations of Jacob 2:30, the Levirate law of Deuteronomy 25, Isaiah 4:1, and Section 132 of the Doctrine and Covenants. Each of them is refuted hereafter, using God's word to determine His will and understanding. These scriptures, in combination with others, are often used by pro-polygamists to negate all the others that clearly speak out against the practice. Collectively, they reveal that polygamy, concubines, adultery, homosexuality, and other sexual sins are unacceptable to the LORD. To understand what is being expressed in His word as a whole, we must seek His will rather than our own. Otherwise we will go off in many directions, following the idols of our own hearts, and the false revelations that can originate in them.

The Book of Mormon, together with the inspired Joseph Smith re-translation of the Bible is what the LORD called "*the fullness of my scriptures*" in D&C 42:12, 15, 56 and 59. Two notable things are given us in both books; (1) Greater clarity in what "the way of salvation" is – or how to be saved or redeemed of the LORD; And (2) The significant role of the evil one in stopping us from receiving God's salvation, and often because of secret combinations and their lies and deception. These opposing things have been suppressed or removed from the Bible (see Moses 1:23; Luke 11:52; 1 Ne. 13:26-29, 32-40, 14:23). Evil and designing men removed many "**plain and precious** things" from the Bible. Salvation requires knowledge of both light and darkness. God said we cannot be saved in ignorance (D&C 131:6). He added that all things are to be established by two or three witnesses (2 Cor. 13:1). For our purposes here, they are the JST Bible, the Book of Mormon, and God's pure revelation to us. Relying on the arm of flesh for truth results in **curses**, according to 2 Nephi 4:34. They result in idolatry, ignorance, and deception.

Besides removing the simple and sacred truths of how to be saved in pure form, clear references to organized evil and darkness among us in **secret combinations**, have also been removed. The clearer JST version of Genesis in the Book of Moses, for example, reveals the deceptive tactics of Satan, especially in Moses chapter 5. There we learn that secret combinations placed among men significantly thwart God's work in redeeming His children. The Book of Mormon negates this ignorance by providing a clear pathway to redemption in the teachings of Nephi, Abinadi, Alma, Mormon, and Moroni. Together, the JST version of the Bible and the Book of Mormon, reveal how polygamy and other sin, with murder, were put in place by secret combinations to destroy God's great work - in bringing about "the immortality and eternal life of man" (Moses 1:39). Hereafter we will see that God did not require, command, nor condone the whoredom known as "spiritual wifery," "polygamy," or "plural marriage" among us, or among any other people in scripture. Instead, sexual sin has been a tool of the adversary to corrupt God's saving work from the very beginning. It began in our history at Kirtland among new converts brought there. It then took root secretly at Nauvoo among leaders, and finally became an institutionalized practice in Utah, one required for exaltation.

The primary purpose of the Prophet Joseph Smith's mission was to bring forth more of God's precious word, to inform God's people of these two opposing forces, one of light and one of darkness. They represent God's work to save us and Satan's plan to destroy us. God said that relying on His written word in scripture keeps "**the gates of hell**" from "prevailing against us." The following scriptures address the importance of God's word as a guide for us.

"And whoso treasureth up **my word**, **shall not be deceived**" (JST Mat. 1:37).

"If ye continue in **my word**, then are ye **my disciples** indeed; And **ye shall know the truth**, and the truth shall make you free" (John 8:32).

"Behold I give unto you **a commandment**, that you rely upon the things which are written; for in them are all things written, concerning **my church**, **my gospel**, and **my rock**. Wherefore if you shall build up **my church** and **my gospel**, and **my rock** [rather than the teachings of men], the gates of hell shall **not** prevail against you" (early unchanged 1833 Book of Commandments, now D&C 18:3-6; see also JST Mat. 16:16-19 & 2 Ne. 4:32-35) .

"For you shall live by **every word** that proceedeth forth from the mouth of **God** [not man]. For **the word of the Lord is truth**, and whatsoever is truth is **light**, and whatsoever is light is **Spirit**, even the Spirit of **Jesus Christ**. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth everyman through

the world, that hearkeneth to **the voice of the Spirit**. And every one that hearkeneth to the voice of the Spirit cometh unto **God**, even **the Father**” (D&C 84:44-47; see also Mat. 4:4; 2 Ne. 32:1-6).

Raising Up Righteous Seed

God desires that his people become righteous and holy, through repentance and the atonement of Christ, that such might be blessed with His greatest gifts, including eternal life. He desires that men and women raise up their children, their righteous seed or posterity, on promised, covenant lands, where there is opportunity for peace, prosperity, and protection, and where His doctrine and His truth may be taught. The LORD’s definition of “righteous seed” can also be numerous “seed” as promised to Abraham and Sarah. Polygamy, however, was not necessary for Abram and Sarai to have posterity “as numerous as the stars of heaven.” Scripture reveals that when this couple turned their hearts fully to God, as marked by the **new names** He gave them in “Abraham” and “Sarah,” they were then able to have this promise fulfilled. The LORD Jesus came to earth through their blessed bloodline, that all those on earth might be blessed in Christ’s redeeming work - His atonement (see Abr. 2:11; 3 Ne. 20:25; 1 Ne. 15:18, 22:9; D&C 110:12). The LORD came through the birthright son Isaac, and his son Jacob, who was renamed Israel. He was not born in blood lineage of Sarai’s handmaid Hagar, the concubine of Abram, and their son Ishmael. Sadly, the whole world has reaped cursings, hatred, and war from the jealousy that was born of these two opposing bloodlines, one through Hagar and one through Sarah. This great curse followed the corruption of God’s law of marriage - of one man and one woman (see D&C 42:22-23). In time they escaped the iniquities of idolatry and polygamy in their surrounding culture!

The Book of Mormon condemns the practice of multiple wives using the law of witnesses (2 Cor. 13:1). There is (1) the bad example of the Nephites (Jacob ch. 2-3) as seen in King Noah and his priests (Mosiah 11:2-14; see also Hel. 2:12-13). Much earlier, on this same Promised Land, there was (2) the Jaredites (Ether 10:5). Both cultures were destroyed because they allowed secret combinations to rise up among them. Both allowed polygamy and other sexual sin to flourish too. A third later group, (3) is the wicked Gentiles of our day (including the Gentile Latter-day Saints). Multiple prophecies address another cleansing of this Promised Land (see Ether 2:7-12, 8:15-26; JST Mat. 21:51-56).

Note that polygamy was not used to raise up a large quantity of “righteous seed” in the following verses, where the people multiplied quickly (2 Ne. 5:13, Jarom 1:8, Mos. 2:2, 9:9, 23:20, Alma 50:18, 62:48, Hel. 3:8, 11:20, 4 Ne. 1:10, 23). Instead, in the Book of Mormon, God said he brought Lehi and his family to this choice, Promised Land to raise up a “**righteous branch**” of Israel, the **spiritual seed** of God. We can become His seed when we are spiritually “born again” in Christ, becoming his sons and daughters (Mosiah 5), as He is the Father of our salvation through the atonement (Ether 3:14, 4:12-15; Mos. 15:1-2, 15). Brigham Young’s polygamy was centered on physical seed, not the more important **spiritual** component addressed in much of scripture.

In our Bible dictionary, the word “**holiness**” refers to “**moral character**” (Lev. 11:44; 19:2; 21:8; Isa. 6:3-8). The children of Jacob or Israel were to be holy in character because the God of Israel was and is holy (Jer. 7:4-7; Matt. 5:48). The Law of Holiness (Lev. 17-26) shows how the Israelites often attempted to obtain it by means of ceremonial observances (outward ordinances) to secure holiness of character. The attempt failed because they began observing the letter of the law and neglected the spirit. They attached more importance to the ceremonial ordinances than to the moral and the spiritual. The result was a lapse into formalism. We have inherited the same curse.

In Lehi’s case, he and his blessed seed escaped to a new Promised Land, one free of the sins of David and Solomon and other wickedness in the old world (verses 25, 32; Jacob 3:4, 6; 3 Ne. 15:19-20). They were to separate themselves from evil of all kinds, including polygamy. Here they were to embrace “**the everlasting covenant**” or “the fullness of the gospel” of Christ and its truths. This “**fullness**” is about coming to Christ and being redeemed or saved through Him. Jacob spoke on behalf of the LORD using the phrase, “thus saith the LORD” two times:

“Wherefore, thus saith the LORD, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me **a righteous branch** from the fruit of the loins of Joseph [of Egypt]. Wherefore, I the LORD God will **not** suffer that this people shall do **like unto them of old**. 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**; For I, the LORD God, delight in the chastity of women. And **whoredoms** are an **abomination** before me; thus saith the LORD of Hosts. Wherefore, this people shall keep

my commandments, saith the LORD of Hosts, or cursed be the land for their sakes” (Jacob 2:25-29 [5 verses]; see also 3 Ne. 15:19-20).

God separated Lehi and his family from this particular wickedness and others in Jerusalem (3 Ne. 15:19-20). He also addressed “the chastity of women,” saying “**whoredoms** are an **abomination** before me.” He added, “this people shall keep my commandments, or **cursed** be the land for their sakes.” Then in verse 30 we read:

“For if I will, saith the LORD of Hosts raise up seed unto me [a righteous people] I will command **my people** [God is our King and Law Giver and He commands that we have **one wife** only, 2:27, 3:5-6]; otherwise they [the people] shall hearken unto these **things** [the many wives abomination, like David and Solomon]” (Jacob 2:30).

The added words in the brackets [] above provide great clarity to Jacob 2:30. The word “**thing**” or “**things**” is used four times in the later part of Jacob 2, each time in connection with **sin** or **negative things**. It is found in verses 14, 23, 30 and 34. All these “**things**” are **sinful** (see below). This scripture is twisted by pro-polygamists to provide an “escape clause” or “justification” to practice polygamy, thus God’s will and understanding must be sought, not that of man. The “**things**” in this context are:

1. **Pride** In verses 22-30, Jacob did not want his people to “persist in these [prideful] **things**” (v. 14).
2. **Grosser Crime** Jacob had to speak to his people “about a grosser crime” they were embracing (v. 22).
3. **Iniquity** Jacob’s people “began to wax in iniquity” (v. 23).
4. **Whoredoms** Jacob said “they seek to excuse themselves in committing whoredoms” (v. 23).
5. **Abomination** And because of “the **things** which were written concerning David and Solomon his son [many wives & concubines], which **thing** was abominable before me” (vs. 23-4).
6. **Hearkening to these things** Jacob’s people were hearkening “unto these[negative] **things**” (v. 30).
7. **Sinful things** Jacob tells them, “ye have done **things** which ye ought not to have done” (v. 34).

Word links *connect* Jacob 2:30 to two unique prophecies of the LORD in D&C 38:13 and 28 (1831), and 3 Nephi 16:10! Verse 13 of D&C 38 states, “And now I show you a **mystery**, a **thing** which is had in **secret chambers**, to bring to pass even your destruction in process of time, and ye knew it not.” Verse 28 adds, “And again, I say unto you that the enemy in the **secret chamber** seeketh your lives.” This was fulfilled ten years later at Nauvoo when a *secret combination* rose up there to practice spiritual wifery (spiritual Babylon, D&C 133:14). The LORD stated that it was the “**mystery**” or “**thing**” had in the darkness of **secret chambers** to bring about the destruction of Joseph Smith *and* the fullness of the gospel of Christ he had brought forth. The LORD also prophesied that the Gentiles (Saints and others) would reject the fullness of His gospel in embracing these “**things**.” After listing eight sins, He stated,

“and if they [the Gentile Saints and others] shall do all those **things**” and shall **reject the fullness of my gospel**, behold, saith the Father, I will bring **the fullness of my gospel** from among them” (3 Ne. 16:10).

This is exactly what happened. It is the sandy foundation which many of the the Saints are on. These “**things**” are part of a “**mystery**” (secret), tied to great “*iniquity*” (2 Thess. 2:7), in connection with “**mystery Babylon**” (or a **secret combination**, Rev. 17:5), involving “**the wresting of scripture**” to *justify* polygamy (D&C 10:63-64; Jacob 2:23). There are 91 scriptures utilizing the word “**mystery**.” A total of 88 of them are positive (like “mysteries of godliness”), whereas only 3 are negative, those related to the “**secret things**” of Jacob 2:30 (see D&C 10:63-64; 2 Thess. 2:7; Rev. 17:5). Emma Smith said, “it was **secret things** which had cost Joseph and Hyrum their lives” (William Clayton journal, 15 Aug, 1844). The LORD’s prophecy in 3 Nephi 16:10 addressed our rejection of the fullness of His gospel and Joseph’s “destruction” or murder. Note again Jacob’s words:

“...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.
Behold, David and Solomon truly had **many wives** and **concubines**, which **thing** was **abominable** before me, saith the Lord” (Jacob 2:23-24).

David and Solomon did “**things**” which were sinful. Today, many supporting polygamy “**wrest scripture**” or “**understand not the scriptures**” (Jacob 2:23; D&C 10:63-64). Many *want* to believe the wording of just one verse in

Jacob 2, which for them, leaves the door open to practice polygamy (verse 30 being an “escape clause” for them), whereas the context of the five scriptures immediately before and after it are clearly anti-polygamy, tied to this abomination existing in Jerusalem, and the sorrow and mourning of God’s daughters there *and* among Jacob’s people in the New World. Too often verse 30 is twisted or “**wrested**” to *excuse* or **justify** polygamy. When we seek God’s will rather than our own, we see that this verse is about following God’s **command**, *not* a justification for polygamy. It references Lehi coming to this Promised Land to raise up his family in **righteousness**. They did so by separation from the wicked **things** at Jerusalem (see 3 Ne. 3:15, 19-20). The Israelites there practiced what God had forbidden: unlawful polygamy, divorce, and remarriage (see Mat. 19:3-9). This is further supported in Jacob chapter 3.

Most of Jacob 2 is about **separation** from evil, and specifically the multiple wives and concubines of men like King Noah, who came later (Mosiah 11, compare the first 8 verses to Brigham Young and those following him). Verse 30 of Jacob 2 is not an escape clause from God’s law of marriage (D&C 42:22-23). The key for its correct interpretation or for any scripture, is, (1) context (surrounding verses), and (2) God’s intended will and instruction, not our “**wresting**” and *justifying* interpretation of it. To receive **truth**, we must first **want it**. God has it. Those supporting polygamy, are looking for *justification* for their own viewpoint, and because of this “*idol in their heart*,” they see Jacob 2:30 through their own filter (see Mosiah 2:11 & 13:11). All **idolatry** must be removed to receive truth from God, **His** intended meaning. This is one reason there are so many Christian churches today. They come from differing interpretation of the same scriptures, all of them based on “*idols*” that various individuals support. Too many use Jacob 2:30 as an opening for multiple wives, along with Section 132 of the D&C. For Latter-day Saints today, one primary idol is – our leaders. They say Joseph was a polygamist, and that he taught Brigham and the Twelve all about it. We have believed them, and believed their version of scripture. King David was a polygamist, but in time he eventually learned the hard lesson that it was not of God (addressed hereafter). He then said:

“It is better to **trust in the Lord** than to put confidence in man” (Psalm 118:8).

Nephi said trusting men brings “curses” (2 Ne. 4:34). David’s wise words may be the exact center scripture of the Bible. Again, note the five descriptive words (in order) that Jacob used to define the whoredom of polygamy in Jacob chapter 2. These five “**things**” include, (1) “**pride**,” (2) “**grosser crimes**,” (3) “**iniquity**,” (4) “**whoredoms**,” and (4) “**abominable**.” They are associated with the Nephites in Jacob 2, along with two of Israel’s kings, David and Solomon, and their additional wives and concubines (the reason God did not condemn Abraham or Jacob for their additional wives in Jacob 2 is revealed hereafter). Jacob’s five condemning descriptions of the sexual sin among his people are contrasted with the words “**righteous branch**” (of the house of Israel or Jacob) in verse 25. Context and **God’s will** are the two key features that must be taken into consideration in this and all scripture.

Finally, in the last five verses of Jacob chapter 2, immediately following verse 30 (31-35), there are more strong words used by Jacob to condemn all sexual practices that go against God’s will. They include the following negative words and phrases; “sorrow, mourning of the daughters, wickedness, abominations of their husbands, cries of the fair daughters...against the men, lead away captive the daughters of my people, sore curse, destruction, commit whoredoms like them of old, great condemnation, greater iniquities than the Lamanites, our brethren, Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them, and the sobbings of their hearts ascend up to God against you,” and “many hearts died, pierced with deep wounds.”

Women and children suffer the most under the whoredom and abomination of polygamy. Christ came to this earth to relieve the pain, suffering, and oppression that wicked men put upon others. Turning to Him and His ways provides hope, peace, and love. Note the four points below that keep us in ignorance and darkness. They lead to being **deceived** by crafty men who “**lie in wait to deceive**” – for the sake of “**gain**.” They are:

- (1) **Pride**, believing we are safe in our present situation
- (2) Practicing **idolatry** (looking to man first and foremost for light and direction, rather than God) and other sin, separating us from God
- (3) Not seeking and receiving the gift and power of **the Holy Ghost** in our lives, as a result of not seeking for and cleansing power of the baptism of fire and the Holy Ghost (being born again in Christ – “the mystery . . . which is Christ in you,” Col. 1:27)

- (4) Not knowing how to receive *pure revelation from God*, that we might discern truth from error among the diverse and often false teachings and doctrines of men, they whose hearts may be far from God

Receiving pure, undefiled revelation from God - the source of light - begins with removing ourselves from Babylon and its **idolatry** – trusting in men and things. As we leave behind our pride, which often keeps us believing we are correct in our false teachings and traditions, and then **repent** and **come unto Christ** – seeking truth from Him rather than our own or that of other men, we can then be gifted or endowed with the power of **the Holy Ghost** as our “comforter” or guide. It comes after being born again in Christ (chap. 7). This is the promise given to all wise virgins, those who have obtained **oil** in their lamps. It aids us in correctly interpreting scripture. God said:

“For they that are wise and have received the **truth**, and have taken **the Holy Spirit for their guide**, and have **not been deceived**—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day” (D&C 45:57).

Sadly, too many of the Saints “are **deceived** by the craftiness of men,” and thus inherit lesser kingdoms in the hereafter (see D&C 76:75). We can only receive the important gift or “endowment” of the Holy Ghost if we remove the obstacles of pride and idolatry, and instead turn to God and cultivate a “broken heart and a contrite spirit.” With “the mighty change of heart” that comes from being redeemed of God in His fiery baptism of us, we then have no more desire to sin or do evil, but to seek the LORD’s will in all things.

Too few understand this pathway, known in scripture simply as “**the way**” or “**the way of salvation**” of our God. Too few obtain and hold on to - the iron rod (God and His word in pure revelation), and thus they don’t arrive at the great Tree in this life. They then wander in strange paths, amidst mists of darkness, following **men** instead of God (1 Ne. 8:5-8). Many are persuaded to remain there by fear – fear of men pointing their fingers at them from the great and spacious building. **Such fear men more than God**. Such rely on “the arm of flesh” and are thus frequently **deceived**.

Polygamy Among the Early Patriarchs & Kings of the Bible

When God’s will is sought, truth emerges. If we seek our own will (the idols in the heart), we seek justification to obtain them. God said we are judged by our works, along with the desires of our heart (D&C 137:9). Many pro-polygamist men among the Saints today, seek to be part of this practice. They use the following justifications for it.

- (1) The first justification for Latter-day Saint polygamy is normally **the Old Testament Patriarchs**, including the kings over Israel in Saul, David, Solomon, and others. Jacob 2 judges many of them harshly for it.

- (2) The second is typically our modified Latter-day Saint **history**, changed by Brigham Young and those sympathetic to the practice to promote a pro-polygamy stance. They claim it was Joseph Smith who first lived and taught the practice. This provides them justification to practice it too, now or in the future.

- (3) The words of **church leaders** that were polygamists (especially **the six Presidents** following Joseph Smith) provides a third justification. The most prominent are Presidents Brigham Young and John Taylor, and Apostle Orson Pratt. Their words are addressed in later chapters. The Prophet Joseph Smith’s words counteract them!

- (4) Private interpretation of select scripture, rather than the whole body of scripture, is also used to justify the practice, especially **Section 132** of the Doctrine and Covenants. Evidence provided hereafter suggests that much of Section 132 was modified and written by Brigham Young. Incorrect interpretation Jacob 2:30 is also used to justify polygamy, while ignoring both context and the vast majority of other scripture that speaks out against it. Deception often comes because we hold an idol within our heart. This is the important, ignored message of each of the following important scriptures; Isaiah 66:2-4, Ezekiel 14:1-11, 2 Thessalonians 2:10-12, James 4:3, Jacob 4:14, Alma 29:4, and Mormon 9:28. They can help us receive *pure* revelation, if we want **truth**.

Did God command polygamy in specific situations? Was it practiced according to His will anywhere in scripture? Were any inspired “revelations” tied to its practice, and were they from God or a false source (one’s own mind or a false, deceiving spirit)? The first question to ask is - **do we really want the truth? Will you receive it** if it is given?

A young Joseph Smith went to the woods to seek God's wisdom as the result of reading James 1:5. Both James and the Prophet Joseph said that going to God is the best way to obtain truth. Seeking God's will rather than our own will leads us to **truth** from Him. It really is that simple. God's word and will is found throughout scripture. Too many don't want it, however. As we will see hereafter, His consistent command is to have one wife. The stories of polygamy and concubines in the Bible, along with more recent LDS history, feature significant negative consequences tied to having more than one wife, especially for women and children.

In the Bible we see how imperfect mortal men like Abram, Jacob, and David, influenced by the surrounding culture, eventually turned from the practice. They did so when their hearts were finally turned wholly to God in complete submission. When this happened, when they were "born again" in Him, **they gave up the practice**. Pro-polygamists ignore this. The LORD then gave them new names to accompany their **rebirth** in Him. It was an important marker for their "**mighty change of heart**." They then "put away" polygamy and their concubines. This is a significant truth overlooked by those who use the ancient patriarchs to justify their practices. While there was polygamy among some of them, it was also eliminated in most cases later on. As we will see hereafter, God condemned this practice when men initiated it to **multiply wives** to themselves – for selfish reasons (David and Solomon in the Old Testament, and Noah and Riplakish in the Book of Mormon). In cases like that of Abram and Jacob, however, God did *not* condemn the practice among **them**, but *nor* did he approve it. It was the result of **the wives** of both men **initiating the practice**, because of their infertility, or for competitive reasons. A heavy price was paid to live it thereafter. Brigham Young and the Twelve at Nauvoo and Salt Lake initiated the practice for their own gratification. The women did not initiate it, nor did God. It was thus a whoredom and an abomination before Him. Let us begin with Adam and Eve.

Adam & Eve

In the second chapter of the Bible, we read of God's law of marriage. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24, see also Gen. 1:27 and Moses 3:24). God began the human family with the marriage of the one man Adam with one woman, **not** a harem of women. Things began to change with their son Cain, however. This is especially clear in the Joseph Smith re-translation of Genesis. We call it the Book of Moses. There, the influence of Satan is made very clear, a record **removed** from the Bible along with other "**plain and precious things**" (by evil and designing men), like the clear plan of salvation found in Moses 6:52, 57-68. Because of wickedness, Moses' record of these things, "is not had among the children of men" (Moses 1:23). We read there of one of high station who was cast down to earth because of **pride**. God said, "And he became Satan, even the devil, the father of all **lies**, to **deceive** and to blind men, and to lead them captive at his will, even as many as would not hearken unto *my voice* [nor *my will*]" (Moses. 4:4).

The first record of **polygamy** in the Bible is tied to Lamech, a third generation son from Cain, the first addressed in the book to **willfully rebel** against God, in a covenant or **oath** with Satan. He was also part of the first **secret combination**. Cain, his ancestor was the first to **murder**. Cain's brother Abel was murdered for gain. Lamech married two wives. There may have also been homosexuality, with murder again (see Genesis 4:23-24; Moses 5:51). He too "entered into a covenant with Satan, wherein he became Master Mahan" (meaning "**destroyer**," v. 49). He was "master of that great **secret** which was administered unto Cain by Satan." In Genesis (the first book of the Bible), God defines the true model of marriage. Satan twisted it, giving us a plurality of wives to appease man's **carnal** nature. Because of this, God has had to define marriage as one man and one woman again and again all throughout scripture. While D&C 42:22-23 and 49:16 conform with God's instruction, D&C 132 does not. It came later from Brigham Young in 1876. He put it into the D&C without a vote of the church, also removing older anti-polygamy Section 101.

Many believe homosexuality (an increasing evil in our day) is a part of a great secret combination spreading throughout our land today, perhaps part of initiation into some secret combinations, along with murder. We read in Moses 5 that "every man" in this dark, secret combination in Lamech's day, "**knew** his brother" (Moses 5:51). The same word "**knew**" is used four times in Moses 5 and 6 to coincide with *sexual intercourse* (see verses 2, 16, and 42 of Moses 5, along Moses 6:2). Polygamy, homosexuality, and murder are all tied to serving Satan in the book of Moses, along with fear-based **secret blood-oaths** or covenants made with him, where one "swears by the throat" or neck. God works by love and invitation, not by force and fear. Sinful things are often done in **secret** (see Moses 5, verses 44-47). The opposite is to love God, our fellow man, and thus to receive light. It is to obtain and practice charity, the

pure love of Christ, after one turns to God fully, receiving “the mighty change of heart” (see Mosiah 4:2-3, 9-12; 5:2, 7-15; Alma 5:7, 12-14, 16-26, 49; 7:14-15; 36-3-27).

The JST translation of the Genesis account of Adam and Eve reveals many insights, primarily tied to the rise and spread of secret combinations among their later children, after they were redeemed of God. Prior to this, Moses chapter 1 begins with Satan trying to overpower Moses in verses 16-21. We learn that Satan has no glory and that he came to “**deceive**” Moses. This is important, as Moses is the source of the Genesis account of the creation, and the Adam and Eve story. In verse 23 of Moses chapter 1 we read:

“And now of this thing [Moses interaction with Satan] Moses bore record; but **because of wickedness** it [evil and designing men who **changed** scripture] is not had among the children of men” (Moses 1:23).

In Moses 4 we learn that Satan is the father of all **lies**. He deceives men, leading those who will not hearken to God’s voice. He **lied** to Eve, telling her there was no penalty for partaking of the forbidden fruit (Moses 4:4, 10). Satan’s **lies** are tied to **secrecy**, **blood oaths** (made to Satan and other men), as part of a **secret combination** put in place to get **gain** and **murder**. It is especially clear in Moses chapter 5. The footnote of Moses 1:23 takes us to JST Luke 11:52.

“Woe unto you, lawyers! For ye have taken away the key of knowledge, **the fullness of the scriptures**; ye **enter not** in yourselves **into the kingdom**; and **those who were entering in**, ye hindered” (JST Luke 11:52-53).

They then point fingers at those who are “entering in” – those holding onto **the rod** of revelation from God and His word. They are making their way to God, as symbolized in the sweet, white fruit of the Tree of Life. It is the joy they experience in God’s love there. Corruption of God’s written word in the Bible – in the removal of many “plain and precious things” - is addressed in these two verses (Moses 1:23 & JST Luke 11:52-53, and in 1 Ne. 13:). It is where (1) Satan’s secret methods of darkness are revealed (Moses chapters 4 & 5), and (2) it is also where God’s light-filled plan of salvation for his children is also revealed in its **fullness** (Moses chapters 5-8; see also Moses 1:39). They represent **the doctrine of the two ways** (as taught by Moses in Deut. 30:16-19); the choice between a fullness of light, or its absence in darkness. Our choice leads to blessing or cursing. In Moses 5:44, we learn of the first polygamist in the Bible (he was also a murderer). His name was Lamech - the sixth generation from Adam. He “took unto himself two wives” (Moses. 5:44). Lamech slew Irad to keep a secret a secret blood oath in place.

“For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great **secret** which was administered unto Cain by Satan; and Irad, the son of Enoch, Having known their **secret**, began to reveal it unto the sons of Adam. Wherefore Lamech, being angry, slew him, not like unto Cain his brother Abel, for the sake of getting **gain**, but he slew him for **the oath’s sake**. For, from the days of Cain, there was a **secret combination**, and their works were in the dark, and they *knew* every man *his brother*” (Moses 5:49-51).

The LORD then cursed Lamech and his house for their **abominations**. Lamech’s wives also rebelled against him.

“And thus the works of darkness began to prevail among all the sons of men. And God **cursed** the earth with a sore **curse**, and was angry with the wicked, with all the sons of men whom he had made; For they would not hearken unto **his voice**, nor believe on **his** Only Begotten **Son**, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world. And thus the Gospel began to be preached...”(Moses 5:55-58).

Abraham & Sarah (Abram & Sarai prior to conversion)

The destructive, on-going strife between Jews and Arabs today, including the hatred leading to terrorism and the Jewish Holocaust, can largely be traced to the jealousy that began with Sarai and her concubine Hagar. Sarai brought her handmaid to Abram, because she was aged *and* barren. It was her idea, not God’s nor Abram’s. She desperately wanted children. Idolatry and polygamy (with concubines) were pervasive in their culture and the cultures of those around them. Sarai’s proposal thus represented a great temptation to Abram. Though Abram had escaped the idolatry of his father, he consented to the desires of his wife. Hagar then became a concubine to Abram, a surrogate mother. No scripture says that it was God’s plan, nor that of Abram, though Abram did *submit* to Sarai’s *will*, and

perhaps without checking in with God first. Although the LORD promised Abram and Sarai children, as numerous as the stars of heaven or the sands of the seas, this would come naturally, within God's timing *and* change to their hearts, signaled by God giving them "**new names**" as part of a new covenant relationship with God. Hagar and her child Ishmael preceded this covenant relationship.

Sarai and Abram become impatient, taking their childless condition into their own hands, rather than waiting *in faith* patiently upon the LORD and His miraculous power. Doubt may have entered into their minds as much time passed without the heir God promised them, an heir they desperately wanted. God did **not** punish the couple in this thing, as sorrow and trouble **naturally came** to them (and to the later posterity of Jacob) when strife developed between the women (Sarai and Hagar) and their posterity.

After Ishmael was born, trouble between Sarai and Hagar grew. Sarai wanted Hagar banished from her presence. Ishmael and Hagar were eventually forced to leave, according to Sarai's wishes, supported by God (Gen. 21:8-21). In time, their decisions and the resulting troubles led Sarai and Abram to **turn** their hearts fully to God and His ways in a **covenant** relationship with Him (Gen. 17:19, 21), signaled by their **new names**. It was **then** that **Abraham sent away** Sarah's bondswoman Hagar **at God's** direction (see Galatians 4:22-31, Gen. 21:8-21). The couple put away **idolatry and polygamy**, as part of the surrounding culture, turning to God wholly in their conversion. Note that God put an "**h**" in their names. This 5th letter of the Hebrew alphabet is tied to *covenant* making and to *life* (physical), and the promise of *eternal life* (spiritual). It was **then** that Sarah *miraculously* conceived Isaac in her old age. God had given the name for the child to the couple via the angel He sent – **Isaac** (Hebrew meaning "*to laugh*"). He would become the **birthright** child of Abraham, a child of "**the promise**," the firstborn son of Sarah. The firstborn son Ishmael through Hagar the concubine, was not a "child of promise." She was not a legal wife. Paul the Apostle later referred to the **change of heart** of Abraham and Sarah and their later **covenant** with God (see Galatians 4:22-31). It resulted in "**the children of promise**" (the Israelites) through Jacob, their grandchild (another heir of "the promises"). Jacob also had a **change of heart**, part of his later conversion to God (addressed hereafter).

While Sarah was alive, Abraham appears to have not married another woman. We read of Sarah's death in Genesis 23:1-2. Two chapters later we read that Abraham married Keturah. He was thus not a polygamist, but he may have sinned in the extenuating circumstances involving the concubine Hagar, as it may have not been part of God's will. Some claim Abraham born false witness earlier, on two occasions, claiming Sarah was his sister. This was a command from God in Abraham 2:24-25, designed to protect him, as husbands were sometimes killed by powerful rulers in surrounding cultures to obtain their beautiful wives (part of ancient kings "**multiplying wives**"). Sarah was very beautiful. She was born of Haran, the brother of Abraham's father. When Haran died, Abraham's father Terah took Sarah as his own daughter. Thus Sarah was technically both Abraham's niece and his **step-sister**. Two powerful men wanted Abraham's beautiful "sister." One was Pharaoh in Egypt. He took Sarah as a wife while she was barren (he did not kill Abraham). We do not know if there was intimacy between Sarah and the Pharaoh. Some suggest God made Sarah barren to protect her from children through this foreign leader. Another king also took Sarah as wife for a time. In both cases Sarah was returned, and both times these kings enriched Abraham with additional animals to make up for their acts, once it was found out that Abraham was her husband, not her brother. Though Abraham was imperfect, He loved God and attempted to follow Him, once He knew what was right. In his **covenant-relationship** with God, Abraham had one wife; Sarah then Keturah.

Some suggest there may have been another concubine besides Hagar. In Genesis 25:6 we read that the sons of Abraham's concubines (plural) were also sent away. The Bible only tells us of Ishmael, however. An ancient book known as "the Austrian Chronicle" reveals that an additional concubine may have been named Susanna. Was this an inserted book to justify polygamy? In it Hagar and the sons of *both concubines* were sent away. Again in this book, the damage had already been done. Hagar and her posterity never forgot. Ever since then, the whole world has been affected by the jealousy, hatred, and war between the posterity of Hagar and Sarah, a leftover from polygamy.

Why did God **not** condemn Abraham in Jacob 2? **Abraham did not initiate the practice**, though he did *submit* to his wife in it. Abraham did not desire more wives as did David and Solomon. He had one love, Sarah. It was Sarah's idea to have surrogate children through Hagar. Though they may have lacked faith or been impatient, their desires were essentially good, especially after they turned to their hearts wholly to God. As Abraham hearkened to his wife in this thing (like Adam in the Garden of Eden), both men had to **live with the consequences** of hearkening to their wives rather than to God. Neither seemed to have consulted God. It was Sarai who initiated this relationship,

because she was aged *and* barren. The desires of the heart of both the wife and the husband were basically good. She then brought her concubine to her husband, a **cultural tradition** (not a law or command of God). Eve partook of the fruit in her own temptation and choice, and brought this fruit to her husband. He partook, hearkening to Eve, and thus both couples paid a price. **God did not condemn them**, as difficult natural consequences followed their choices.

Isaac & Rebekah

Isaac is an important type for Christ. His father Abraham was tested to see if he would offer his precious son Isaac as a sacrifice to God. It was a supreme test, as Abraham saw the sacrifices of his father in connection with his idolatry. As a youth, Abram was nearly offered up to false gods. Fortunately Abraham passed this test. Isaac was a righteous man. He was **not** a polygamist, nor does he appear to have had one or more concubines. Isaac had one love and one wife - Rebekah. Isaac also lived in one land, and had only **one name** - given him of God before he was born. An angel gave this name to his parents. Speaking to Abraham, the angel said, "your wife Sarah shall bear you a son, whom you shall call Isaac" (Gen. 17:19). This name means, "to laugh." It reflects Sarah's reaction to the angel's announcement that they would have a child in their advanced age (Gen. 17:17). Isaac observed the trouble that his parents endured because of multiple "wives" in the strife between Sarah and Hagar. And though Rebekah was barren for a time (like Isaac's mother), Isaac **trusted** God to intervene. Rebekah and he did **not** take things into his own hands to have children through a handmaid (as did Sarah and Abraham). Instead, Isaac "**pleaded** with the Eternal on behalf of his wife" for a child (Gen. 25:21). God listened to Isaac and he and Rebekah soon become parents of the twins Esau and Jacob. The **birthright** blessing that Isaac obtained was eventually passed on to Jacob and then to Joseph, one of his twelve sons. Note that in each case the **birthright** blessing was not given to the *firstborn* son (Ishmael, Esau, or Reuben respectively), but to a later, younger son. Both types of sons ("*firstborn*" versus "*birthright*") receive a different types of blessing.

Isaac's loyalty and commitment to Rebekah were admirable, especially within a culture that encouraged men to take multiple wives or concubines to increase family size, and at nearly any cost. His *righteous* character also remained consistent throughout his life. This may be one important reason why he served as **a type for Christ**, the one perfect man that was sacrificed that we all might live, typified in Abraham's near sacrifice of Isaac. Both men demonstrated their full **submission** to God (Gen. 22:7-8). Many believe Isaac demonstrated a willingness to be such a sacrifice too, a symbol of the future Lamb of God, who descended to this earth for the same purpose. Isaac's wife Rebekah serves as a type for the church, the bride of Christ. Scripture tells us that she loved Isaac *before* she ever saw him, while far away in another land (Gen. 24). We too must love the LORD with our whole heart if we are to see Him.

Jacob & Rachel

Jacob's name means "**supplanter**." Though it was God's will that Jacob receive the **birthright** blessing instead of his older brother Esau, there was some *deception* involving both Isaac and his mother to see that it occurred. This *deception* was then returned to Jacob, as Leah was forced upon him by the *deception* of Laban his father in law. He **supplanted** Jacob's promised, beloved wife, Rachel, with his elder daughter Leah. According to God's marriage laws, Jacob could have rejected Leah and put her away as soon he discovered the *deception*, but he didn't do so. He was merciful. God was also merciful to Jacob. He did not condemn him for his extra wife, and thus he is not mentioned in Jacob 2, as Jacob did **not** seek to "**multiply wives**" to himself as did David and Solomon. Like Abraham, two of Jacob's wives were offered to him by his existing wives, Leah (given him through *deception*), and then Rachel. Both were brought to him for *infertility* reasons as part of child-bearing competition among them, as handmaids of Leah and Rachel.

Jacob did not send away Leah, nor the children from her and the handmaids. Though the Bible record is limited, we do know that Jacob lived with both wives, and had children by their handmaids (concubines to him). This occurred because the wives had *infertility* issues, like Abraham and Sarah. The cultural tradition was that because of the woman's desire for children, she could have surrogate children through the concubine. David and Solomon as powerful men (kings) abused this *cultural tradition*, "**multiplying wives**" to themselves. They made it about **their desires, not the desires of barren women to have children**.

At the start, there was *competition* between the women to provide children for Jacob. The concubines became part of this. Later there may have been a peaceful covenant relationship maintained between the sisters and the concubines.

Anciently, this covenant required the surrogate mother (the concubine) to give her child to the wife because of her barrenness. Once again we read of no punishment by God upon Jacob and his wives and concubines, as Jacob had been **deceived** by Laban, and **it was the women** who *consented* and *initiated* the extra wives relationship, **not the man**. Like Abraham, Jacob did **not initiate** the additional wives relationship. Note also, that there was no command from God to become part of it either, **nor** condemnation of it. The deception of his father-in-law, *and* Jacob's long years of service, were apparently punishment enough.

Like his grandfather Abraham, Jacob eventually **turned** his heart fully to God. His **conversion** occurred at "Peniel" (Hebrew for "face" or "vision of God") in Genesis 32:24-30. There we read of the vision of "Jacob's ladder" extending to heaven. It was at this time that Jacob put **idolatry** out of his house, fully *submitting* to the one true God (Gen. 35:2-4). We know God appeared to him there and changed his **name** to "Israel," which means "*one who overcomes*" or one who "*prevails with God*." It reflects two things; (1) Jacob's new, "**mighty change of heart**," and (2) a new **covenant** relationship with God. Because of his great faith, Jacob had parted the veil separating him from the God of heaven. He prevailed in his "*wrestle*" with God. His later birthright son Joseph also "*prevailed*" with God (see JST Gen. 48:10). Following his "**renewal**," some suggest God may have assisted Israel in living His higher **covenant** law by taking his second wife Rachel home (Gen. 35:19). This left Jacob with Leah, his first wife. Though there was no command from God to take the wives and concubines, once Jacob was fully converted to Him, Jacob did not cast away those whom he cared for, nor the children of the wives and concubines he had grown to love, as he took them **prior to his covenant relationship with God**. Some suggest that when Jacob went to Egypt, his additional wives and concubines were not with him.

Joseph and Asenath

In the Prophet Joseph Smith's patriarchal blessing, he is told that he is a literal descendant of four covenant "fathers"; Abraham, Isaac, Jacob, *and* **Joseph** (of Egypt). Joseph, son of Jacob and Rachel, was a valiant, visionary son (second youngest), and the *birthright* son of Jacob. He was given a coat or robe of many marks (symbols) to signify this birthright. His brothers (through *other* wives) were jealous of his gifts and his father's love for him, and thus sold him into Egyptian slavery. In Genesis we learn that while working as a slave in Potiphar's house, He resisted the sexual advances of Potiphar's wife and was thrown into prison because of her false accusation of Joseph. Later after rising to second in command under Pharaoh, Joseph met the adopted daughter of an Egyptian priest at Heliopolis, also called Potiphar. Like Joseph, she too was not Egyptian, but of the blood of Israel (or Jacob), through Jacob's only daughter Dinah (her mother was Leah). Joseph and Isaac wisely saw the trouble that additional wives brought and did not take additional wives themselves. It was **not** part of God's *divine sanction* for any of the Patriarchs from Adam to Moses, nor of the Prophets from Moses to Malachi. Neither do we find the practice among the Twelve Apostles chosen by the LORD in the New Testament! This is significant.

Dinah became involved with Shechem, a non-Israelite prince and they had a child through this union named Asenath. Because the child was illegitimate, she was sold into Egypt too, ending up in the home of the Egyptian priest at Heliopolis. He and his wife were apparently childless. Note that both Asenath *and* Joseph were both sold and taken to Egypt. This is how the LORD preserved the bloodline - He brought Asenath to Joseph. She was a unique beauty in all of Egypt, called "the Jewel of the Nile." After meeting and falling in love with Joseph, she gladly accepted his God, the God of her ancestry and was greatly blessed. Before her wedding to Joseph, she was covered with bees and then honey. According to one author, "the bees were a symbol of His anointing her as the mother of many nations and an elect woman of God. She was in the image of Sarah, the wife of Abraham." When Asenath gave birth to the twins, Manasseh and Ephraim, the first had dark black-brown hair and the second, red-brown hair. Through her loins the earth would be blessed in the spreading of the Gospel, "like the bees spread out to gather pollen and bring it back to the hive" (see Anonymous, <https://purerevelations.files.wordpress.com/2017/05/temporal-dispensations-051017-1.pdf> - pps. 99-108; http://www.johnpratt.com/items/docs/lds/meridian/2000/puzzle_ans.html and Hugh Nibley, Abraham in Egypt, Deseret Book, pps. 625-38).

Many of the Saints are descendants of Joseph of Egypt and his only wife Asenath through their twins Manasseh and Ephraim. Lehi and his posterity on this land are thought to descend through the lineage of Manasseh, the older *firstborn* son. Lehi pronounced the **covenant** blessings of Joseph of Egypt on his youngest, sixth son, also named Joseph in 2 Nephi chapter 3. These promises will soon be fulfilled and perhaps with another Joseph, soon to rise up (see 2 Ne. 3:24). These promises are tied to our day and us (see Gen. 37; JST Gen. 48-50; Deut. 33, and 2 Ne. 3).

David & Bathsheba

Early on, the popular warrior-king David had several wives, like King Saul before him. There is no record of fertility issues with the first wives. It was a cultural tradition for a powerful, prideful king to satisfy his desires, as this is what kings in the surrounding, *idolatrous* cultures did. They “**multiplied wives**” to themselves. David followed this pattern and paid a price for it. After his great sin in taking Bathsheba, by having her husband killed in putting him on the frontlines of battle, David repented (1 Sam. 12:13). He too eventually **turned** his heart fully to “The Eternal” (1 Kings 11:6), doing so with a **broken heart** and a **contrite spirit** (see Psalm 51:7 & 17). **He then put away his multiple wives** and concubines (2 Sam. 20:3). Nevertheless, the consequences of his actions remained. And unlike Abraham and Jacob (whose wives *initiated* the practice), **there was condemnation and punishment** from God for David’s actions (lustful desires, adultery, and murder), and natural consequences resulting from them (see Jacob 2:23-25). We read in 2 Samuel 12:9-12:

“Now therefore, the sword shall never depart from thine house; because **thou hast despised me**, and hast **taken the wife of Uriah the Hittite to be thy wife.**”

David also went against God’s law relative to Israel’s leaders in Deuteronomy 17:17, “Neither shall he **multiply wives** to himself!” There was a heavy price to pay for what David did in both of these instances, and a legacy left. According to Emma Smith, her husband Joseph stated:

“David was not raised from the dead when the righteous came forth at the time of Christ’s resurrection, because he **put Uriah to death**, and the crimes of *polygamy* and *murder* always go together” (Saints Herald, 48:184).

Emma believed polygamy was the root cause of her husband’s murder. Three examples of polygamy tied to murder include; (1) King David and Uriah, (2) King Noah and Abinadi; And (3) The murder of the three Smith brothers by the secret chamber at Nauvoo (chap. 3). Joseph Smith’s statement above may have been a prophecy of how he [Joseph Smith] would die – from **murder**, along with his brothers Hyrum and Samuel, all because “**spiritual wifery**” rose up at Nauvoo. The same pattern of sexual sin followed by murder is first presented to us in the fifth chapter of Moses, where murder is employed to “**get gain**” (see Moses 5:31; Ether 8:15-16; Hel. 6:16-41). The “gain” in this chapter begins with Cain’s desire for Abel’s flocks. Later we see that the “things of the world,” including power, money, the honors of men, *and* sex (polygamy), became additional reasons for their murder.

King David “despised” God by taking Bathsheba (already married) as an additional wife, and by having her innocent husband killed in battle. Therefore the sword was never to depart from his house or family thereafter. It was a **curse**. At that time David’s house consisted of additional wives and the children from them. They were taken as part of David’s **conquests**, **not** in God officiating in the new divinely sanctioned relationships.

God told David, “Thus saith the Eternal, Behold, I will raise up evil against thee out of thine own house.” God added, “and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it **secretly**; but I will do this thing before all Israel, and before the sun [openly].” David’s own son Absalom actually did this, lying with his father’s former wives (2 Sam. 16:21-22). It was a great sin.

God allowed David to take Saul’s wives as He allowed Absalom, David’s son to take his (David’s) wives. He gave them power to take them. **Both Absalom and David transgressed God’s law!** Polygamists take these actions and twist them to their favor. It should be remembered that Saul had died, his wives widowed, whereas David took Uriah’s wife while he was alive. God appears to have allowed wives to be taken in **conquest**, but not part of His *divine sanction*.

Later David repented. “And David said unto Nathan, I have sinned against the Eternal” (1 Samuel 12:13). We read his private prayer of **repentance** to God in Psalm 51, the prayer of *a broken heart* and *a contrite spirit*. Significantly, David then **turned** from both *polygamy* and from his *concubines*! We read in 2 Samuel 12:9-12, “And Nathan said unto David, The Eternal also hath put away thy sin; thou shalt not die.” There was a three-fold price to pay for David’s sin. It included; (1) Continual war (or the sword) in David’s house; (2) The taking of the son born of his adultery (2 Sam. 12:13); Joseph Smith then informs us of the third curse; (3) “Although David was a King he never did obtain

the spirit & power of Elijah & the Fullness of the Priesthood, & the priesthood that he received & the throne & kingdom of David is to be taken from him & given to another by the name of David in the last days, raised up out of his lineage” (Joseph Smith, TPJS, p. 339). The scriptural record is clear. In the end, David **put away** his ten concubines.

“And David came to his house at Jerusalem; and the king took **the ten women his concubines**, whom he had left to keep the house, and put them in ward, and fed them, **but went not in unto them**. So they were **shut up** unto the day of their death, living in widowhood” (*no sexual relations*, 2 Sam. 20:3).

David then went “**fully after the Eternal**” (1 Kings 11:6). He became “a man after God’s own **heart**” (the cover of this book is tied to David’s new heart). David was left with Bathsheba as his only legitimate wife. Many scholars believe Michal (an earlier wife who didn’t like “his dancing before the LORD”) may have died by this time (2 Sam. 6:23). Like Jacob, God may have cleared the way for Bathsheba to become David’s single, **legal wife**. In these things we see that God was merciful *and* just. He had laws and commandments that were to be kept.

David’s son, Solomon did the opposite of his father. He started out righteously, relying on God and His will. Then, “when Solomon was old,” he acquired a record number of women in his harem (**multiplying wives** unto himself). Solomon’s many wives and concubines turned away his **heart** from God, and sadly, to their idols. “Solomon did evil in the sight of the Eternal” (1 Kings 11:6). There was *polygamy* and *concubines* in the leadership of ancient Israel once again. The resulting *idolatry* was especially offensive to God. It led to the nation of Israel being broken up, divided, and scattered. As we will see later on, *idolatry*, *polygamy*, and *murder* in Latter-day Saint history at Nauvoo led to a scattering of the Saints too, and in seven different directions.

God’s Law of Marriage in Scripture (a short summary)

Unlike the Book of Mormon, the D&C, and Joseph’s re-translation of Genesis, the Old Testament is less clear in addressing polygamy. Though God may not have punished Abram, Jacob, and David early on for their additional wives or concubines in the Old Testament, there are no sanctioning statements from Him for it there either. The limited statements condemning it, suggests that it may have been tolerated there in rare cases, or that scripture was changed. We do know that David, Solomon, and other kings in Israel were condemned for multiplying wives unto themselves (see Deut. 17:14, 17; Jacob 2:22-35). This is very clear in the Book of Mormon, a book that has had much less editing (see Jacob 2 and 3). Equally clear is *God’s definition of marriage* and **His law** for it in all of scripture. It features **one wife** (see Gen. 2:24; Ex. 20:17; Moses 3:24; Mat. 19:5; Eph. 5:31; D&C 42:22-23, 49:15-17). Negative examples of multiple wives or concubines have an asterisk* hereafter. Examples of divorce feature two asterisks.** God has never commanded a “plurality of wives” to anyone, ever! He is the same yesterday, today and forever, when it comes to moral integrity. Proverbs 14:5 reads, “A faithful witness will not lie; but a false witness will utter lies.” God said He would give us a “pattern” in all things, including His law for marriage (D&C 52:14; 63:13-16). Note the following three key scriptures, supported by four key witnesses.

A. “**Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else**. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out” (D&C 42:22 -23, Feb. 9, 1831. It was called “embracing the law of the Church.”

B. “Wherefore, it is lawful that he should have **one wife**, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; And that it might be filled with the measure of man, **according to his creation before the world was made**” (D&C 49:16-17, March 1831).

C. “Inasmuch as this 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” (D&C 101:4, 1835 canonized edition, removed by Brigham Young in 1876).

Witness #1: Adam & Eve (Gen. 2:18 & 24) “And the LORD God said, It is not good that the man should be alone; I will make him an help meet [singular] for him . . . Therefore shall a man leave his father and his mother, and **shall cleave unto his wife**: [singular] and they shall be one flesh” (Gen. 2:18 & 24).

Witness # 2: Noah and His Sons (Gen. 7:5-7, 13) “And Noah went in, and his sons, and his wife, [singular] and his sons' wives [singular] with him, into the ark, because of the waters of the flood . . . In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark” (Gen. 7:7, 13).

Witness # 3: Lehi and His Sons (1 Ne. 7:1, 16:7-8) “AND now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, [singular] that they might raise up seed unto the Lord in the land of promise” . . . And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife. And thus my father had fulfilled all the commandments of the Lord which had been given unto him. And also, I, Nephi, had been blessed of the Lord exceedingly” (1 Ne. 7:1; 16:7-8).

“And now it came to pass that the people of Nephi, under the reign of the second king, began to grow **hard in their hearts**, and **indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines**, and also Solomon, his son” (Jacob 1:15).

“Wherefore, thus saith the Lord, **I have led this people forth out of the land of Jerusalem**, by the power of mine arm, that **I might raise up unto me a righteous branch** (seed) from the fruit of the loins of Joseph. Wherefore, **I** the Lord God **will not suffer** that this people (which includes latter-day Israel) **shall do like unto them of old**. 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; For I, the Lord God, delight in the chastity of women. And **whoredoms** are an **abomination** before me; thus saith the Lord of Hosts” (Jacob 2:25-28).

“Wherefore, **this people shall keep my commandments**, saith the Lord of Hosts, or **cursed** be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise (meaning therefore) they shall hearken unto these things” (Jacob 2:29-30).

“And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and **he did not walk in the ways of his father**. For behold, **he did not keep the commandments of God**, but he did walk after **the desires of his own heart**. And he had **many wives and concubines**. And he did cause his people to commit sin, and do that which was **abominable** in the sight of the Lord. Yea, and they did commit **whoredoms** and all manner of wickedness” (Mosiah 11:1-2)

Witness # 4: Joseph Smith, His Sons & His People (D&C 49:15-17) “...marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; And that it might be filled with the measure of man, according to his creation before the world was made. (D&C 49:15-17, March 1831)

“Nevertheless, I give commandments, and many have turned away from my commandments and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people. And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear” (D&C 63:13-16, Aug. 1831).

A month and a day before Joseph's murder (June 27, 1844), he spoke to a large group in Nauvoo. He started out by reading 2 Corinthians 11, a warning to some of the apostles and others present who were secretly practicing polygamy and accusing him of teaching and living it. Joseph said, “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor. 11:13-15). He added, “What a thing for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago” (HC 6:408-412, Sunday, May 26, 1844).

General Overview Scriptures (more detail)

Genesis 2:24 “And the LORD God said, It is not good that the man should be alone; I will make him an help meet [singular] for him . . . Therefore shall a man leave his father and his mother, and **shall cleave unto his wife**: [singular] and they shall be one flesh” (Gen. 2:18 & 24).

Exodus 20:17 The 10th Commandment states, “You shall not covet your neighbour’s **wife** [singular].

Deuteronomy 17:17 God forbade the leaders of Israel to have many wives. He said, “When thou art come unto the land which the Eternal thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me. . . . **Neither shall he multiply wives** to himself, that his heart turn not away” (Deut. 17:14, 17). It is spoken of as “this law” in verses 18 and 19.

2 Samuel 13 Sibling rivalries resulted from the sons of David’s different wives (see also 1 Kings 2).

Malachi 2:14 “... the LORD hath been witness between thee and the **wife** of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the **wife** of thy covenant” (see also the discussion on Tithing, chap. 6 in connection with the priests of Israel being *unfaithful* to God and their wives in polygamy).

1 Kings 11:1–3 Solomon’s excessive number of *wives* led him into *idolatry*.

Matthew 19:5 “For this cause shall a man leave father and mother, and shall cleave to his **wife**: and they twain shall be one flesh.”

Mark 10:7 “For this cause shall a man leave his father and mother, and cleave to his **wife**.”

Ephesians 5:31 “For this cause shall a man leave his father and mother, and shall be joined unto his **wife**, and they two shall be one flesh.”

1 Timothy 3:2 In this verses, polygamy is forbidden among church elders (leaders). Paul wrote: “each man should have his own **wife**, and each woman her own **husband**” (1 Cor. 7:2). “A bishop [elder, overseer, preacher, minister] must be blameless, the husband of **one wife**” (1 Tim. 3:2)...Let the deacons be the husbands of **one wife**...” (v. 12).

2 Nephi 9:44-45, Jacob 1:19, 2:2 These verses address Jacob “**shaking his garments**” **free of the blood and sins of the Nephites**, those whom he had taught the law of monogamy to. He spoke out against the “grosser crime” or **whoredom** of many wives and concubines among his people, and the **abomination** it became by seeking to excuse or justify it doctrinally via the examples of David and Solomon. The Prophet Joseph Smith shook his garments free of the blood and sins of his people too, in spiritual wifery and other iniquities in his “**last charge**” to the Council of Fifty (see endnote 4 here, and chap. 4, p. 113, *The Secret Chamber: Spiritual Wifery and the Doctrine of Christ*, by Anonymous, Amazon.com).

Jacob 1:7, 15; 2:2-5, 22-35* These verses use strong language to condemn polygamy. Jacob first shares things that are “most precious,” that we are to “come unto Christ, and partake of the goodness of God,” that we “might enter into his rest” (Jacob 1:7). He then addresses the wicked practices of David and Solomon and their many wives and concubines (Jacob. 1:15). He preached repentance among the Nephites to remove the stain of blood and sin from his garments (2 Ne. 9:44-45, Jacob 1:19; 2:2-5), something Joseph Smith also did in the Spring of 1844 during his “last charge**” to leaders (see endnote 4), as did Paul the Apostle (18:6). The Nephites of Jacob’s day were developing (1) “**heard hearts**” and “**pride**” (Jacob 2:20, 22), were committing (2) a “**grosser crime**” (than that of the Lamanites, v. 22), were (3) becoming “**wicked**” (v. 1:15) in (4) their practice of “**whoredoms**” (v. 2:23). It was (5) a great “**abomination**” before God (v. 2:24). Verses 25 and 30 provide reasons why Lehi and his family depart Jerusalem, that a “**righteous branch**” of the house of Israel (through Joseph) might be set up on this land. It was accomplished via their physical separation from the evil there. God’s command in Jacob chapters 2:21, 27, 29 and 34, and 3:5-6 is:

“...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**” (Jacob 2:27, Witness #3, page 30).

Jacob 3:5-6* The LORD through Jacob stated that the Lamanites were more righteous than the Nephites for they, didn't forget the commandment of the LORD to have but **one wife. "Behold, the Lamanites . . . are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our **father** [in the 1981 printing of the Book of Mormon, the word "**fathers**" (plural) was changed to "*father*" (Lehi only). Thus, in reality, all the "fathers" were given this same commandment, that "they should have save it were **one wife**, and concubines they should have *none*, and there should not be **whoredoms** committed among them. And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God **will not destroy them**, but will be merciful unto them; and one day they shall become a blessed people."

Helaman 15:7-8 "...as many of them as are brought to the knowledge of the truth, and to know of the wicked and **abominable traditions** of their fathers, and are led to believe the holy scriptures, yea, the prophecies of the holy prophets, which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a change of heart unto them . . ."

3 Nephi 30:2 In this scripture God appears to clearly address the Saints and polygamy, listing this sin as a "**whoredom**" after first listing lies and deception to protect it. God said, "Turn, all ye Gentiles, from your wicked ways; and **repent** of your evil doings, of your [1] **lyings** and [2] **deceivings**, and of your [3] **whoredoms**, and of your *secret abominations*, and your *idolatries*, and of your *murders*, and your *priestcrafts*, and your *envyings*, and your *strifes*, and from all your wickedness and abominations, and **come unto me**, and be baptized **in my name**, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with **my people** who are of the house of Israel." This scripture summaries the fulness of Christ's doctrine, gospel, and church (chap. 7).

D&C 42:22-24 "Thou shalt love thy **wife** with all thy heart, and shalt *cleave unto her* and **none else**. And he that looketh upon a woman to lust after her shall *deny the faith*, and shall **not have the Spirit**; and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out" (1831). Significantly, Section 42 is called "**the law**" in this and other sections of the D&C. Section 42 is where we find *the higher law* of real **love** in both "the law of consecration" *and* the law of "monogamy."

D&C 49:15-17 "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have **one wife**, and they twain shall be one flesh, and all this that the earth might answer the end of its creation" (1831). Creation is not possible in homosexual relationships. This was the law of God, implemented before the world was made.

D&C 63:12-16 "I, the Lord, am not pleased ... I gave commandments and many have turned away from **my commandments** and have not kept them. There were among you *adulterers* and *adulteresses*; some of whom have turned away from you, and others remain with you.... And verily I say unto you, as I have said before, He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall **not have the Spirit**, but shall *deny the faith*" (1831).

D&C 101 (1835 canonized edition, removed by Brigham Young in 1876) "...as this 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" (1835).

****Kingly Corruption***

Though there were good kings in the Book of Mormon, including King Benjamin, Mosiah, and Lamoni, the Bible features many kings who oppressed the people they were to serve. In addition to heavy taxes, their sins and iniquities were often passed down to the people. King David and Solomon of the Bible and King Noah, Akish, and Riplakish of the Book of Mormon reveal how kings influenced their people negatively. Murder was sometimes used to protect what they valued, including the king's many wives. All was supported by high taxes upon the people.

Jacob 1:15* "...the people of Nephi...began to grow hard in their hearts, and indulge themselves somewhat in **wicked practices, such as like unto David of old desiring **many wives** and **concubines**, and also Solomon, his son" (Jacob 1:15, see also Deut. 17:14, 17).

Jacob 2:23-24* "...they [the Nephites, those later at Nauvoo, and some today] **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 Behold, David and Solomon truly had **many wives** and **concubines**, which **thing** was **abominable** before me, saith the Lord."

Mosiah 11:2* In the book of Mosiah, Abinadi addressed the **wickedness of king Noah and how it was affecting his people. He stated, "For behold, he [king Noah] did **not** keep the commandments of God, but he did walk after the desires of his own **heart**. And he had **many wives** and **concubines**. *And he did cause his people to commit sin*, and do that which was **abominable** in the sight of the LORD. Yea, and they did commit **whoredoms** and all manner of **wickedness**." Wicked kings cause their people to sin (Mos. 29:17) and they are very difficult to dethrone (Mos. 29:21). We must not look to men, kings and other leaders for truth, but only God (see 2 Ne. 4:34; Psalm 118:8; Jer. 2:13), otherwise we practice idolatry, which often leads to sexual perversion. Such was the plight of ancient Israel repeatedly. Baal worship is a good example (endnote 2). The Prophet Abinadi was murdered (burned alive at the stake) for preaching against the sins (including sexual sins) of King Noah and his priests.

Mosiah 13:11* Speaking to Noah and his wicked priests, Abinadi said, "And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your **hearts; I perceive that ye have studied and taught **iniquity** the most part of your lives." The word *iniquity* in scripture is very often tied to moral or sexual sins, those that are premeditated and worthy of punishment. They are passed down to ancestors.

Ether 10:5, 7 & 11* Like the kings of the Bible and the world in general, four kings in the Book of Mormon sought for "gain," which was power, money, and many wives and concubines. They turned to "the old plans," the secret blood-oaths of the evil one in Moses 5:29-31, along with murder, and burdens upon the people (see Ether 8:13-16, 21-26; 9:26; 10:33; Hel. 6:16-41). King Riplakish "did afflict the people with his **whoredoms and **abominations**" along with heavy taxes. So also his son King Morianton, and, "because of his many **whoredoms**...he was **cut off from the presence of the LORD**." Kings *Akish*, *Riplakish*, and *Morianton* in Ether 8-9, and King *Noah* of Mosaiah 11 are given us as types for why Joseph and Hyrum were murdered. Each sought power and many wives in their own kingdoms and were thus cut off from God. The first eight verses of Mosiah 11 are types for Brigham Young.

D&C 1:3 "And the rebellious shall be pierced with much sorrow; for their **iniquities** shall be spoken upon the housetops and their secret acts shall be revealed" (D&C 1:3). Those in a "carnal state...are in the bonds of *iniquity*" (Alma 41:11). This prophecy is being fulfilled in our day, as the sexual sins of those in government, in Hollywood, and in churches are being revealed via satellite technology to viewers throughout the world.

***Matthew 19:3* "Divorcing" and "putting her away" are often confused in the Bible. The lone reason for a lawful divorce is adultery. Some are simply put away or separated. We read in Matthew, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away [the Greek word *apoluo* is used here, meaning G630 - divorce] his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female [singular], And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

The Israelites in the city Jerusalem practiced what God had forbidden: unlawful polygamy, divorce, and remarriage. On this, Jesus said, "Moses [not God] because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away [divorce] his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Mat. 19:8-9). There are many clarifying examples of lawful separation versus divorce in scripture. See <http://www.christianpoly.org/divorce.php> On this useful webpage we read, "Divorce" and "Put or send away" are not the same thing. A man who wanted to divorce his wife had to do two things. He had to write her a bill of divorcement and then send her away or put her away (Deut. 24:1-4, Mark 10:4). A man who found that his wife had been unfaithful to him did not write her a bill of divorcement as she and the other man were stoned. Malachi and Matthew chapter five were all about men who were **putting or sending away their wives without just cause**. Men were sending away their wives without writing a bill of divorcement even though their wives were not guilty of

adultery. God hates the putting away (without divorce) because it always involves sin. In one case the sin of the wife for being unfaithful and in the other the sin of the husband for putting his wife away without just cause or a bill of divorcement. The act of putting away a wife without a bill of divorcement is equivalent to separation only. The man and woman are still married if she was not guilty of adultery.”

Mixing Religion with Sexual Sin: *Reproach on Christ's Teachings*

God said that we would **deny** Him (2 Ne. 28:32), **reject** Him (2 Ne. 1:10), and **forsake** Him (Jer. 2:13), along *with the power of the Holy Ghost* (2 Ne. 28:26, 31). Mormon said we would be ashamed of him (Morm. 8:36). Twisting or “wresting” God’s words is a form of rejection (see D&C 10:63). One of the most common ways we as Saints diminish Christ is idolatry. In the Old Testament we see the frequent worship of Baal among the Israelites (endnote 2). It is a good example of the relationship of five things, one following after another; (1) pride, (2) idolatry, (3) sexual sin, (4) a secret combination rising up to protect it, and then (5) murder of those working against it. This five-fold path of darkness has occurred repeatedly throughout history. It lead to the murder of Joseph, Hyrum, and Samuel Smith. Not only did ancient Baal worship include worshipping a false god or lord of this world, but it also involved sexual perversion, complete with child sacrifice (the innocent blood of a firstborn child was offered up to Baal).¹

Sexual perversion remains a huge evil infesting our world today too, as pedophilia, child sex slavery, and acceptance of LGBT lifestyle are rampant. The great Prophet Elijah stood alone as the LORD’s servant in putting this great sin away in ancient Israel, destroying Baal worship and the 450 priests who kept it in place (1 Kings 16-19). It came among the people because of its leaders (King Ahab and Queen Jezebel). This couple replaced the living God with Baal to satisfy their worldly ways. The people followed the King. He was heavily influenced by his wicked wife.

In America today, nearly 60 million abortions have been performed “legally” since the Supreme Court passed Roe versus Wade in 1973. It is a form of child sacrifice, strengthening dark forces in our day via the innocent blood of children, and often in connection with sexual sin. In Utah, there is an average of 3,200 abortions a year, a number that is growing. Note the following two scriptures, one ancient, one modern. Both address idolatry and the use of religion – and God’s name - to justify sexual sin. Polygamy under Brigham Young did the same thing. He later made polygamy a requirement for exaltation. The phrase “spiritual wifery” – used by the Cochranites of Saco Maine, describe this abominable mix of religion with sexual sin, an iniquity passed down to us from our fallen fathers, priests, and kings. Note the following verses written to the Saints at Ephesus, a city known for its idolatry. Some of the believers there were following a man name Nicolas into idolatry and into his sexual sin. God said to these early Christians and latter –day Israel – take heed:

“I know thy works...how thou canst not bear them which are **evil**: and thou hast tried them which *say they are apostles, and are not*, and hast found them *liars*...Nevertheless I have somewhat against thee, because thou hast left thy first love [the love of God]. Remember therefore from whence thou art fallen, and **repent**, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou **repent**. But this thou hast, that thou hatest the deeds of **the Nicolaitans**, which I also hate...But I have a few things against thee, because thou hast there them that hold *the doctrine of Balaam* [Baal worship], who taught Balac to cast a stumbling block before the children of Israel, to *eat things sacrificed unto idols*, and to commit **fornication**. So hast thou also them that hold **the doctrine of the Nicolaitans**, which thing I hate” (Rev. 2:4-6, 14-15).

The Nicolaitans were early Christians who claimed that Nicolas had received a revelation from God to participate in unlawful sexual practices (see Irenaeus, Epiphanius, Hippolytus). He was one of the first seven deacons of the early New Testament Christian Church (Acts 6:5). The Nicolaitans followed Nicolas into “unrestrained indulgences” or “**love feasts**” in two cities known for their *idolatry*, Ephesus and Pergamom. **Their religious rites involved sex** and were also called “*Balaam’s error*” (see Jude 4-16; 2 Peter 2:2-21). Jude addressed the 200 fallen angels, whose sins with mortal women resulted in a race of giants that the great flood was meant to remove. The “**Nicolaitan rites**” involved *feasting on unclean things sacrificed to idols*, followed by committing **fornication as part of a religious rite**. The later Cochranites of Saco Maine utilized a similar mix of **religion** (with foot washing), *followed by sexual sin*. Early converts among the Cochranites were brought back to Kirtland Ohio as early as 1832. It then spread among the Saints.

This New Testament Christian *perversion* or “**reproach**” upon the Church was a relative to Greek and Roman temple cults, those involving temple prostitutes. They are also related to the Dionysian mysteries. **The Nicolaitans** brought great **reproach** to the title “Christian” after the death of Christ, so too the Brighamite practice of polygamy upon the Church of Jesus Christ of Latter-day Saints. In Acts 27:22 we read, “For as concerning this sect, we know that everywhere it is spoken against.” The Apostle Paul spoke of the reproach of Christ Himself in Hebrews 11:26 and 13:13. The LORD addressed the reproach and persecution that His disciples would have to bear for His name partly because of this *idolatrous* sect. In 2 Peter 2:1-2, Peter prophesied that *damnable heresies* would be brought into the Christian church (including the Saints); “and many shall follow their *pernicious* ways, by reason of whom the way of truth shall be evil spoken of.” Mormons today suffer persecution, mainly because of a similar **reproach**.

The word “**reproach**” is also found in the original D&C Section 101 (now removed), in connection with the words “**adultery**” and “**fornication**,” which had begun to enter into the church in 1832. The stain of **polygamy** brought **reproach** upon the early Latter-day Saints because of the same mix of **religion** with **sexual sin**! Joseph Smith’s name was then used falsely by many to *justify* this practice, adding credibility to the deviant behavior of men like Dr. John Bennett in Nauvoo. He was a physician, former Mayor, and assistant to Joseph Smith in the Presidency. Bennett tried to seduce a number of women, offering them abortions if needed (a modern tie to ancient child sacrifice). Bennett falsely claimed that Joseph Smith taught him and others **spiritual wifery**. He [Bennett] did so to *justify* his seductions. Confronted later in public by Joseph about this, Bennett denied that Joseph taught such things and sought his forgiveness. Note the LORD’s warnings and call to repentance to future Bishop Newel K. Whitney in D&C 117, below. Whitney is chastised for his connection to the **secret abominations** of the Nicolaitane band in 1838.

“Let my servant Newel K. Whitney be ashamed of *the Nicolaitane band* and of all their **secret abominations**, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-Ahman, and be a bishop unto my people, saith the Lord, *not in name* but in **deed**, saith the Lord” (D&C 117:11).

This revelation was given to Joseph Smith at Far West on July 8 of 1838, the year that *secret enforcers* and their **secret oaths** among “the Danites” were used to support revenge, theft, and even murder on the enemies of the Saints. Their coercion methods stirred up a lot of trouble for the Saints. They were later used at Nauvoo to keep **spiritual wifery secret** and in place. Whitney would later become part of this **secret combination** (chap. 5, D&C 38:11, 28). He was a Freemason before joining the church, along with Brigham Young, Heber C. Kimball, and others. He was part of the Meridian Orb Lodge #10 in Plainesville, Lake County, Ohio. A total of 1,492 men would join this all male brotherhood in five Masonic lodges in the Nauvoo area. They made **blood-oaths** to one another to protect their **secret rites** and other acts (these oaths were part of the Danite band, Freemasonry, and the new Brighamite temple endowment).

Could there be any more offensive thing to God than to combine religious worship using His name with **fornication** in a **secret abomination**, and even worse, the sacrifice of innocent children to false gods in connection with it? Note the ancient to modern timeline below, bringing “**reproach**” to the Saints. The combined pride, idolatry, sexual sin (whoredoms), secret combinations, and murder (child sacrifice) were all an abomination that cut the people off from God (for 3 - 4 generations). Scripture says promised covenant lands (east & west) are swept clean of such things.

1. Lamech loved Satan more than God	multiple wives, every man knew his brother, murder, cut off
2. Baal worship (false “Lord”) with Asherah	cult of fertility - ritual sex, firstborn child sacrificed to Baal, cut off
3. Temple Prostitutes (Venus, Aphrodite)	sexual sin in connection with religious worship, cut off
4. The Nicolaitans	feast of unclean food with ritual sex thereafter, cut off
5. Muslim tradition	supposed devotion to God in connection with multiple wives, cut off
6. Early Mormon tradition	supposed devotion to God, multiple wives (req. for exaltation), cut off
7. Satanic Ritual Abuse / Abortion	worship of a false Lord (not <i>The LORD</i>), the god of this world, cut off

Six Scriptures Used to Support Polygamy

Many scriptures speak plainly against polygamy and other sexual sin. Some among us claim the following six sets of scripture make allowance for it; (1) 1 Kings 15:5, (2) 4th Nephi 1:11, (3) Isaiah 4:1, (4) Jacob 2:30, (5) Genesis 38, and (6) D&C 132. Only one of them features taking a single second wife *lawfully* (#5, but not *many* wives). It is called the

Levirate Law, part of “the lesser law” of Moses (D&C 42 features “the higher law” of consecration and monogamy). Too many men in the church today want to practice Brigham Young’s version of **spiritual wifery**, that they too might have many wives in the future – like David or Solomon. Scripture has no justification anywhere for polygamy with multiples wives! It was and is an **abomination** (see Jacob 2 & 3).

1. 1 Kings 15:5 – One Major Sin? This verse states, “Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.” A number of other scriptures counteract this statement. David was an imperfect man. He sinned with his many wives and concubines, according to Deuteronomy 17:14, 17, and especially Jacob 2:23-24. We know that David later repented, putting away his ten concubines once he turned his heart fully to God (see 2 Sam. 20:3). Because we do **not** have a record of David receiving a command of the LORD to take extra wives, we must rely on Jacob 2 and 3 for greatest understanding of his story.

2. Isaiah 4:1 - Removing Spiritual Reproach Isaiah 4 follows a chapter tied to war and thus the depletion of men. It states, “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.” Because the ratio of men to women was very uneven in this particular situation, some believe God will allow one righteous man to have more than one wife, because they desire it, and because God allows it, knowing the man’s heart. It should be noted again that the man did not initiate the practice Abraham or Jacob, the women did.

This Isaiah verse may represent a lower, first level *physical* meaning addressing the needs of women and children after war has depleted the male population. The extreme, extenuating circumstances appear to have caused the women there to request or accept polygamy as a necessary alternative, if they were to have children, overcoming the *reproach* of being childless, and to have male companionship (though perhaps severely limited). There is no evidence that God approves it, nor does He condemn it. There is no indication of the righteousness of those involved. In Mosiah 21:17 we read about “a great number of women, more than there was of men; therefore King Limhi commanded that every man should impart to the support of the widows and their children, that they might not perish with hunger; and this they did because of the greatness of their number that had been slain.” King Limhi did not command the men to take the women as additional wives, but only to impart to them in **charity**.

There may be another higher (*spiritual*) meaning for Isaiah 4:1, based on marriage symbolism throughout the Bible. The ultimate **reproach** for women (the bride – symbolic of the Christian church, women and men) to be taken away, is not infertility, but **the reproach of sin**. Christ, the Bridegroom - the one man in Isaiah 4:1 - can do that for each of us if we come to Him in love, and with broken heart and contrite spirit. The seven women of Isaiah 4:1 are thought to represent **the seven churches** addressed in Revelation chapters 2 and 3. Each of them wanted to be called by the name of Christ, to be His **bride**, and could do so if their *shame* or “**reproach**” (because of sin) was removed. Like all the prideful (the first negative quality mentioned in Jacob’s denouncement of polygamy in the Book of Mormon), *they arrogantly wanted to do things their own way*, keeping some sin, *because of the idols they maintained in their hearts*. They wanted to feed themselves their own bread, instead of being fed on the bread of Christ. They want to clothe themselves in their own apparel, instead of being clothed in the righteousness of Christ.

Isaiah 4:1 may thus be tied to **seven arrogant or prideful churches** (the number 7 is tied to a “fullness” or being “complete”) **in the last-days all wishing to be the bride of Christ** (like the 7 split-off churches that arose after Joseph’s murder²). They want to practice their own version of religion for selfish motives, but also want to have the LORD’s salvation too. They want to be called “Christian” or be called by His Name, yet they want to do things their own way, to stay in the sins they enjoy, and be saved too. Such want to have it *both ways*. Those who will be the Bride of Christ cannot be lukewarm, nor cold. They must be on fire for him and His will and ways (see Rev. 3:15-17), as exemplified by the baptism of fire and the Holy Ghost. It occurs as we turn our hearts wholly to God.

3. Jacob 2:30 – Separation from Babylon The Prophet Joseph said, “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book” (*History of the Church*, 4:461). Why then do we ignore it and the covenant it represents? Such rebellion lead to our **condemnation** in D&C 84:57. A careful review of word usage in Jacob chapters 2 and 3 is revealing. Jacob is an important prophet in the Book of Mormon. Speaking of himself and his older brother Nephi, he said that they “had many revelations, and the spirit of much prophecy; wherefore, we

knew of Christ and his kingdom . . .” Both men had been to heaven, becoming sure witnesses of Jesus Christ and His reality. Both “labored diligently” thereafter among their people that they “might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest” (Jacob 1:6-7), which is the glory of His personal presence (D&C 84:24). This is the whole reason for the Book of Mormon, that we might partake of His **redemption**, His love and gifts, and come to know Him as they did.

Jacob made it clear that the Lamanites, though they were *unbelievers*, were preserved of God on this land, and would be until our day, for one simple reason; **they kept the commandment to have but one wife** and they loved them and their families, whereas the Nephites, supposed believers in God, had turned their hearts from God in favor of *additional wives* and *allowed secret combinations* to come upon them. They were thus *destroyed* (see Jacob 3:4-9). Lehi and his family were brought to this land that a *righteous branch* of the house of Israel might be preserved here, without the stain of *polygamy* as practiced in Jerusalem and elsewhere (Jacob 2:24-26; 1 Ne. 7:1). Following these verses we have the most misinterpreted scripture in the Book of Mormon (v. 30). It provides *justification* or an “*excuse*” for some to take additional wives, that they might “raise up seed unto me” (along with Genesis 38:8). Interpreting verse 30 wrongly negates the rest of Jacob’s words, and most other scripture, in those who “seek to **excuse** themselves in committing **whoredoms**” (verses 23-24)!

“For if I will, saith the LORD of Hosts raise up seed unto me [a righteous people] I will command my people [God is our King and Law Giver and He commands that we have one wife only, 2:27, 3:5-6]; otherwise they [the people] shall hearken unto these **things** [the many wives abomination, like David and Solomon]” (Jacob 2:30). Jacob’s and the LORD’s use of the word “**things**” is detailed on pages 22-23.

If we love the LORD, we will honor His command and will in all things. Again, the primary problem is often *idolatry*. *We have idols in our hearts* and we *trust in ourselves and other men more than God*. Joseph received a revelation from God explaining how he could also receive false revelation - from deceiving spirits or his own mind. God said to Him, Oliver Cowdery, and David Whitmer; “Some revelations are of God: some revelations are of men: and some revelations are of the devil.” According to Whitmer, “When a man enquires of the Lord concerning a matter, if he is deceived by his own carnal desires, and is in error, he will receive an answer according to his erring heart, but it will not be a revelation from the Lord” (Joseph Smith in David Whitmer, An Address to All Believers in Christ, p. 31).

We are to become the seed of the Righteous, a special name-title for Jesus Christ – the Father of our salvation (see Moses 7:45 & 47). This is the message of King Benjamin to his people in Mosiah chapters 1-5. When we are spiritually born again in Christ, we become His sons and daughters. We then take upon us His name. We are redeemed by Him as He alone performed the Atonement on our behalf. The LORD talks about us being His seed in this regard in Isaiah 53:10, Mosiah 14:10-14, and 15:10-12. In Mosiah 14:10 (Isaiah’s words in 53:10), the Prophet Abinadi stated, “When thou shalt make his soul an offering for sin **he shall see his seed**.” The children of the LORD Jesus Christ are those who believe in Him and live His gospel. They are given power to become his sons and his daughters, and are thus adopted into His family through Abraham, the father of the faithful. Abinadi stated:

“Behold I say unto you that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the LORD—I say unto you, that all those who have hearkened unto their words, and believed that the LORD would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are **his seed**, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to **redeem** them from their transgressions. And now, are they not **his seed**? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are **his seed**. And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: The God reigneth!” (Mos. 15:10-14).

Overall, the context of Jacob 2:30 is not about having many children via polygamy, but about Lehi and His family separating themselves from the sins of Babylon (like polygamy), that they might become **a righteous branch** of the house of Israel on this special Promised Land. They, like all of us are to be born again in Christ Jesus, becoming **His seed** – His sons and daughters. This scripture ignores other statements by Jacob in chapters 2 and 3, and other anti-polygamy scriptures elsewhere. Joseph Smith spoke out against it. He has no known children by polygamous wives.

His lack of more children via polygamy goes against one primary justification for it, according to Young and others - “to raise up seed” or have many children in it. Young favored polygamy. He had 57 children via 16 of his 55 wives.

Other Notable Spiritual “Seed” Scriptures

“In thy seed [Abraham, through Christ] shall all the kindreds of the earth be blessed” (Abr. 2:11; 3 Ne. 20:25 & 1 Ne. 15:18; 22:9; D&C 110:12)

“Thy seed also had been as the sand” (1 Ne. 20:19; Isa. 48:19).

Like Abraham, Joseph Smith’s seed was to be a blessing to many (D&C 124:58)

This land is consecrated to the seed of Lehi (2 Ne. 10:19)

The remnant seed of Jacob shall be gathered in – in the last-days (3 Ne. 5:23-24)

Those renewed in Christ become the seed of Abraham, father of the faithful (D&C 84:34)

The children and seed of Abraham must be led out of the bondage of sin by power (D&C 103:17)

Those who keep God’s law have a continuation of the seeds forever (D&C 132:19)

God’s love for us and our love of Him keeps us in “**the way**.” The first four of the Ten Commandments are tied to idolatry. Commandment #1 states, “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments” (Ex. 20:3-6).

We read of the promise of a **curse** to come upon this land, polluting it, and upon the Saints, to “the third and fourth generation” in D&C 124:46-50 (see also Jacob 3:3-4), if we did not honor God in this and other commandments. One of these “other commandments” was to complete the Nauvoo House and the Nauvoo Temple in the timeframe God had given them. If they did not do this, the LORD said, “ye shall be rejected as a church with your dead” (D&C 124:31-32). Note Psalm 78 in this regard. It is the LORD’s desire that we might set our, “hope in God and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God” (Psalm 78:7-8).

To hearken to “the word of the LORD” or God’s command, is to receive and understand scripture and His commandments to individuals personally in pure revelation. In Jacob 2:21, 29 and 34, and 3:5-6, the Nephites sought, “to **excuse** themselves in committing **whoredoms**, because of the things which were written concerning David, and Solomon his son.” God’s commandment throughout scripture is to have one wife only (see v. 27). Jacob **shook his garments free of the blood, sins, and iniquities of the people he had taught** – the primary **grosser crime** being **many wives and concubines** (see 2 Ne. 9:44-45, Jacob 1:19, 2:2). Both Paul the Apostle (Acts 18:6) and Joseph Smith (in his “**last charge**”) did the same thing as a sign and warning for their people.

4. 4th Nephi 1:10-11 – The Levirate Law in the Book of Mormon? Some believe verses 10 and 100 of 4th Nephi hint of plural wives in the Book of Mormon. “And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people. And they *were married*, and *given in marriage*, and were blessed according to the multitude of the promises which the LORD had made unto them” (4 Ne. 1:10-11). Those favoring polygamy claim the phrases “*given in marriage*” and “*multiply exceedingly fast*” both point to lawful polygamy. In 4 Nephi 3 we read that the people were living the higher Law of Consecration, thus some polygamists associate the higher law of love in “consecration” with what they believe is a higher law of marriage. This is false reasoning. D&C 42, called “**the law**” (see the Preface) featured two “**higher laws**,” the “**law of consecration**” and the “**law of monogamy**.” Only the Levirate Law portion of the “lesser” Mosaic Law allowed for a second wife, in a rare exception. They were not to *multiply wives* to themselves (Deut. 17:17).

Once again, the correct interpretation of any verse of scripture requires (1) context (surrounding scriptures), and (2) seeking and obtaining God’s will and meaning, not our own based upon idols in our heart. Ambiguity should encourage us to seek clarification from God via *pure revelation*. This goes for two other Book of Mormon scriptures that some force into being associated with polygamy. They are 1 Nephi 5:1 and the use of “my mother” there, in connection with 1 Nephi 18:17-18, in connection with Lehi’s two youngest sons, Jacob and Joseph. Pro-polygamists claim they were born of a different mother. They believe Nephi’s use of the word “my mother” in Nephi 5:1, and

“their children” and “their mother” in verses 17 and 19 hint at plural marriage for father Lehi. Nephi’s use of the phrase “my father” in verse 17 for Lehi appears to negate this interpretation. Why would Jacob, as one of these sons, speak out against another wife for his father Lehi in Jacob 2 and 3, if he had taken Ishmael’s wife in a Levirate arrangement? She already had children, and thus there was no reason to “raise up seed” to her dead husband, as in the Levirate law of Genesis 38 (below).

5. Genesis 38 – *The Levirate Law*

Genesis 38 gives us the Levirate law. Some suggest it is the only legal and lawful way in scripture – within God’s **lesser** Mosaic law – for a man to have an additional wife (one). It encouraged a widowed woman to marry the brother of her dead husband that they might raise up seed **to his dead brother**. It was centered on preserving the widow’s dead husband’s “**name** in Israel,” via a firstborn son given him by his brother. In Deuteronomy 6:25, we read, “And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that **his name be not put out of Israel**.” A man could refuse to take his brother’s widow as a second wife, but he was penalized for it (see verses 7-10). Those believing this law was inspired of God suggest it wasn’t about the man, but about the woman and her desire for children, all in connection with “**raising up seed**” **unto the one who had died**. Though the Levirate Law was not the whoredom of multiple wives and concubines practiced by many kings in the ancient world, it may have been *another way of justifying polygamy*, an open door to it by ungodly men with poor motives. Others believe it was part of the fallen culture surrounding the people. The **higher** law of marriage remains one man with one woman. We should pray to know if the Levirate law was of God or a part of changed scripture. The Prophet Jacob said:

“For Behold, thus saith the Lord; This people [the Nephites] begin to wax in *iniquity*: **they understand not the scriptures**, for **they seek to excuse themselves** in committing **whoredoms** concerning David and Solomon” (Jacob 2:23).

Because men, anciently and today “**understand not the scriptures**,” they find ways to *twist* them to *justify* their own lustful desires (D&C 10:63-64; 2 Thess. 2:7; Rev. 17:5). Jacob 2:30 is one such verse for many LDS pro-polygamists. Some *do not* or *will not* “**see**” what the words say. The Levirate law may be another example. Unholy intent (idols in the heart) cover the truth like a veil, so that some *believe a lie*. *Did or does marrying a dead brother’s wife and raising up children for him come from God?* The term Levirate is derivative of the Latin word *levir*, meaning “husband’s brother.” Some **excuse** this practice believing that it was a way to care for the widow, allowing her to have children through the dead husband’s brother. Couldn’t she find a husband on her own? **Why does a dead husband need children?** It should be noted that women had few rights in the ancient world, and thus, without a husband, a woman’s plight as a widow was of great concern, especially if she had children to care for (see Mosiah 21:17). In verses 8 through 10 of Genesis 38, we read of Onan, one of Judah’s sons. He was to;

“Go in unto thy brother’s wife [the brother was now dead], and marry her, and **raise up seed to thy brother**. And Onan knew that the seed [children] should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD; wherefore he slew him also” (see v. 7).

This is one of three known scriptures where the phrase “**raising up seed**” is tied to having physical children, rather than becoming a **spiritual son** or *daughter* of Christ. Note also that the LORD “slew him” for doing this. This is a very harsh punishment. Additional scriptures tied to the Levirate Law are found in Deut. 21:15-17, 25:5-10; Lev. 18:17; Ruth 4:7; Mat. 22:23-30; Mark 12:19-25; And Luke 16:17. Some say Jacob 2:30 has potential Levirate connections as the Nephites were living the Mosaic Law on this land. Prayer in pure revelation is needed to discern truth from error.

Part II: Pure versus False Revelation

Brigham Young and the church today claim that Section 132 of the D&C is a revelation (supporting polygamy) given to Joseph Smith on July 12 of 1843. Brigham Young first made this claim publicly in 1852, eight years after Joseph’s murder. This “revelation” was published in the *Deseret News* in August of 1852. Later in 1874, he would change this story. Before addressing this sixth document (now part of our canon of “scripture”), we should first review God’s words relative to receiving *pure* revelation.

God said He wants us to rely on His word to keep the gates of hell from prevailing against us (see D&C 18:3-6). His word is available in writing (scripture) and in *pure* revelation. Because, “all have not *faith*” (the faith necessary to receive God’s revelation), many “seek...words of wisdom...out of the best books...” (D&C 88:118). Too many turn from both types of God’s “word” and instead turn to *scholars* and *church leaders*. Both are fallible. God’s word says that trusting in “*the arm of flesh*” leads to curses (see 2 Ne. 4:34 & 28:30-31). In Christ’s day they were the Rabbis. Faith and trust in God is needed to receive pure revelation from Him. The Prophet Joseph taught, “The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching” (TPJS p. 191). “It is the privilege of the children of God to come to God and get revelation.” (Words of Joseph Smith, p. 13). Joseph added, “Salvation cannot come without revelation. It is in vain for anyone to minister without it” (WJS, p. 10). “If we have any claim on our Heavenly Father for anything, it is for knowledge . . . Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God . . . Could you gaze into heaven five minutes [visions], you would know more than you would by reading all that ever was written on the subject” (TPJS p. 324). In summary, God said, “If any of you *lack wisdom*, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Learning to receive pure revelation means having experience with false revelation too. It is part of being mortal. Joseph Smith had to learn this way, and we do.

Deception - *because of the Desires of our Heart*

Like Joseph’s false revelation with Oliver and David, all of us can receive revelation from one of three sources, based on the desires of our heart; (1) the Lord, (2) Satan and false spirits, or (3) our own voice or mind. All of us can be deceived, especially if we don’t seek God’s will and wisdom. We read in Proverbs 23:7, “For as he thinketh in his heart, so is he.” James stated, “Ye ask, and receive not, because **ye ask amiss**, that ye may **consume it upon your lusts**” (James 4:3; Morm. 9:28). The phrase “lusts of the flesh” is not tied to just sexual perversion here, but our own **heartfelt desires** or **lusts** in our mortal tabernacle. Some can be good, but not necessarily in line with God’s will for us. If we want pure revelation from God, we must be willing to receive His will and fully submit to it.

Like Joseph, all of us have to learn line upon line. Whitmer added, “When a prophet, or any other man, prays to God and asks wisdom concerning a matter, his conscience will reveal an answer to him just according to the desires of his heart. If his desires are in any way carnal, he being deceived, an answer will be revealed to him accordingly; and he will think it is the revealed will of God.” This is the “**strong delusion**” addressed in seven scriptures (2 Thess. 2:10-12, Isa. 66:2-4, Ezek. 14:1-11, James 4:3, Jacob 4:14, Alma 29:4 & Morm. 9:28). He added, “It is Satan who deceives the man, but God permits it because of the wicked desires of the man, and it is right and just in God’s wisdom to permit the persistent transgressor to be led off and deceived by a delusive false doctrine” (see David Whitmer, *An Address to All Believers in Christ*, <http://www.utlm.org/onlinebooks/address1.htm> (pps. 42-43).

Paul, in 2 Thess. 2:11, stated: “And for this cause God shall send them **strong delusion**, that they should **believe a lie**.” Why would God allow this? Verses 10 and 12 give the reason why; “because they received not the love of the truth.”... because they “but had pleasure in *unrighteousness*” – in their *carnal desires*. In Isaiah 66:2-4, the Lord said that the people, “have chosen their own ways, *and their soul delighteth in their abominations*, I will also choose their delusions.” Note the following verses from JST Ezekiel 14. Joseph changed one word, adding the “not” at the end.

“Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth *the stumbling block* of his *iniquity* before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, *and setteth up his idols* in his heart, and putteth *the stumblingblock* of his *iniquity* before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. And if the prophet be deceived when he hath spoken a thing, I the LORD have **not** deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel” (JST Ezek. 14:3-9, the non-JST version does is missing the word “**not**”).

Finally, note Alma 29. “God...granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction” (Alma 29:4, see also Jacob 4:14).

Let us now look at D&C 132 closely, a very damaging document which Young called a “revelation.” He put it into the Doctrine and Covenants *thirty-two years* **after** Joseph Smith was murdered (1876). He said it was given to the Prophet Joseph on July 12th of 1843, and yet in 1865 Young told Vice Presidential candidate Shuyler Colfax (with Ulysses S. Grant Presidential candidate) that it was he (Young) who received the D&C 132 revelation on polygamy, **not** Joseph (see p. 46). The Prophet Joseph never presented any revelation on polygamy to the Saints. It was Young who made D&C 132 part of the Doctrine and Covenants, even though three priesthood quorums and the Saints in general in Young’s day were **not** allowed to vote it in *or* out of their canon of scriptures in 1876 as “law.” This was Young’s decision alone, an action going against God’s direction in this and other books of scripture. The LORD said, “All things shall be done by common consent in the church, by much prayer and faith...” (D&C 26:2, see also Mosiah 29:26; Alma 29:4; 1 Sam. 8:7).

6. D&C 132 - Modified Revelation What we now call Section 132 appears to be a composite construction of both Brigham Young and Joseph Smith. It represents Brigham Young’s “coming out” document, produced to justify his version of spiritual wifery among the Saints in the early 1840’s in Nauvoo, one he and some in the Twelve had been practicing secretly since the early 1840’s. It was used to cement polygamy in place as an official church doctrine. President Young used the word “**justify**” in the very first verse of D&C 132 to “*excuse*” polygamy at the time.

“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” (D&C 132:1).

Nowhere do we find a document stating that Joseph “inquired” of the LORD on the subject of polygamy. And nowhere does the LORD justify anyone in scripture practicing polygamy, and especially in the way Brigham, David, or Solomon did! It was Brigham Young that justified his version of spiritual wifery using his own words to counteract what the LORD through the Prophet Jacob said in Jacob chapter 2, verse 23. It reads:

“This people [the Nephites and then the early Saints] 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.”

Much of D&C 132 is manufactured, created for the following seven reasons, addressed in greater detail hereafter.

1. No original version of this revelation exists. The “original” is said to have been conveniently “burned.”
2. The “revelation” was never approved via a vote of the three priesthood quorums (requiring a unanimous vote from each) and then a fourth general membership vote of the church (D&C 26:2; Mosiah 29:26; Alma 29:4; 1 Sam. 8:7), yet it ended up as part of our canon of “scripture” in 1876 as D&C 132, a law unto the church. In the same year (1876). Scripture (D&C 101) which was canonized earlier with a proper vote by the Saints was taken out of the D&C by Brigham Young (32 years after Joseph’s murder), again without the four required votes.
3. Portions of the “revelation” go against God’s word in other scripture, creating confusion. It is also full of doctrinal errors. There are also no other witnesses in scripture corroborating the polygamy doctrine expressed in it (the Book of Mormon directly opposes it).
4. It was not published by Joseph in his lifetime, but was put into the D&C decades later. Joseph couldn’t refute it.
5. James Whitehead, Joseph Smith’s personal secretary the last two years of his life, testified in the Temple Lot Case that the “revelation” shown him by Newell K. Whitney in spring of 1848 at Winter Quarters – on “the sealing of one man to one woman for time and eternity,” was not the same “revelation” that was later printed as D&C 132, but was a modified, added-to version of it – one focused on polygamy.
6. Language research for a Master’s degree reveals that D&C 132 was written in a least two voices, one of which is clearly Brigham Young. His word usage has clear ties to fear, coercion, and force typical of Young’s other writings, and oppose the words of Joseph and the LORD.
7. On June 17, 1865 Brigham Young told U.S. VP candidate Shuyler Colfax that he (Young) received the polygamy

revelation, **not** Joseph Smith (Shuyler Colfax journal entry, quoted in *The Western Galaxy*, Vol. I, p. 247).

Twenty-four years after publishing Joseph's supposed "revelation" in the *Deseret News* (1852), Young later put it into the 1876 version of the Doctrine and Covenants, calling it Section D&C 132 (he died a year later). In this same year (1876) he removed older Section 101 (which was anti-polygamy). Both actions were done without a vote of any priesthood quorum or the vote of the church. God's government is not to be a dictatorship. It is to feature involvement by the Saints. Brigham Young, Orson Pratt, and Joseph F. Smith all claimed that Oliver Cowdery, author of Section 101, was secretly a polygamist. Like Joseph, He could not defend himself against this false charge, as both men were dead.

In the Temple Lot Case of 1894 (chap. 4), Joseph and Emma Smith's firstborn son, Joseph Smith III testified that when any purported revelation was received by "the primitive church" established by his father (not the later changed one by Brigham Young), it had to pass each of three priesthood quorums first, and by a unanimous vote, before going before the Saints. This represented four total votes; (1) the First Presidency, (2) the Quorum of the Twelve Apostles, and (3) the Quorum of the Seventies. If each of the previous branches of church government (equal in power to another, D&C 107) unanimously approved the revelation as being "of God," then the revelation was passed on to (4) church members for their vote. If a majority of the membership approved the revelation, it was then canonized as a law of the church and published in the Doctrine and Covenants [see Abstract 50, 1894 Temple Lot Case].

Section 101 was not a revelation given Oliver, but a statement he penned. It was approved and voted on by the whole church. This statement was put into our canon of scripture to fight perception that the Saints were secretly practicing polygamy (some were at the time, 1835). The Manifesto was also a "statement" put into the D&C, but here to stop the practice of polygamy among the Saints by church President Wilford Woodruff (1890). Pres. Joseph F. Smith produced a second Manifesto fourteen years later in 1904 (as many polygamous marriages were still be performed in the church). Both Manifestos were statements, not a revelation from God (see chap. 6).

Old Section 101 was originally called "**the Article on Marriage**" and was part of Joseph's early effort to fight polygamy in the early days of the church (1833). It had four primary parts, featuring God's *higher* law of marriage (see D&C 42:22-23). It remains with God's *higher* law of real love in the "law of consecration," both found in Section 42 of the D&C. The Preface of Section 42 refers to it as – "The Law." Note the content of its four verses:

1. The first verse addressed "civilized nations" having laws pertaining to **the marriage ceremony**, one solemnized in **a public meeting** (not a secretive, private act, which most polygamous marriages were).
2. It was to be celebrated with prayer and thanksgiving and be conducted by the Holy Spirit via a High Priest or Elder. The woman was to stand left of the man, both facing the one performing the marriage. They were directed to keep themselves "**wholly for each other.**"
3. A church clerk was to **keep a record** of the marriage.
4. The fourth verse was the most revealing, stating, "...as this 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."

Brigham Young saw to it that Section 101 was removed, when he put Section 132 into the D&C, both actions without any vote. When questioned about this unlawful action in The Temple Lot Case, later President Wilford Woodruff, a witness for the Utah church, stated, "I do not know why it was done. It was done by the authority of whoever presided over the Church, I suppose. Brigham Young was the President then." Lorenzo Snow, President of the Quorum of the Twelve testified in this trial, "the entire authority of the church rested upon the Twelve. Brigham Young [President of this quorum at the time of Joseph's martyrdom] was made President of the Church afterwards" [Abstract 323]. William Blair stated the LDS church had materially changed the functioning of the First Presidency by making it **subservient** to the Quorum of the Twelve Apostles [Abstract 111]. In D&C 107, the LORD laid out four equal quorums to govern the church. The Quorum of the Twelve was one of them, charged to be **traveling missionaries out in the mission field**, preaching Christ and His gospel, **not** administrators (see Assumption #2 chap. 6).

A Composite Construction

Section 132 of the Doctrine and Covenants appears to be a composite construction, given us by two men; an unpublished collection of potential “revelations” given to Joseph Smith (mostly likely at different times), mixed with Brigham Young’s additions decades later, all to support polygamy. Portions of it are consistent with God’s word elsewhere (like verses 22-25), while others portions of it contradict other scripture. Young’s additions are not doctrinal (addressed hereafter) and violate God’s own law of two or more witnesses for all things (2 Cor. 13:1). As presented hereafter, in a scholarly language analysis of Section 132, some of the wording of Section 132 reflects two different voices, including Brigham Young. His words reflect the state of his heart at that time. He wanted polygamy to be fully entrenched among the Saints. Joseph’s potential portion of this “revelation” may have originated during his re-translation of the Bible between 1830 and 1834. Hyrum Smith apparently told, “the Nauvoo City Council that the 1843 revelation pertains to ancient polygamy, not to modern times” (Quinn, *Mormon Hierarchy*, p. 645). We do not know today what this early reference revealed, but it surely was consistent with other scripture, or confusion results.

Joseph knew the doctrine of the Book of Mormon did not support polygamy. Jacob 2 reveals that David and Solomon were not justified in their practice of polygamy (see Jacob 2:22-26), as Jacob’s people were “excusing themselves” because of “the things that were written.” This may be the primary reason we have these statements in the Book of Mormon – to help us discern the truth of this practice and *other things* among us today. If Joseph enquired of the LORD inappropriately about polygamy (desiring it – an idol in his heart), while re-translating portions of the Old Testament dealing with the additional wives of Abraham, David, Solomon, and others, the carnal desires of his heart could have led him into receiving a false revelation (from his own mind or from Satan or false spirits). God warned Joseph about carnal idols in his heart (D&C 3:4). It could have led to a desire that a revelation be received supporting or justifying it. He would then be asking “amiss” or not according to God’s will. We know that Joseph, Oliver, and David Whitmer all experienced receiving a false revelation together in early Church history. This important experience teaches us that all mortals, including leaders are susceptible to deception. As addressed later in this chapter (regarding the angel and the sword story), discernment of truth and darkness is a key tool we must all learn to exercise. Some believe that such a deception explains why Joseph’s portion of the “revelation” was never published or brought before the Saints to be canonized. Others in the Brighamite camp suggest the Saints weren’t ready for what they justify as being higher law.

As noted earlier, Nicholas of the early Christian Nicolaitans (Rev. 2:4-6; D&C 117:11) justified his practice of sexual sin by stating that he had received a “*revelation*” from God to support it. Later we will see that Brigham Young, Lorenzo Snow, and John Taylor (all polygamists) claimed that they too received *revelations supporting* polygamy (see Jer. 23:16; Ezek. 13:2 & Lam. 2:14). I believe they were (false) revelations used to justify their sexual sin with religious rites or “revelations” like Nicholas. Practicing this abomination cut them off from heaven and pure sources of truth. We are cut off from God when there is lust after another (D&C 42:22-23; 63:13-16), when there is desire for power over others (D&C 121:34-35), and they seek money from the people (Mosiah 18:24-26, see also p. 191). Both the Nicolaitans and the early Mormons caused “reproach” to come upon their version of the Christian church, but at different points in time. Satan provided false revelations to corrupt the things of God in New Testament times and in early Church history. The LORD warned Joseph Smith and the Saints about following the dictates of ones “own will and carnal desires” in D&C 3 (1828), verses 1-9. This section references the loss of the 116 pages of the early Book of Mormon manuscript tied to Lehi. God said that Joseph, like all mortals, could fall:

“And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men. For, behold, you should not have **feared man more than God**. Although men set at naught the counsels of God, and despise his words—Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.”

This warning does not imply that Joseph had a false revelation on polygamy, but it is a remote possibility. Following the murder of the Smith brothers, Young modified whatever was given to Joseph Smith in his early “revelation” (in the 8 years between 1844 and the time the revelation was first published in the *Deseret News* in 1852). Young’s

vocabulary, writing style, and doctrinal focus, were all a part of his reconstructed portion of 132. This is clearly evident in the research of Master's candidate Enid DeBarthe, addressed hereafter.

A Fabricated Document

Section 132 stands alone as the only LDS scripture clearly rejecting the doctrine and gospel of Christ in other scripture. The following seven reasons reveal the D&C 132 is not of divine origin.

1. *No Original Manuscript for D&C 132 Exists* We have only a “copy” of the D&C 132 “revelation,” and it was made by an avowed polygamist, Joseph Kingsbury. Corroborating testimony for the existence of an original is supplied only by other polygamists like William Clayton and Brigham Young. Various references to the original, if there was one, imply that it was much shorter in length than D&C 132.

2. *It Was Not Voted on to be Included into our Canon of Scripture* Young put Section 132 *into* our scripture in 1876 without a Church vote of priesthood quorums or Church members. In the same year he removed anti-polygamy Section 101, that was voted on by three priesthood quorums and the whole church. Leaders put Section 101 into the D&C to counteract the rise of sexual sins into the church. It coincided with the influx of Cochranite converts to Kirtland in the early 1830's. It and other new Sections necessitated that the “Article on Marriage” be placed in the new 1835 edition of the Doctrine and Covenants. It helped convince members and non-members that Mormons were Christian people and were not to engage in abominations like adultery and polygamy. Leaders in 1835 presented this new Section to a general assembly of the church on August 17 of that year. It was canonized as scripture and remained there for 41 years until 1876, when original Section 101 was taken out by Brigham Young. Verse 4 of it acknowledges that the church had been “reproached with the crime of fornication, and polygamy.” We should remember that the word “reproach” was tied to the early Christians in the New Testament church who followed Nicholas and his *false revelation* into sinful sexual practices. He justified the sex using religious rites among his followers. Section 101 was a declaration of the doctrine held by the whole Church. It was not a revelation. It was written by Oliver Cowdery and approved in a vote by the church on August 17, 1835.

According to Apostle Orson Hyde, Joseph taught, “There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan. Says he, ‘When all the quorums are assembled and organized in order, let the revelation be presented to the quorums. If it pass[es] one let it go to another. And if it pass[es] that [one], to another, and so on until it has passed all the quorums. And if it pass[es] the whole without running against a snag, you may know it is of God...Brother Joseph said, ‘Let no revelation go to the people until it has been tested here’” (Times and Seasons, vol. 5, no. 17, 15 Sept. 1844, pps. 649–50).

3. *There Are No Corroborating Witnesses for its False Doctrine* God gave us the law of witnesses to prove and support His doctrines, those which make up His gospel and church. It states that, “in the mouth of two or three witnesses shall every word be established” (2 Cor. 13:1). There are no other scriptural witnesses of Brigham Young's plural marriage doctrine in the Bible, Book of Mormon, or other scripture. D&C 132 stands alone as the sole foundation of it in current LDS theology. The foundational book of our faith (the Book of Mormon) condemns the practice of polygamy (see Jacob 2 & 3; Mos. 11:2), as does God's higher law as given us in D&C 42:22-23 and 49:16. God's word in scripture tells us that a house divided against itself cannot stand (Mat. 12:22-28).

Four False Doctrines There are at least four false doctrines taught in D&C 132 in connection with, (a) the promotion of polygamy as a new doctrine, one replacing God's law of monogamy in D&C 42:22-23; (b) Brigham's “new and everlasting covenant of [plural] marriage” (verses 6 & 19) which replaces God's “everlasting covenant” - which is the fulness of His gospel (D&C 1:15, 22:1, 45:9, 49:9, 66:2, 76:101, 133:57). This “fulness” begins with the two baptisms and the gifting of the Holy Ghost (D&C 6:15; 33:11-15; 39:6); (c) D&C 132 promotes the new doctrine of “exaltation” in connection with polygamy. There is no second witness for this anywhere in scripture. The word “exaltation” can only be found in one other place in the D&C, for example, in connection with lifting up of Zion (see D&C 124:9), and it does not address entering the highest level of the celestial kingdom. Brigham Young made polygamy essential for his version of exaltation. And last (d) D&C 132 claims that only one man on earth at the time has *the sealing power* (v. 7), while the LORD stated that both Joseph and Hyrum Smith held this same power (D&C 124:124). Section 132 also suggests that the Holy Spirit of Promise (in connection with *the sealing power*) is dispensed by a man holding proper priesthood authority. This contradicts other scriptures that teach that the Holy Spirit of Promise is sent forth from the Father (D&C 76:53) and also the Son (D&C 88:3), to bind on earth and in heaven, and that what men do symbolically on earth, only points to this greater spiritual power wielded by God.

Other Errors

D&C 132 has many errors in it revealing that it was constructed by a weak man with an agenda. Verse 3, for example addresses Isaac as being justified in his polygamy even though he was married to **one wife only**, Rebekah. In verse 3 we read, “for all those who have this [polygamous] law revealed unto them must obey the same.” Those who don’t are damned. There are plenty of those who did not abide this law, including Isaac, Joseph of Egypt, Joseph Smith Senior, and many others. Are they then “damned”?

Verses 34-35 address scripture inaccurately, saying, “God commanded Abraham, and Sarah gave Hagar to Abraham to wife.” God did **not** command Sarah to take Hagar to wife. It was Sarah who wanted Abraham to take Hagar, and it was Abraham that followed her suggestion, by not trusting in LORD’s miraculous power and His timing. Both were in error. There is *no record of Abraham praying about this decision*, or he being commanded by God to do so. Note also that Joseph Smith did not make any substantive changes regarding these verses in the inspired re-translation of this Genesis story.

Note also the confusing doctrine of verse 61 of D&C 132, that if a woman is “vowed to no other man, then is he justified” in taking her as another wife. Of Brigham’s first three wives, two remained married to other men. Today the Church claims Joseph was sealed or married to other married women. Both men thus violated this law.

4. Not Published in Joseph’s Lifetime

Joseph Smith did not publish this material as canonized scripture in his lifetime. This would normally mean it was of questionable value. In April of 1844, two months prior to his murder, Hyrum said that we must not accept any doctrine that is contrary to scripture. “If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an imposter” (Times and Seasons, Vol. 5, p. 490). One of Sidney Rigdon’s primary responsibilities as given to him by the LORD in Section 35:23 was to “call on the holy prophets [scripture] to prove his [Joseph’s] words, as they shall be given him.” Sidney Rigdon fought “spiritual wifery” in Nauvoo and was excommunicated for it by Young.

In addition, God said that only Joseph could receive revelation for the Church as a whole (D&C 43:3-7). Apostle Brigham Young’s revelation promoting polygamy was said to be given him during his English mission in 1839-40 (it is provided hereafter). Joseph was not murdered until four years later in 1844. God said, “But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses” (D&C 28:2; 43:3). Brigham did not reveal that he had a “revelation” on polygamy (in 1839-40) until 1874, however (an escape clause).

5. James Whitehead Testimony in the Temple Lot Case

James Whitehead took over many of William Clayton’s duties at the beginning of 1843, after Clayton was accused of using church funds inappropriately in buying and selling church properties. Clayton remained in Joseph’s service, looking after church real estate, according to the testimony of James Whitehead in the Temple Lot Case of 1893-94. Whitehead’s testimony reveals that “the [132] revelation” shown to Whitehead in the spring of 1848 by Bishop Newell K. Whitney at Winter Quarters - purporting to be Joseph’s Smith revelation on polygamy today, was in reality “a revelation” or Joseph’s “thoughts” (written down by another) on “the doctrine of sealing.” It had nothing to do with polygamy, according to Whitehead. He stated:

“I saw what they claimed was it, or what purported to be it, published in the Book of Doctrine and Covenants [D&C 132], by Brigham Young in Salt Lake [1876]. But the one published in the Book of Doctrine and Covenants by the Utah Church was not the one that Bishop Whitney showed me at Winter Quarters. It was not the same at all. It was entirely changed. It was so changed that it sanctioned polygamy, and that change was made by the Brighamites. For there was no such thing in it when I read it . . . it sanctions and imposes polygamy on the church, but there was no such thing in the revelation that Whitney showed me. . . . It did not have the same language at all. I knew, that, when I read it I considered that they had got that revelation from Bishop Whitney, and had changed it and added to it, it had nothing to do with polygamy when I read it at Winter Quarters. . . .” Whitehead also addressed the much shorter length of the “sealing” revelation he was shown by Whitney in 1848, “The document was about as much as would fill both sides of a sheet of foolscap, about three sides of a sheet of paper like that.” Section 132 of the D&C today is long at 3,522 words (8 or more typed pages).

In addressing his knowledge of Joseph’s marriage to Emma, Whitehead stated, “When I lived at Nauvoo, I resided, maybe, three hundred yards from where Joseph Smith’s house was, I saw him there frequently, perhaps not every day, but almost every day, that he was in Nauvoo. I was there in his office, as his private secretary, at the time he was killed. I was in his office on that day, and was keeping the books at that time. **Joseph Smith had one wife** and her name was Emma; I do not know any other woman who claimed to be the wife of the prophet, there at Nauvoo, nor at any other place . . . There was never any woman who came to me, or Joseph Smith in my presence, during the time of my employment as his private secretary, for money, claiming that she was the wife of Joseph Smith, except his wife Emma. There was no entry of that kind ever made on the books [that he kept], of money paid

by me or by him to any woman claiming to be his wife, except Emma (James Whitehead testimony, Temple Lot Case, pps. 474-77).

6. *Brigham Young Wrote Much of D&C 132* There is strong evidence suggesting Brigham Young authored much of Section 132, as his writing style is clearly evident in it (see below). Note especially the **threats against Emma Smith** in D&C 132 (v. 54). She is also referred to as a “handmaid” (or female servant) in this same verse. Young considered Emma an enemy. He trashed her in various public venues, including a very public general conference address, whereas God referred to Emma as “**my daughter**” (D&C 25:1).

7. *Young Said He Received 132, not Joseph* In a meeting with U.S. VP candidate Shuyler Colfax (June 17, 1865), Young said he received the polygamy revelation, **not** Joseph Smith. In his journal Colfax recorded that Young brought up the subject of polygamy, stating, “the revelations of the Doctrine and Covenants **declared for monogamy**, but that polygamy was a later revelation commanded by God **to him** and a few others, and *permitted* and *advised* to the rest of the church” (Shuyler Colfax journal entry, quoted in *The Western Galaxy*, Vol. I, p. 247).

DeBarthe’s Important Language Analysis

Though the document we call D&C 132 has some truths in it, perhaps provided by the Prophet Joseph Smith, it also has many additions, most likely from Brigham Young, as the later portions of D&C 132 use language, phraseology, and words that are inconsistent with Joseph Smith, words and intent that are clearly those of Brigham Young.

Enid S. DeBarthe carefully scrutinized Section 132 in her Master’s Thesis completed at Northern Illinois University in 1969. It is very revealing. DeBarthe’s research concentrated on specific word usage, like “anointed,” “espouse,” “exaltation,” “eternal lives,” “damned,” and “destroy” in Section 132, versus curious absence of more common words in scripture like “repent.” They are the added words of Brigham Young, not Joseph Smith or the LORD. The rare word “exaltation,” for example, was associated with polygamy by Young. Under his leadership, polygamy became a requirement for what he called “exaltation,” or to be part of the Celestial Kingdom of God. This doctrine is embraced by many Fundamentalist Mormons today. Young stated:

“Now **if any of you will deny the plurality of wives**, and continue to do so, I promise that **you will be damned**” (Journal of Discourses, vol. 3, p. 266). He added, “The only men who become Gods, even the Sons of God, are those who enter into polygamy” (Journal of Discourses, vol. 11, p. 269).

DeBarthe also addressed other unique phrases found in Section 132, like, “must,” “stay herself,” or “accounted unto him for righteousness,” phrases that are believed to have originated in Brigham Young. She also studied sentence structure characteristics, including nouns, verbs, dependent clauses, etc. DeBarthe also researched how the language of Section 132 made use of prepositional phrases, “neologisms, pleonasms, and tautologies.” She examined total words per sentence and finally style, particularly the writing style of Joseph Smith versus that of Brigham Young.

The result is very telling. Barthe’s research clearly points to Section 132 being consistent with the unique language of Brigham Young, via a comparison of his writings and that of others, especially the Prophet Joseph Smith (including revelations given to Joseph). She reveals that Joseph’s writing style was and is “affirming,” calling men “to repentance and inviting them to seek righteousness and truth.” Young, on the other hand, has a style involving force, insistence, and coercion, and that laws must be obeyed (this is consistent with his use of former Danites as enforcers in Nauvoo and Salt Lake City, men like Hosea Stout and hitman Bill Hickman, and the coercive techniques used by his “deacons” upon suspected “dissenters,” including intimidation by “the whittling and whistling brigade,” and “anointings” using human excrement from “aunt peggy’s privy closet”). Young made extensive use of “*idoms*,” “*redundancies*,” and “*valedictory*” phrases that clearly brand the concepts of Section 132 to him. Some would call it “*strongman*” tactics. Young’s language reflects his own strong, coercive will, not that of God or Joseph.

In addition to contradictory doctrine, Section 132 also features threats of destruction against Emma (vs. 54, 63-65), threats that she must conform to the practice. These are inconsistent with God’s love and His desire that we have agency or choice. God invites. Satan uses fear and force. The threats are consistent with one as “Mahan,” a “master of the great secret,” a “mastermind destroyer.” Young hated Emma and spoke evil of her in his various remarks. This led to years of animosity among many of the Saints towards this noble woman.³ In his 1866, October General

Conference address, Young offered up a rebuke of the widow Emma and a lie, stating that she attempted to murder Joseph, and that he (Joseph) said she was “the most wicked woman on this earth.” Young castigated the *harmless widow* of the Prophet Joseph Smith, stating:

“To my certain knowledge, Emma Smith is one of **the damnedest liars** I know of on this earth; yet there is no good thing I would refuse to do for her, if she would only be a righteous woman; but she will continue in her **wickedness**. Not six months before the death of Joseph, he called his wife Emma into a **secret** council, and there he told her the truth, and called upon her to deny it if she could. He told her that the judgments of God would come upon her forthwith if she did not **repent**. He told her of the time she undertook to **poison** him, and he told her that she was **a child of hell**, and literally **the most wicked woman** on this earth, that there was **not one more wicked than she**” (6-8 Oct., 1866, 36th Semi-Annual Conference, Bowery, G. S. L. City. [Deseret News Weekly 15:364, 10/10/66, p 4-5 and 15:372, 10/17/66, p 4-5; MS 28:764, 774).

The murdered Prophet Joseph was not present to refute Section 132 - or any other modifications that have now become part of our history. Though the early portions of D&C 132 have ties to some scripture, the later portions of Section 132 are often dark and confusing. Some verses clearly go against other scripture, especially the founding document of our faith – the Book of Mormon - and the words of the LORD and Jacob there. This sets up confusion. Section 132 provides a reason for splinter groups “to do their own thing.” As noted earlier, Section 132 begins with a false question in verse 1, which contradicts what the LORD had already revealed in the Book of Mormon. It states:

“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” (D&C 132:1).

The LORD already revealed that David and Solomon were **not justified** in their practice of polygamy in Jacob 2:22-26, when he spoke of Jacob’s people “**excusing themselves**” because of “the things that were written” (see below). Brigham’s verse 1 question at the start of D&C 132 is a *blatant rejection* of God’s inspired teachings in the Book of Mormon. In it he sought to excuse himself and others among the Twelve at Nauvoo who were secretly practicing what was called “spiritual wifery” there, beginning in 1841. God does not contradict Himself. He said, “And if a house be divided against itself, that house cannot stand” (Mark 3:25). Note also Jacob 1:15.

“And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and **indulge** themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son” (Jacob 1:15).

“And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a **grosser crime**, my heart would rejoice exceedingly because of you. 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 things which were written concerning David, and Solomon his son*. Behold, David and Solomon truly had many wives and concubines, which thing was **abominable** before me, saith the LORD. Wherefore, thus saith the LORD, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a *righteous branch* from the fruit of the loins of Joseph. Wherefore, I the LORD God will **not suffer** that this people shall do like unto them of old” (Jacob 2:22-26).

Section 132 is Removed from the D&C for a Time

In 1930, James E. Talmage, a senior member of the Twelve at the time, authored a book for the church entitled, “Latter-day Revelation.” This work was characterized as containing, “Sections and parts of Sections from the Doctrine and Covenants, the sections comprising scriptures of *general* enduring value...”. Its purpose, in the words of Talmage, was, “to make the strictly doctrinal parts of the Doctrine and Covenants of easy access and reduce its bulk.” Portions of many Sections of the Doctrine and Covenants were thus removed, as they were tied to specific individuals and various points in time that were not tied to foundational doctrines. We read in the book’s

introduction, “This little book contains selected Sections and parts of Sections from the Doctrine and Covenants, the selections comprising Scriptures of general and enduring value, given as the Word of the LORD through the First Elder and Prophet in the present dispensation, which is verily the “Dispensation of the Fullness of Times.” The most noteworthy of these non-doctrinal omissions, was all of Sections 132 and 136, both believed to originate in Brigham Young. Those remaining, at least in part, include, Sections 1, 2, 4, 7, 13, 18, 19, 20, 22, 27, 29, 38, 42, 43, 45, 46, 50, 56, 58, 59, 63, 64, 65, 68, 76, 84, 87, 88, 89, 93, 98, 101, 107, 110, 119, 121, 124, 130, 131, 133 and 134.

Fundamentalist Mormons were outraged with the removal of 132 at this time, “accusing the [LDS] church of changing the scriptures” (at least the ones they used to justify their practice of polygamy). In response, President Heber J. Grant (an early polygamist himself) ordered the work immediately “withdrawn” from sale and the remaining copies “shredded to avoid further conflict with the fundamentalists.” (see Newell G. Bringhurst, “Section 132: Contents and Legacy” in *The Persistence of Polygamy*, John Whitmer Books, 2010, pps. 83-84).

As we can see here, Brigham Young went to great lengths to “**justify**” the practice of polygamy (see verses 1 & 59-60). Section 132 is just one of many efforts by Young to do so. The official LDS church narrative today is that Section 132 was a revelation given to Joseph Smith on July 12, 1843. As we will see later on, Young’s own statements refute this. In 1874, for example, he stated that he had a pro-polygamy vision or revelation while on his mission to England, and that Joseph had said nothing to him about the practice prior to this point in time (1839-41).

Other than this statement, there are no other details on Young’s vision or revelation on polygamy available. His own statements reveal that his revelation **preceded** the supposed one he said Joseph Smith was given by some three to four years. Emma Smith repeatedly and consistently refuted the stories of both Brigham Young and Willard Richards surrounding what we now call D&C 132. She had nothing to hide and knew Joseph better than any man on the earth. And last, note also that God said **only Joseph was to receive revelation for the Church** (see D&C 28:2).

Five Additional Justifications Used for Polygamy

1. Patriarchal Order - *A Higher Law* Some believe early polygamy in the LDS Church was part of a secret “higher order” of priesthood among the Apostles first, and then later lay members in Utah. This goes hand in hand with pride and special excuses or justification. Titles tied to those possessing “the secret priesthood” include those in “the holy order,” “the Quorum of the Anointed,” and those part of “the ancient order of things.” They originally taught that Joseph Smith was part of this ancient order, as practiced by the Old Testament Patriarchs. Later on they justified departing from Joseph’s teachings, as lies were introduced saying that he was a fallen prophet. Pride placed them in higher standing, as select chosen ones that were privileged to live a higher way.

In addition, many polygamists claim that early church leaders were restoring the ancient ways of the Biblical patriarchs, and that this included polygamy. They say it was part of “the restoration of all things.” What they do not mention is that Brigham Young, Heber C. Kimball, and Parley P. Pratt also practiced *polyandry*. Where is there evidence of this perversion in the Bible among the ancient patriarchs? Was it to be restored too?

2. Justifications, Exceptions, Excuses & Contradictions Many justify breaking a commandment, like God’s law to have one wife only (see 2 Ne. 28:8-9), using the example that God killed many in Bible, but He commanded us to not kill. It is a favorite reason why atheists do not believe in God. Nephi’s killing of Laban in the Book of Mormon is often cited by pro-polygamists as a good example of why the Saints can be monogamists most of the time, while polygamists in other special circumstances (because of a **higher law** or **special circumstance**). It is a “justification” or “escape clause” to do more important, “higher” things. Justification for lies and deception were used to cover the practice of “higher things” (polygamy) at Nauvoo. Later in Utah this became an institutional practice to hide polygamy from the Federal Government. Thirteen different deceptive “code words” were used to hide polygamy. An article detailing these code words was published in an 1886 issue of the Deseret News (see p. 182).

Pride leads many to believe their actions can be an exception to God’s law. Pro-polygamists, citing Nephi’s experience with Laban, say God is the great law-giver, and that He can change the rules anytime He wants. If, in His wisdom, a previous law needs to be broken in order to fulfill a “higher law,” then He can authorize it for the greater good. This is exactly what the polygamists did later on at Nauvoo. Such has become commonplace in Mormon culture today.

Two Supportive Publications on Polygamy Besides citing their “secret” or “greater priesthood” (the Patriarchal priesthood of the ancient Patriarchs in the Old Testament), two publications were used in early church history to **justify** taking as many wives as one wanted (against lesser law in scripture or upon the land); (1) The first was entitled, *The Peacemaker*, printed on the press of Times and Seasons in Nauvoo in 1842, without Joseph Smith’s knowledge or permission. His name was printed on its front cover; (2) The second was printed by a British Latter-day Saint and sold in the Millennial Star office of the church in Liverpool England in 1843. It was entitled *The Testament of the Twelve Patriarchs, the Sons of Jacob*. Both publications are addressed in chapter 5 as part of a discussion on how polygamy became closely tied to the modified temple endowment of Brigham Young, once Joseph and Hyrum were murdered.

3. A Test Some claim that polygamy was used by the LORD as a test for Joseph Smith and others, as Joseph taught against the practice, just as Abraham abhorred and spoke out against human sacrifice, having nearly experienced sacrifice himself at the hands of his father and others. A test of worthiness requiring Joseph to break one of God’s commandments can be confusing (see endnote 5). Following God’s direction is a must, however.

4. Create Spirit Bodies Another *justification* attributed to Brigham Young is his claim that additional wives for the Father are needed to create many *spirit bodies* that are later tabernacled on the earth into mortal bodies made of flesh. In the King Follett Discourse Joseph Smith taught that intelligences or Spirits are self-existent and are co-equal with God. They are not created by God, but have co-existed **with** Him since the very beginning (Abr. 3:18). Certain of the intelligences were drawn to God and His companion and their great love. They chose to participate in God’s great plan of happiness (progression), becoming His sons and daughters through their **choices** (not a creation act). Multiple wives for Father is not necessary for the Spirits or Intelligences to gather to them. A plan and choice is. Choosing to be part of Father’s great plan of happiness is comparable to how we become the sons and daughter of the LORD Jesus here, by **choosing** to accept His atonement on our behalf (Mosiah 5).

Speaking of the eternal nature of *intelligence*, the Prophet Joseph taught that they, like God, are self-existent. “God Himself found Himself in the midst of spirits and glory. Because He was greater He saw proper to institute laws whereby the rest, who were less in intelligence, could have a privilege to **advance** like Himself. So He took in hand to save the world of Spirits” (the King Follett Discourse). He added, “The Father *called* all spirits before him at the creation of man, and **organized** them” (Ehat and Cook, *Words of Joseph Smith*, p. 9, Aug. 1839). “At the first organization in heaven we were all present and saw the Savior chosen and appointed, and the plan of salvation made and we sanctioned it” (*Words of Joseph Smith*, p. 60, Jan. 1841). “The spirits of men are eternal . . . They are organized according to that Priesthood which is everlasting” (HC 4:575, April 1842). “He who rules in the heavens when he has a certain work to do calls the Spirits before him to organize them” (*Words of Joseph Smith*, May 1843). “**Giving it** [the intelligence] **a tabernacle was to arm it against the power of Darkness**” (*Words of Joseph Smith*, p 62).

5. Subtle Polygamy Scriptures It is clear throughout this chapter that God prefers one wife for one man in most all marriages. There may be rare situations where God allows for more. The stories of Abraham, Jacob, and David before he got carried away, may be examples. So too Isaiah 4:1 and two other scriptures; 2 Sam. 12:1-18, and Moses 8:12 and 27. In the 2 Samuel story, David is chastised for taking Uriah’s wife. He is told by God through the Prophet Nathan, “I gave your master’s house to you, and your master’s wives into your arms.” Then he took more, multiplying wives to himself, including Uriah’s wife. In Moses 8:12 may imply a different mother or wife for Shem than for other sons of Noah in verse 12, where we read, “he [Noah] begat Shem of her who was the mother of Japheth.” The danger of addressing these possible exceptions is that men like Brigham Young believe they have *justification* in them to also be an exception, even thought they do not follow the pattern in scripture, where God’s will must be sought in addition to the welfare of others in real love.

The Pro-Polygamy “Revelations”

There are five *so-called* “revelations” used to further support polygamy in the LDS church. They are addressed hereafter. What unites all of them is that they are put forth by pro-polygamists, each of them coming forth *years after* Joseph’s murder. Joseph was thus unable to defend himself against these claims. They also feature “non-contemporary,” non-credible sources. Their content also goes against the patterns of scripture God has given us.

1. **1852 – Joseph’s Supposed Pro-Polygamy Revelation** As addressed earlier, it was in **1852** that Brigham Young announced that Joseph Smith had a pro-polygamy “revelation” on July 12th of 1843. This so-called “revelation” was printed by Young in the Deseret News that same year. In **1865**, Young told VP candidate Shuyler Colfax that it was he (Young) who received the revelation **not** Joseph.

2. **1874 - Young Makes Three Announcements** Young “let the cat out of the bag” (to use his own words) with three polygamy related announcements this year.

A. He first claimed that he had a personal pro-polygamy revelation while on his **1839-41** English mission. No specific date is tied to it, and the actual words of the “revelation” have never been published. Young stated:

“While we [Brigham & ten of the Twelve Apostles] were in England, (in 1839 and 40) I think, the LORD manifested to me by vision and his Spirit, things [concerning “spiritual wifery”] that I did not then understand. I never opened my mouth to any one concerning them, until I returned to Nauvoo; **Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew anything about at that time**, but I had this for myself, and I kept it to myself. And when I returned home, and Joseph revealed those things to me [a lie] then I understood the reflections that were upon my mind while in England. But this (communication with Joseph on the subject) was not until after I had told him what I understood— this was in 1841” (Brigham Young, Deseret News, July 1, 1874).

B. He stated that many of the Twelve were practicing polygamy secretly at Nauvoo in the early 1840s. Today the church confirms that there were secret (“confidential”) “plural marriages” going on in Nauvoo in the early 1840’s.

C. He later suggested a new earlier date for Joseph Smith’s pro-polygamy “revelation,” stating that it was in the early 1830’s, not the July 12, 1843 date he originally gave in his 1852 Deseret News announcement. Young claimed that the prior 1843 date was the year William Clayton “recorded” the revelation.

Some researchers believe Young changed the narrative to protect Heber C. Kimball, his friend and counselor in the First Presidency. Information was apparently coming forth about the Apostles practicing polygamy earlier than 1843, including news that Heber’s second wife (his first polygamous wife) was brought back from England by him following his mission in 1841 (Kimball had a wife in Nauvoo). The earlier date for Joseph’s “revelation” provided **justification** for the Apostles polygamy prior to 1843 (and Joseph’s revelation) and Heber’s new additional English wife (she was pregnant when arriving in Nauvoo). In **1876** Pres. Young put what he said was Joseph’s Pro-Polygamy “Revelation” in the D&C as Section 132. He did this without a vote of any kind. He also removed anti-polygamy Section 101 the same year, and also without a vote of any kind.

3. **1886 - John Taylor’s Pro-Polygamy Revelation** In 1887 the son of Pres. John Taylor discovered a document in his father’s personal papers (after his death) that some believe is an 1886 pro-polygamy “revelation.” Though later repudiated by the LDS church, Mormon fundamentalists (polygamists) have used Pres. Taylor’s private “revelation” to **justify** their pro-polygamy beliefs. This is partly because it is consistent with Young’s modification of “the New and Everlasting Covenant,” where he made it a covenant tied to plural marriage, replacing what God taught in scripture, that it is “the fullness of the gospel” of Christ (as contained in the two baptisms and the gift of the Holy Ghost, see D&C 6:15; 22:1; 33:11-15; 39:6; 66:2 & chapter 6). Taylor’s purported “revelation” was given him in 1886, while Taylor was church President. The document was never publically revealed during his life. Its language is similar to that of D&C 132. The works of Abraham are those tied to “**righteousness**,” not polygamy. The document reads:

“My son John, you have asked me concerning **the New and Everlasting Covenant** how far it is binding upon my people. Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an **everlasting covenant**, for I the Lord am everlasting and my **everlasting covenants** cannot be abrogated nor done away with, but they stand forever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men

that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham. I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; even so, Amen" (Sept. 27, 1886).

4. 1887 / *The Angel with the Sword Story*

In May of 1887, four decades after Joseph's murder, pro-polygamists came forward with claims that the Prophet Joseph said an angel came to him three times, **commanding** him to take additional wives. This story was part of sixteen pages of affidavits and testimonies published by the church (43 years after Joseph's murder) – that have now become Joseph Smith's history. Some of the affidavits promote the false belief that polygamy was introduced into the church by the angel's three visits to Joseph in the early 1830s (much like how the Book of Mormon came to be). This false story claims that Joseph refused to obey the angel until the LORD sent him with a sword, threatening to "destroy" Joseph if he did not take additional wives.

The assertion that the LORD sent an angel to force Joseph to obey His pro-polygamy message, directly opposes God's higher way of invitation, persuasion, and choice, in connection with love (see D&C 121:37). It is Satan and his servants that use fear (opposite of love) force, and coercion. This story is more typical of Brigham Young. It also opposes Joseph's own constant, public fight against polygamy. On the one hand we have Joseph's first-hand, contemporary published testimonies, given while he was yet alive, all of them revealing that he was clearly against the practice. Opposing them we have the four decades old 1887 affidavits and other doctored accounts put forth by the church, all produced by pro-polygamists decades after Joseph's murder. He cannot defend himself. The angel story doesn't align with God's pattern of choice. In addition, Joseph never spoke of this angel and sword story. It is another lie manufactured with his name tied to it to **justify** polygamy.

According to apostle Lorenzo Snow's false affidavit, Joseph Said, "unless he [Joseph] moved forward and established plural marriage, his Priesthood would be taken from him and he should be destroyed!" Lorenzo's sister Eliza R. Snow said, "This testimony he not only bore to my brother, but also to *others*—a testimony that cannot be gainsayed" (Eliza R. Snow statement from her brother Lorenzo Snow, see Biography and Family Record of Lorenzo Snow [1884], pps. 69–70). Lorenzo Snow's affidavit was produced in 1887, forty-three years after Joseph Smith's murder (so too the affidavits of Joseph Bates Noble and Benjamin F. Johnson). As we will see in ensuing chapters, the 1880's were a critical time for proping up polygamy. The Federal Government was threatening to remove polygamy from the Saints. Young and other church leaders needed to prove that **polygamy was an original tenet of the faith founded by the Prophet Joseph**, so that they could convince the Federal authorities that the Saints had a right to practice freedom of religion out west. Numerous false affidavits were manufactured for this purpose between 1870 and 1890, but especially in the 1880's. Pres. Wilford Woodruff would eventually issue the Manifesto in 1890.

Another putting forth the false "Angel with the Sword" story was Mary Elizabeth Lightner. She said Brigham Young sealed her to Joseph in February of 1842 (she was married at the time). This is over a year before Brigham said Joseph had his revelation on polygamy (July 12, 1843). That revelation says there is "never but one man on the earth" who has the sealing power on earth (v. 7). According to this scenario, Brigham was conveniently given this power before God gave the revelation to Joseph. This is just one of many "holes" found in the desperate stories put forth in the numerous false affidavits of the 1880's (see chapters 2 & 4).

5. 1899 / *Lorenzo Snow's Pro-Polygamy Revelation*

Like Brigham, Lorenzo Snow claimed or implied that he too had a pro-polygamy "revelation" while serving as a missionary in England (though later in the mid-1840's). "There is no man that lives that had a more perfect knowledge of the principle of plural marriage, its holiness and divinity, than what I had. It was **revealed** to me before the Prophet Joseph Smith **explained** it to me. I had been on a mission to England between two and three years, and before I left England I was perfectly *satisfied* in regard to something connected with plural marriage" (Lorenzo Snow, Deseret Semi-Weekly News, June 6, 1899). Like Young, Snow never provided the specific words or the date of his "revelation." Neither men were church Presidents at the time they received their "revelation." Both men made their "revelation" announcements decades after Joseph was murdered. These men were in England, living away from both Joseph and their wives. When an individual holds an idol in their heart (like polygamy), they can receive false spirits and their revelations. Paul said:

"...because they received not the love of the **truth**, that they might be saved. And for this cause God shall send them **strong delusion**, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in *unrighteousness*" (2 Thess. 2:10-12, bold & italics added).

Did Young, Taylor, and Snow receive “strong delusion” (2 Thess. 2:10-12) because of their support for polygamy – an idol in their hearts? Did it then lead them and the Saints (who looked to them for leadership) into “damnable heresies” (see 2 Peter 2:1)? All three men were Masons and part of the secret chamber later in Nauvoo (chap. 3). All three became Presidents of the church. All three had multiple wives (55 for Young, 16 for Taylor, 9 for snow).

Joseph’s Printed Warnings about *False Revelations & Spirits*

The Prophet Joseph warned the Saints repeatedly about false revelations that contradict existing **true revelations** and **scripture**. False spirits mix truth with lies and flattery, making us feel good. They feed upon our pride. False spirits know our desires. As an early editor of the Times and Seasons, Joseph published an article entitled, “Try the Spirits.” In it he warned the Saints against mistaking false angels of Satan for true angels from God. He feared that the Saints were being deceived into believing false revelations through them, as he, too had been deceived on some occasions. Joseph’s article on “Try the Spirits” was so important that it filled over five and one-half pages of this issue of the Times and Seasons (see also D&C 129). According to Joseph, should any statement delivered by an angel **contradict a former true revelation from God**, that message is from a false spirit or from Satan. God’s house is a house of order, not confusion. The Prophet Joseph Smith wrote:

“There have also been ministering angels in the church which were of satan appearing as an angel of light:— A sister in the State of New York had a vision who said it was told her that if she would go to a certain place in the woods an angel would appear to her — she went at the appointed time and saw a glorious personage descending arrayed in white...he commenced and told her to fear God and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.—How it may be asked was this known to be a bad angel?...by his **contradicting a former revelation** (Times & Seasons 3 [Apr. 1, 1842], p. 747).

The Apostle Paul and Peter both have warned us against receiving the false teachings of false spirits. Truth is established when it is consistent with scripture that has already been given (D&C 132 is not).

“But though we, or an angel from heaven, preach **any other gospel** unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8–9, bold added).

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in **damnable heresies**, even denying the Lord that bought them...Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following *the way of Balaam* the son of Bosor, who loved the wages of unrighteousness” (2 Peter 2:2, 14-15, bold added).

“The way of Balaam” or “*Balaam’s error*” in other scriptures is associated with *false revelation* tied to sexual sin, as with the Nicolaitans. Once again, Brigham took his modified spiritual wives doctrine in D&C 132 and made it part of the “new and everlasting covenant” of plural marriage, one that now takes precedence over God’s “everlasting covenant” as found in the Book of Mormon, the Bible, and the Doctrine and Covenants (see D&C 6:15; 22:16; 33:11-15, 39:6; 66:2). The real “everlasting covenant” has nothing to do with polygamy, but everything to do with Salvation in Christ the LORD. He is rejected in Brigham’s “new order of things” (see D&C 132, verses 4, 6, 19, 26, 27, 41 & 42). This is one reason we are under condemnation for rejecting, “the new covenant, even [that “fullness of the gospel of Christ” found in] the Book of Mormon” (D&C 84:55 & 57). We cannot be saved in ignorance (D&C 131:6).

The false affidavits tied to “the angel and sword” story are in direct conflict with Joseph’s warning concerning discernment of spirits. Nothing published during Joseph’s lifetime supports this lie. It should be noted that Lorenzo Snow’s family was related to the Youngs, the Nobles, and the Beamans by way of polygamy! Lorenzo’s sister, Eliza R. Snow, became one of Brigham Young’s plural wives later on. Young was also married to Louisa Beaman (Joseph Bates Noble’s sister-in-law). Lorenzo’s brother, Erastus Snow, was married to Artemesia Beaman, who was Louisa Seaman’s sister, and Joseph Bates Noble had married Mary Adeline Beaman, who was also a sister to Louisa and Artemesia (see Boyack, A Nobleman in Israel, 21). All were deeply involved in polygamy. The angel story justified

their polygamy. “**Justify**” is the word Brigham inserted into the very first verse of D&C 132, along with verses 59 and 60. The LORD said David and Solomon were **not justified** in their multiple wives. They sought “**to excuse themselves** in committing whoredoms.” He said this was “**abominable** before me” (Jacob 2:23-24). Note the justification used by the Church today on one official website. It puts forth the current **false narrative** that Joseph prayed about what David and Solomon were doing, and that this prayer resulted in “divine instruction.”

“In 1831, Church founder Joseph Smith made a *prayerful inquiry* about the ancient Old Testament practice of plural marriage. This resulted in the *divine instruction* to reinstitute the practice as a religious principle” (<https://www.mormonnewsroom.org/topic/polygamy>).

This is a lie, as there is no statement by Joseph Smith anywhere in church history stating that he approached the LORD in prayer on the subject of plural marriage. It is used to prop up old lies from the Brigham Young era.

In four scriptures that LORD lists “**lies**” and “**deception**” first and second as part of the sins of *our day*! See, (1) 3 Nephi 16:10, (2) 3 Nephi 21:19, (3) 3 Nephi 30:2 and (4) Book of Commandments 4:5-6.

Endnotes

¹ *Baal Worship: Idolatry, Sexual Sin & Murder* Sexual sin has frequently been the downfall of society and individuals. It was so anciently in scripture and is becoming prominent again today. The acceptance by the church of those involved in LGBTQ movements is an ominous sign of the return of ancient Baal worship. Idolatry was a central part of it, leading to sexual sin, child abuse and sacrifice, and murder generally. Sacrifices of children were made anciently to Baal. There have been some 60 million abortions since Roe versus Wade was instituted in 1973 (see <http://www.numberofabortions.com/>), 3,200 in Utah in 2017. Innocent children are not just (1) killed in abortions and (2) in Satanic Ritual Abuse (SRA), but they are also used (3) for sex slavery, and (4) for money as their body parts bring lots of cash on the black market. Children are part of a huge black market business, and the wars that western countries are involved in. They feature tens of thousands of refugee children. Some 18,000 Syrian children were taken into Turkish camps where their organs were harvested and sold (see <https://youtu.be/uy0bF-PFpFI>). The innocent blood of children has another purpose, (5) to provide light or energy to those in darkness, those without it. This may be another reason for SRA with children, sustaining evil and prolonging lives.

Tax Exempt Status Oversight of civil leaders, those installing the laws of our land over us, should be a priority for Christian church leaders. Because these churches receive “gain” via tax-exempt 501c3 status from the Federal government, too many leaders have remained silent when new laws are passed or removed based on morality. We have removed prayer from public schools and made gay and lesbian marriage the law of the land, all without a fight from God’s supposed servants heading up Christian churches. The current watchmen on the tower (Christian church leaders) have been silent for too long, as money has been at stake. Scripture suggests that many leading Christian churches will be exposed (see Isa. 22:15-25 & JST Mat. 21:35-56). God said He will clean His own “house” first (D&C 112:24-26).

Gay & Lesbian Agenda In the listing below, note the consistent month of June (Gay Pride month) and the specific date of **June 26** (or near it) for most of the Supreme Court decisions below, all tied to supporting sexual sin in modern-day Baal worship. The watchmen in high places – both civil and ecclesiastical – will be exposed for who they are and eventually replaced. Over the last 50 years we have seen dark forces at work to bring in more immorality and make it acceptable in our culture, our churches, and our legislative bodies, consistent with the month of June a specific date, **June 26**.

June 26, 1945 / The Charter for creation of the *United Nations* was signed by the representatives of 50 countries

June 25, 1962 / The U.S. Supreme Court banned prayer from public schools

June 29, 1963 / The date of the formal enthronement of the fallen angel Lucifer in the Vatican, the Roman Catholic Citadel, according to former Jesuit priest, Catholic theologian, and Vatican-Masonic whistle-blower Malachi Martin (a suspicious death in 1999). A complimentary “Black Mass” installation ceremony was conducted at the same time in Charleston, S.C., the Masonic “Mother Lodge of the World.” This lodge is the U.S. Supreme Council of Scottish Rite Freemasonry, headed by Satanist Albert Pike. Masonry has infiltrated nearly all major institutions. June 29 is “The Feast of Saints *Peter* and *Paul*.”

A total of 33 days (a Masonic sacred number) after the installation of Pope John Paul (the VI), Jesuit Pope Francis was installed, perhaps the last Pope - the “False Prophet” of Revelation. He has spoken of a One World Church repeatedly.

June 1, 2009 / Pres. Barak Hussein Obama declared June as “Lesbian, Gay, Bi-sexual and Transgender Pride month.”

It was put in place by executive order.

June 26, 2003 / The U.S. Supreme Court invalidated sodomy laws for all 50 states

June 26, 2013 / The U.S. Supreme Court overturned The Defense of Marriage Act (DOMA)

June 26, 2015 / The U.S. Supreme Court re-defined marriage for all 50 states

Walls of Morality Breached

June 26 is the 9th of Tammuz on the Hebrew Calendar (in their 4th month). Tammuz was a Babylonian God, said to be the reincarnation of Nimrod, enemy to God (the Jews were held captive in Babylon for a time and took portions of their calendar from them, including the name of the 4th month). Baal religion is a form of Satan worship which began with Nimrod. Nimrod means, “he rebelled” or literally, “he returned to Baal” or Satan. The people of Babylon built the Tower of Babel, which was a tower to their god Baal, and a ladder to reach heaven and destroy God, **taking His power** (Gen. 10:8-12, 11:2). On the **9th of Tammuz** (or **June 26**) in 423 BCE, king Nebuchadnezzar's army **breached the walls** of Jerusalem, entering the Holy City Jerusalem. Eight days later on the 17th day of Tammuz, the Temple services were disrupted and the daily sacrificial offerings were discontinued. Finally, one month later, **Solomon's Temple was destroyed on the 9th of Av** (Av is the 5th month). The Jews were then exiled to Babylon for 70 years. As a result, this day became a day of fasting and mourning. Upon return to their homeland, the second temple was later built (that of Zerubbabel). Some 500 years later Jerusalem fell again, this time on the 17th of Tammuz, just prior to destruction of the Herod's Temple (again on **the 9th of Av**).

It is clear that Satan and the secret combinations of our day are aware of this ancient date, somehow coordinating advances on this day for **gay rights** and the legalization of other **sexual perversion**. The day of **June 26th** is thus associated with the **breaching of the protective walls of the ancient Holy City** and her temple! It begins with **idolatry**, forsaking God, and then turning to darkness in sexual perversion (polygamy for the Saints). It resulted in the loss of their *covenant lands, homes, and possessions, and the freedom of the Israelites, many losing their lives*. It was followed by 70 years of *captivity* in Babylon. This represented a **10-fold time punishment** for not honoring the Sabbatical Year of Release every 7th year - when the land was to rest, when slaves were to be set free, and when all debt is forgiven. Christ's mission of redemption was designed to relieve oppression. All who are humble and repentant are granted a **release** from *sin, death, and hell* (“hell” being separation from God).

Polygamy was a tool of the adversary to attack the fullness of the gospel of Christ early on. It was conceived in “**secret chambers of hidden darkness**” (see D&C 38:13 & 28). See http://www.lorendavis.com/news_articles/Baal_Satanism.html.

Baal Gates Set Up (Ba'al, means “father of lies,” John 8:44)

In 2016, a replica of the Gate of Baal (from Palmyra Syria) was set up in five cities; New York City, London, Florence, Dubai, and Arona (Italy). Many believe this “gateway,” “portal,” or “antennae” is an invitation for Baal, Nimrod, the man of sin, or the Anti-Christ to come to earth through these cities.

Dates tied to LGBTQ Support in the LDS Church

According to a recent Pew research center report, Latter-day Saints have changed their stance more than any Christian group in America relative to gay rights over the last seven years (2008 to 2015). LDS support for gay marriage has doubled since then. There were 3 pro-LGBTQ events in June 2018 (Gay Pride month).

June 25, 2018 / Tim Seelig, director of the San Francisco Gay Men's Chorus was invited by LDS church leaders to be a guest conductor for the Mormon Tabernacle Choir and Orchestra on this date at the Shoreline Amphitheatre in Mountain View, California. Mixed in with the Tabernacle Choir were those of Gay Men's Chorus (see 3 Ne. 16:10 & 30:2).

June 13, 2018 / LDS Church announces that the Family Search database will now add same-sex families to their Family Tree structure, a recognition of same-sex couples and families. The church immediately acknowledged the legality of same sex marriage in the United States after the U.S. Supreme Court legalized it in **June** of 2015. President Dallin H. Oaks, now in the First Presidency, counseled church members and people of faith to submit to the law because it had been “sustained by the highest available authority.” Not so, God has not sustained it to my knowledge.

June 1, 2018 / LDS First Presidency sponsors the “Be One” event, saying it is “Time to Renew Our Commitment to Be One.” This is the first day of Gay Pride Month, as set aside by Pres. Barack Hussein Obama.

See <https://www.lds.org/media-library/video/2018-06-1000-be-one-a-celebration-of-the-revelation-on-the-priesthood?lang=eng>

2017 / LDS church offers statement of support for the LoveLoud Festival. The goal of the festival is to put differences aside between the LGBTQ and faith communities to promote love and acceptance of LGBTQ youth.

2016 / The official Mormons and Gays website was revised and moved to mormonandgay.lds.org. The update supported members in identifying as gay and noted that therapy focusing on changing sexual orientation is unethical.

June 6, 2015 / LDS Payson Temple Youth Celebration at BYU with Church Approved Rainbow Colors. Took place in the middle of Gay Pride celebrations held in Provo and Salt Lake between June 4 and 7th.

July 2, 2015 / Church Donates to the Utah Pride Center, the first official financial donation by the LDS Church to an LGBT cause, given to the Utah Pride Center of Salt Lake City.

2015 / Kentucky County Clerk Kim Davis would not issue a marriage license to gay couples in 2015 because it violated her Christian beliefs. “The [LDS] church's tone shifted slightly but *significantly* on Tuesday, when a high-ranking church leader said in a speech that Davis was wrong to shirk her responsibilities by invoking her religion. Public officials, “*are not free to apply personal convictions* -- religious or other -- in place of the defined responsibilities of their public offices,” said Dallin H. Oaks [now of the First Presidency]. He added, “Government officials must not apply these duties selectively according to their personal preferences -- whatever their source” (Yahoo News, Oct. 21, 2015). Mat Staver, a lawyer for Davis, told the Associated Press that the Mormon Church's tactic “may sound nice, but it ends up not pleasing anyone. You need to stand on principle.”

2015 / LDS Apostle D. Todd Christopherson states that Mormons who support gay marriage are not in danger of losing their temple privileges or church membership. They would only be in trouble for “supporting organizations that promote opposition or positions in opposition to the church’s.” In a later news conference he said, “In our view, it doesn’t really become a problem unless someone is out attacking the church and its leaders.....and trying to get others to follow them.” He also acknowledged that LDS leaders have evolved in their thinking about homosexuality. Todd’s brother Tom is a “gay” active Mormon who teaches Gospel Doctrine in his Ward. His book on being gay and a Mormon is sold at Desert Book. It is entitled, “*That We May Be One*.”

2013 / Boy Scouts of America votes to allow openly gay youth to have BSA membership, but maintains ban on openly gay adult leaders. The LDS church supported this decision.

2013 / Church Approves Gay Support Club at BYU. It is estimated that 2-3000 BYU students have some connection to gay or lesbian tendencies or activism within a Church supported school largely funded by the tithing of its members.

2013 / Provo Herald front page article, “Provo’s first Gay Pride event” (Aug. 23). It took place on Sept. 21 of 2013.

2013 / Steve Young BYU & NFL Hall of Fame BYU quarterback and wife Barb give keynote addresses at the Affirmation’s International Conference promoting acceptance of gays and lesbians within the church and community (Sept. 13-15).

2011 / BYU Honor Code removes ban on advocacy and promotion of homosexual behavior as being morally acceptable

2009 / LDS Church supports new Utah law banning gay discrimination in public housing.

Child Abuse Today modern Baal worship is expressed in not only greater acceptance of the LGBTQ agenda, but in the sexual abuse of children in multiple ways. The Catholic Church has a long history of the abuse of children (mostly male) by priests. The protest efforts of former Bishop Sam Young have called attention to similar problems in Mormonism, via leading questions that are asked children by some bishops. It is a reflection of our declining morality generally.

Who is Leading the Church? Many Saints are choosing to be an atheist or to embrace the ways of Sodom and Gomorrah, largely because the fifteen men leading the Brighamite church do not experience nor teach **the doctrine of Christ** and other early doctrines found in the Book of Mormon, those shared by the Prophet Joseph. Some honor another god. They say we shouldn’t talk about seeking an audience with the LORD Jesus in this life, yet Joseph publicly declared that God had visited him, even to non-believers. He said, “Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other Gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them” (TPJS p. 366). A different gospel is preached today, one corrupted early on by Brigham Young and those following him. It wasn’t and isn’t the gospel of love preached by the Master. Abinadi was killed because he preached Christ. Wicked leaders then said, “we have found an accusation against thee, and thou art worthy of death. For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people” (Mosiah 17:7-8).

The Lectures on Faith teach us (1) what faith is, (2) who we should have faith in and why, and (3) what the effects of faith are in our lives. This important instruction was once a part of “**the doctrine**” contained in the Doctrine and Covenants. Lecture 1, verse 1 says it is “**the doctrine of Christ**.” The Lectures on Faith were put in the D&C by a vote of the whole church, then later removed secretly without any vote. Lecture 2:56 states, “We have now clearly set forth how it is, and how it was, that **God became an object of faith** for rational beings; and also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and **obtain a knowledge of the glory of God**: and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—it was the credence they gave to the testimony of their fathers—this testimony having aroused their minds **to enquire after the knowledge of God**, the enquiry frequently terminated, indeed, always terminated, when rightly pursued, in the most glorious discoveries, and eternal certainty.” And that certainty is that He is real and He loves you and I. His invitation is, “**repent and come unto me**” (3 Ne. 9:22), and “**deny yourselves of all ungodliness**” (Moroni 10:32). Such are made new and gain real knowledge of His reality.

Nephi got it right when he pointed out that, “**there are save two churches only**.” In the revealing listing of scriptures found on pages 183-84 of this book, we see what has become of the church originally founded by God through Joseph, then modified by Young and others. It is the reason so many are leaving the church today. Grant Palmer, in his book, *Restoring Christ: Leaving Mormon Jesus for Jesus of the Gospels*, points out who it is that is lifted up before the Saints today. Though I do not agree with Palmer’s assessments of Joseph Smith and the Restoration in this book, his chapter 13 entitled, *Meetings with a LDS General Authority*, 2012-14, reveals much. It is consistent with what I have come to know about some of our top leaders. Many of them are who or what the Saints think they are (see Mat. 23:13; JST Luke 11:53). Jesus said, **I am the light which ye shall hold up**—that which ye have seen me do” (3 Ne. 18:24). The LORD Jesus (Yeshua) came here to redeem us. He is worthy of our love and devotion. He is returning soon as King and Judge to cleanse the earth.

² *Changing Church Names & the Scattering 7 Ways*

The succession crisis of who would lead the church after the murders of the three Smith brothers led to the scattering of the Saints in at least seven directions, perhaps in fulfillment of Deut. 28:25. Like the scattered Israelites of old, the Prophet Joseph prophesied that before the kingdom would be given to the Saints, they would first be scattered, driven, gathered again, and then re-established. Joseph stated, “I prophecy that the day will come when

you will say Oh that we had given heed... the people will not hearken nor hear and bondage, death and destruction are close at our heels. The kingdom will not be broken up but we shall be scattered and driven, gathered again and then dispersed, reestablished & driven abroad and so on until the Ancient of days shall sit and the kingdom and power thereof shall be given to the Saints and they shall possess it forever and ever..." (Words of Joseph Smith, p. 67).

Since then, some twenty total divisions have been identified. Most who followed Brigham and his polygamy westward were new converts (unaware of his secretive polygamy, my relatives included), from the British Isles where a controlling king oversaw the land. Many of the older, more seasoned Saints at Nauvoo (free of the monarchy in England) rejected Young, polygamy, and the new temple doctrines. Note the seven factions arising from Young's polygamy:

1. The Church of Jesus Christ - William Bickerton
2. The Rigdonites - Sidney Rigdon
3. The Church of Christ (Temple Lot) - Granville Hedrick
4. A. The Church of Jesus Christ of Latter-day Saints (Strangite) - James Strang. Many from this movement latter became part of the RLDS movement (now the Community of Christ).
B. The Reorganized Church of the Jesus Christ of Latter-day Saints (RLDS), now the Community of Christ; the bloodline of the Prophet Joseph was passed on to some in it through Joseph Smith III, Alexander Hale Smith, and David Hyrum Smith
5. The Church of Jesus Christ of Latter-day Saints - Lyman Wight (Texas)
6. The Church of Jesus Christ of Latter-day Saints - Brigham Young (Utah); the bloodline of Hyrum Smith was passed on to some in this church
7. The Church of Jesus Christ of Latter-day Saints - fundamentalist polygamists (mostly west and south)

Names Reflecting the Status of the Church

Names and titles in the Bible typically reflect character and acts performed. This is also true of four consecutive name changes for the LDS church presented hereafter. They coincide with events from 1831 – 41, reflecting the character of the Saints and their church at that point in time. It should be noted that in times when the church was cursed with the lesser priesthood and lesser law, there have been individuals who lived higher ways among them. Those today that receive the first and second comforters (via the baptism of fire and the Second Comforter experiences) may become part of the church of the Firstborn. This celestial church has not been put in place officially upon the earth as of yet, but will be in the LORD's way and timing. Much of what follows, and that above was obtained from "The Watcher" and his blog posts (see <https://onewhoiswatching.wordpress.com>). Pray to determine the truth in what is presented hereafter.

1. *The church of Christ* The LORD's church is named by Him in a revelation in D&C 20, where the name "the Church of Christ" is mentioned by the LORD 6 times. It appears to have lasted two years (Mar. 1829 – June 1831), a time when 47 revelations were received. The LORD's church came out of the wilderness of darkness on the Earth. A foundation was laid for the future church of God and its Zion via the coming forth of the Book of Mormon (Zion is the pure in heart). Those in the church of Christ attempted to live the higher Law of the Celestial Kingdom (place of the Father) via living the Law of Consecration. It was at this time that missionary work was first implemented and sent to the Book of Mormon remnant – to Native Americans on this land. Historically, the "*Church of Christ*" name shows up in modern revelation at the very beginning of the formal establishment of the church. "It shall be the duty of the several churches, composing the church of Christ..." (D&C 20:81). This revelation was given in April of 1830, and features the first formal name of the church in the D&C. It is also the first formal name given the church in the Book of Mormon.

2. *The Church of God (also called the church of the Firstborn)* This is the church of God the Father, representing a "Fullness" that is restored to administer the Gospel of Christ. It may have lasted 3.5 years (June 1831- Dec. 1834) during which time there were 58 revelations received (the most of the four name periods). It was at this time that "*the Fullness*" of the higher Melchizedek Priesthood was offered to those gathered at the Morley Farm Conference, where the first high priests in the church were ordained (ordinations are invitations by men to receive the real thing, coming only from God). They were part of a church called "the Church of God" (a church within a church). The Father and the Son were both seen by some at this time, so too the "man of sin." The Saints had five years to redeem Zion in "the stronghold" that was Kirtland (from Sept. 11, 1831 to Sept. 11, 1836, see D&C 64:21-22). Their strength was to come in this higher priesthood power, *sufficient to defeat all enemies*. This "Fullness" of priesthood was to become a hedge of protection (D&C 38), but only if righteousness was present. The right to have it was later removed (D&C 124:28). Other names tied to this particular "church" include "the church of the Firstborn" (D&C 76:54, 101; 88:5; 107:80) and the "church of Zion."

Historically, the "Church of God" name begins to show up in modern revelation shortly after the Melchizedek priesthood opportunity is restored at the Morley Farm in June of 1831, resulting in the High Priests retroactively becoming the leading administrative body of the church. They had administrative authority in the Church of Christ over the "presiding elders" who were not High Priests (few if any actually obtained this power from God, however, though it did come with some via their prior preparation, see Alma 13). Most assume that this name is another name for the church of Christ, but a careful reading of the historical timeline - in context - reveals that it refers to those called to live the higher Law of Consecration, as well as practice a higher priesthood. Thus they and the name are tied to a higher church. Those faithful in this higher "church of God" were and are part of what is also called "the church of the Firstborn. D&C 107:80 refers to these higher administrative privileges generally, stating, "And after this decision it shall be had in remembrance no more before the LORD; for this is the highest council of

the church of God, and a final decision upon controversies in spiritual matters.” This higher law, priesthood, and church is reflected in D&C 84:17, where we read, “Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.”

Note also D&C 70:5, “Wherefore, I have appointed unto them, and this is their business in the church of God, to manage the concerns thereof, yea, the benefits thereof...” Note also verse 10, “And behold, none are exempt from this law who belong to the church of the living God...” They “are they who are the church of the Firstborn” (D&C 76:54). In Section 88, verse 5, we read, “Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son.” Verse 22 of D&C 93 states, “And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. Power in the priesthood is directly related to the level of our relationship with God.

3. *The church of the Latter-day Saints* Note that **the LORD’s name was removed from the church at this time**. This new name appears to have lasted two years (Dec. 1834 – Sept. 1836), wherein 6 revelations were received (the lowest). God’s hedge of protection in “*the Fullness*” was apparently rejected and removed from among the Saints for not living the higher law (see 3 Ne. 16:10; D&C 14:10; 124:28). Christ’s name was removed and condemnation pronounced on the Saints, remaining on us today. All name changes for the church are well documented in the seven-volume history of the church, wherein a church conference was called in 1834. There, by unanimous vote, the name of the church was changed. “During a conference held on May 3, 1834, with Joseph Smith acting as moderator, “a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this Church be known hereafter by the name of ‘The Church of the Latter-day Saints.’ Remarks were made by the members, after which the motion passed by unanimous vote” (HC, vol. 2, pps. 62-63, 73). Shortly thereafter, the LORD informed the Saints that they were under condemnation and must have a reformation in all things. This new name for the church, without “Christ” in it, is documented on **the face of the Kirtland house of the LORD** in Ohio, *and* in the first edition of the Doctrine and Covenants. Some accused Joseph of apostasy for making this change.

4. *The Church of Jesus Christ of Latter-day Saints* The Saints appear to have renamed the church in 1836, **re-inserting Christ’s name back into its title, and without God’s permission** (Sept. 1836 – Jan. 1841). There were 11 revelations received by Joseph at this time (second lowest). The name reflects a continued rejection of “*the Fullness*” by the Saints, as seen via **the** whoredom of unlawful polygamy practices and in the Nauvoo house of the LORD never being completed. These and other sins led to the rejection described by God in D&C 124:32 and 3 Nephi 16:10.

In the dedicatory prayer of the Kirtland house of the LORD (D&C 109, April 1836), the Prophet Joseph Smith - on behalf of the Saints, appears to be petitioning the LORD to once again put his name back upon the condemned church (1832, D&C 84:58). In verse 79 we read, “And also this church, **to put upon it thy name**. And help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb!” The very first time “The Church of Jesus Christ of Latter-day Saints” shows up in modern revelation is section 115 in 1838. Historians use section 115 as the scriptural justification for using the current church name.

The Saints may have already re-inserted the name of Christ back into the name of the Church years before this particular revelation was given, however, perhaps demonstrating that Section 115 is not so much a directive from the LORD to re-insert Christ’s name into the church again, but rather a prophesy by the LORD that the Saints *would do so of their own accord*. After the Gentile church rejected the higher Law of Consecration, and the Fullness of the priesthood, sometime around 1834, Joseph was instrumental in renaming and establishing the Church of the Latter-day Saints (without Christ’s name in it). This name was later changed, perhaps by a misinterpretation of section 115, to our current name - the Church of Jesus Christ of Latter day Saints, the later name referring to the saints who are then in a scattered and unconsecrated condition, presided over by an elder or elders. How much priesthood remained, if any (because of the abomination of polygamy) is unclear.

Note that the LORD said that the Saints “shall (future) be called” by this name. Verses 3-5 of D&C 115 state, “And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations.” Today the official name of the incorporated LDS church is, “The Corporation of the President of the Church of Jesus Christ of Latter-day Saints. See also Assumption #9, chap. 6.

³ *Smith Statements – Emma (wife), Lucy Mack Smith (mother), Katharine (sister), Hyrum, Samuel, William (brothers)* The Smith’s are too often ignored as witnesses when it comes to Joseph Smith’s innocence as a polygamist. There are always two sides to any story. If we listened to only Hillary Clinton, we would believe she is innocent of all wrongdoing tied to her and her husband over the last 25 years. They tell lies to cover the truth smear the opposition with lies. The Smith family (the Josephites) is made out to be the enemy by the Brighamites. I choose to believe all of the Smiths rather than Brigham Young and those repeating his original lies. They have formed the narrative of the LDS church and its people today.

Emma Smith Statements (wife of the Prophet Joseph) Brigham Young made Emma Smith out to be a evil woman, a favorite tactic of liars. He did so in a General Conference address. Emma’s version of history is consistent in the multiple interviews of her, and in direct opposition to Brigham Young’s words. Young, Wilford Woodruff, and Willard Richards (all church leaders, all in “the secret chamber,” all polygamists, all Masons, and many in England together during 1839-40) stated that Emma Smith burned the revelation later known as D&C 132, after Joseph Smith showed it to her. She consistently refuted these claims (below). She said she did not see any words tied to this Young’s Section 132 creation until 1856. Brigham Young had Orson

Pratt write the pro-polygamy tract called “The Seer” in 1852, wherein the supposed “revelation” is contained. Emma first saw “The Seer” 9 years after her husband was murdered [1853]. Wilford Woodruff’s story states, “After Joseph had been to Bishop Whitney’s he went home, and Emma began teasing for the revelation. Said she – ‘Joseph you promised me that revelation, and if you are a man of your word you will give it to me.’ Joseph took it from his pocket and said – ‘Take it.’ She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her” (JD 23:131, p. 132 Wilford Woodruff, May 14, 1882).

A few questions from four different interviews of Emma Smith are presented hereafter. They are quoted from the book, *The Exoneration of Emma, Joseph and Hyrum*, by Ronald Meldon Karren (Amazon).

Emma Interview 1 by Jason Briggs J.W.B. Question - Mrs. Bidamon (Emma’s new married name), have you seen the revelation on polygamy, published by Orson Pratt, in the Seer, in 1852 [Section 132 in the Utah Doctrine and Covenants]? A - I have. J.W.B. - Have you read it? A - I have read it, and heard it read. J.W.B. - Did Joseph Smith ever teach you the principles of polygamy as being revealed to him, or as a correct and righteous principle? A - He never did. Q - J.W.B. - What about the statement of Brigham Young, that you burnt the original manuscript of that revelation? A - **It is false in all its parts**, made out of whole cloth without any foundation in truth. Q: Sister Emma, is it not a fact that Joseph Smith received a revelation favoring polygamy and spiritual wifery? A: No, sir; **there was no revelation given through him on either spiritual wifery or polygamy. Nor was that abominable doctrine taught either privately or publicly [by Joseph] before Mr. Smith’s death.** Q: How about Brigham Young’s statement to the contrary—that Joseph Smith did receive the polygamy and Adam-god revelation, and that he presented it to you by the hand of a Mr. Clayton, and that after reading it you got mad, tore it up, and burned it? A: That is a base falsehood made out of whole cloth.

Emma Interview 2 by J. C. Chrestensen J.C.C. Question - Have you ever seen and read that feigned and assumed revelation on polygamy? A: Yes, sir. Q: When and where did you first see and read that polygamy revelation? A: **Right here in Nauvoo in the year 1853**, published in Washington, District of Columbia, **in a paper called The Seer**, by Orson Pratt of the Utah Church [Saints’ Herald 65:1044–1045].

Emma Interview 3 by Dixon’s Report An English author and traveler named William Hepworth Dixon visited Emma and wrote in 1869: Emma, Joseph’s wife and secretary, the partner of all his toils, of all his glories, coolly, firmly, permanently denies that her husband ever had any other wife than herself. She declares the story to be false, the revelation a fraud. She denounces polygamy as the invention of Young and Pratt—a work of the devil—brought in by them for the destruction of God’s new church. On account of this doctrine, she has separated herself from the Saints of Utah, and has taken up her dwelling with what she calls a remnant of the true church at Nauvoo [New America, Chapter 30, 1869; Saints’ Herald 48:165–166].

Emma Interview 4 by Joseph Smith the III This account in February, 1879, was only two months before Emma’s death. Question: What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery? A: **There was no revelation on either polygamy, or spiritual wives.** There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that in a chat about plural wives, he had said, “Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, **it was contrary to the will of heaven.** No such thing as polygamy, or spiritual wifery, was taught, publicly or privately [by him], before my husband’s death, that I have now, or ever had any knowledge of. Q: Did he not have other wives than yourself? A: **He had no other wife but me;** nor did he to my knowledge ever have. Q: Did he not hold marital relation with women other than yourself? A: He did not have improper relations with any woman that ever came to my knowledge. Q: Was there nothing about spiritual wives that you recollect? A: At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that **they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise** [Saints’ Herald 26:289–290].

Emma Interview #5 by Mark Forscutt Forscutt was a secretary to Brigham Young in Utah, until Brigham insisted that he take a plural wife. Forscutt **refused and was forced to escape from Utah to save his life.** Later he became an apostle in the Reorganization—and still later he interviewed Emma to get her testimony concerning the polygamy question. He recorded in his diary: Thur. Sep. 13/[18]77 Spent day visiting at Nauvoo, Sister Emma (widow of the Martyr) told me that she remembered Joseph having said in answer to a question from Sister [Brackenbury], Mother of the Brothers Brackenbury, as to whether Brigham would not lead the church in case of his (Joseph’s) death,—“**I would pity the people that should follow Brigham as a leader,**” and in answer to another question as to why he would pity them, Joseph answered, “**Because he would lead them to hell.**” She also related that after Brigham came into power in Nauvoo, she sought several times to see him; but did not succeed, and finally sent for him. He came, bringing witnesses with him, and enquired what she wished. She asked him why he was teaching or allowing to be taught the doctrines and practises [sic] he was [spiritual wifery and polygamy], to which he replied he knew of nothing of the kind she referred to, and if she knew of any one indulging in such practises, and would **inform** on them, they should be taken up and dealt with. She replied, ‘Why, Brigham you need not talk like that; you know these things are done. It is so plain, that even a stranger can not come and walk through our streets without witnessing it. You know too that Joseph in my presence told you [Brigham] that you had been teaching such things while he was alive, and that **he commanded you in the name of the LORD, to teach them no more,** or judgments would overtake you.’ He left and she had no conversation with him afterward” (Mark Forscutt’s Diary, pages 81–82).

There were four overflowing meetings of members of the Female Relief Society at Nauvoo to address accusations against the women of Nauvoo (each meeting being composed of different members that all might have the opportunity of expressing their feelings). They were held on March 9 and 16 of 1844. The following remarks were read and unanimously adopted at each meeting by President of the Relief Society, Emma Smith.

The Voice of Innocence from Nauvoo (Mar. 20, 1844) President Emma Smith stated, “it becomes us, in defence of our rights, for the glory of our fathers; for the honor of our mothers; for the happiness of our husbands; and for the welfare of our dear children, in rebuke such an outrage upon the chastity of society: to thwart such **a death blow at the hal’owed marriage covenant**...Resolved unanimously, That while we render credence to the doctrines of Paul that neither the man is without the woman neither is the woman without the man in the LORD, yet **we raise our voices and hands against John C. Bennett’s “spiritual wife system” as a scheme of profligates to seduce women**...wherefore, **while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication, adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature**, where the worm dieth not and the fire is not quenched!” and let all the saints say. Amen!” Emma Smith, Pres., women’s Relief Society, Nauvoo, in Ronald Karren, *The Exoneration of Emma, Joseph & Hyrum: Part One*.

Hyrum Smith’s China Creek Statement

Hyrum stated, “To the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, greeting: Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a **certain** [additional or secret] **priesthood**, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here. **And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand Council, and lose his license and membership** also: therefore he had better beware what he is about. And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so...” (Co-President Hyrum Smith, Truth will prevail, Vol. V. No. 6, Nauvoo, Mar. 15, 1844, in Whole No. 90, History of Joseph Smith, Nauvoo, March 15, 1844).

Samuel Smith Statement

Note the journal entries of Samuel Smith, brother to Joseph, Hyrum, and William Smith, all leaders in the church. “June 1829, 1832, Baptized three: Augusta Cobb, Elizabeth Haredeen and _____ Porter.” Augusta Cobb would later become Brigham Young’s third wife. Prior to their marriage, Augusta named her last child “Brigham.” He was born May 17, 1843, and died on the way to Nauvoo to join Brigham and the Saints there (Augusta left her husband and five of her children there). The conception date is 9 months earlier, around August of 1842 (a full year before Joseph’s purported “revelation” on plural marriage).

See also the words of William, Emma, Katherine, and Lucy Mack Smith

⁴ *Removing, Shaking & Rending Garments*

Joseph’s directive to the Twelve to **remove** their endowment garment was given on June 20th of 1844, one week before his murder on the 27th (see HC 6:519). It may have had ties to the corruption of the temple endowment that was either beginning to take place or would take place later under Young and Kimball. 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.

Shaking Garments Free of Blood & Sin

When the Prophet Joseph Smith **shook his garments clean** of the blood and sins of his people at a private meeting of the **Council of Fifty** prior to his murder in 1844, now known as “**the last charge**,” he was **not** empowering the Twelve with priesthood keys of leadership (like the sealing power to seal multiple wives to one man). Instead, **he was placing the burden of the sin** for spiritual wifery squarely upon the shoulders of those of the Twelve who were practicing it, some of whom were present at this meeting. It had become an **abomination**, as they were justifying it via new church doctrine. The shaking of garments (free of blood and sin) is for *covenant people*, whereas the shaking off of dust from one’s feet (with the washing of feet following) is for *unbelievers* (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). Joseph knew that some among the Twelve would betray him and take power after his murder, as indicated by his sister Katherine’s statements on pages 104 & 129 (this statement was made 3 days prior to his murder).

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 freed himself of our blood and sin (the other is Mormon 9:35), as Moroni had taught us correct doctrine in the Book of Mormon, saying, “**my garments are not spotted with your blood**.” Paul the Apostle also “**shook his raiment**” free of blood against those Jews (the *covenant* people) who were rejecting his testimony of Christ as Messiah. They tried **to kill Paul** (see Acts 18:6). In addition, Paul also “shook off” the **dust** from his feet against *unbelieving* Jews at Antioch (Acts 13:50-51).

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 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 David and Solomon in “**desiring many wives, and concubines**.” They sought to **excuse themselves in this sin** via the examples of both kings. Jacob also taught his people **correct doctrine**, 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** and **2:2**. Jacob’s statements appear to be in connection with his teaching against the whoredom of many wives and concubines among his people. He added that all are to “**shake off**” the “**awful chains**” of **sin** that cut all off from God, in 2 Nephi 1:13-23 and 2 Nephi 4:31. God said he would “**shake**” up false churches that **seek to get gain in our day** in D&C 10:56. Of special note are the adulterers and false prophets and false priests whose hearts are not broken, those who use the people for filthy lucre and gain (see Jeremiah 23:9-11; see also Isaiah 52:2-3).

Like many other historical documents, Joseph’s words in the “**last charge**” were later modified to fit Brigham Young’s narrative, implying that both Brigham and the Twelve held all power and keys of priesthood, power supposedly given them by Joseph at this 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 more lies created to protect early polygamy and the power the Twelve had taken (see the list of 15 lies in Assumption #7, chap. 7). The stories of Parley P. Pratt and Wilford Woodruff (polygamists) of “**the last charge**” don’t match reality. They 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 polygamous marriages). 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 added, “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.” In reality, the Prophet Joseph, like Jacob in the Book of Mormon, was placing **the burden of the sin of polygamy** upon their shoulders (see *Teachings of Presidents of the Church: Wilford Woodruff* [2004], p. 32).

The current church narrative of “the last charge” reveals a lack of understanding of; (1) how God alone provides sealing power to His servants; (2) how the church is governed (see D&C 107); and (3) the fact that Joseph was transferring responsibility of **sin** to those present, **not** priesthood sealing power, something which God alone does. Scripture patterns reveal these truths.

Rending Garments Rending or tearing a garment had ties to great mourning, sorrow, and hopelessness, in connection with repentance. The rent garment no longer covers (as in Christ’s blood). In relation to Israel’s kings, it often symbolized that the kingdom of a particular wicked king would be **rent from them**. Such was the case with King Saul (2 Sam. 3:31) and King Solomon’s posterity (1 Kings 11:11-13, 29:31; 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 unbelief** and experience what the brother of Jared did in the book of Ether. Too many today remain in this awful state of 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 when he rent his outer robe *and* his inner tunic, after Christ said he was the Messiah in his presence (Mat. 26:64-66). There was no repentance on his part, no despair in his standing before God, only pride and disdain for the Master.

While on the cross, the LORD’s clothing was 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. It 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 (Isa. 63:1-3; D&C 133:46-52).

⁵ *The Necessary Sacrifice of All Things*

The last-days reformation, in which all Christian believers must become **one** in Christ and the Father - in the unity required for Zion, requires each of us to remove **all the idols** held in our hearts, including the **pro-polygamy** idols among the Brighamites, and the **anti-polygamy** idols among the Josephites. Following God’s **will** in “pure” revelation from Him was the example Christ set for us in seeking always to do **the will of the Father**. It may require us to do that very thing that is **most abominable** to us - to prove ourselves worthy of God’s greatest gifts. Such was the case with Abraham and the distasteful *idolatry* of his father, *idolatry* where his father nearly sacrificed him, and where Abraham was required to sacrifice his own precious son on an altar. Abraham passed this test, even though it was most distasteful to him, more than any other thing. All of us must learn to **love** one another, whether we are polygamists or monogamists, and allow God in His greater love, wisdom, and righteousness to bring us together in His way *and* timing, for who knows but that He required certain things of some to test them. He is the Judge. I have presented the Book of Mormon approach to polygamy throughout this book

purposely - that it is a “grosser crime,” a “whoredom,” and an “abomination,” because it is written to mostly the Utah Saints and is already complex enough without this caveat. I recognize that God may allow it or even require it of some for reasons that I don’t understand. He is God and can do as He pleases. Certainly if some desire it (especially women in some unique situation), and it is not oppressive to them, because the man tied to it does so in great love and wisdom, *and via the will of God*, then so be it. Who am I to judge and go against God. The reason this is not addressed earlier in this work is because it opens a “can of worms,” a dangerous “**justification**” that can be used by those seeking to practice this relationship without the love, growth, wisdom, and permission of God. Such must “enter in at the gate.” He is Christ Jesus. I do not believe Brigham Young entered in at **this** gate. Others may have. Only with God’s direction is this lifestyle of use, and only in some unique situations. Only God knows.

Sources of Truth

Trustworthy Sources on Polygamy in the LDS Church / *Joseph was Innocent*

1. What the LORD calls “the fullness of my scriptures” - the JST Bible & the Book of Mormon (see D&C 42:12, 15, 56-59), along with the unchanged oracles of the early 1833 Book of Commandments (see 3 Nephi 16:10, 21:19, 30:2 & Book of Commandments 4:5-6)
2. Prayer and pure revelation, originating in a heart free of idols, as one seeks God’s will in all things
3. Website: *Joseph Smith Fought Polygamy*, <https://restorationbookstore.org/jsfp-index.htm> / Joseph Smith was innocent, excellent sources
Cochranite spiritual wifery: <https://restorationbookstore.org/articles/nopolygamy/jsfp-vol1/chp1.htm>
4. Book: *The Secret Chamber: Spiritual Wifery and the Doctrine of Christ*, Amazon / Scripture proofs, secret combinations & polygamy
5. Book: *The Exoneration of Emma, Joseph, and Hyrum*, by Ronald Meldon Kerran, Part One / Focuses on faulty sources & the secret chamber
6. Book: *Joseph Smith Fought Polygamy*, volumes 1-3, <https://restorationbookstore.org/>
7. Paper: *Joseph Smith’s Monogamy* <http://anonymousbishop.com/wp-content/uploads/2015/11/JosephSmithsMonogamy1.pdf>
8. Paper: *A Bibliography on Joseph Smith III: The Mormon Prophet-Leader*, Enid Stubbart DeBarthe, Master’s Thesis, N. Illinois Univ., 1969
9. Website: *An Evaluation of D&C 132* <https://onewhoiswatching.wordpress.com/2009/09/01/analysis-of-section-132/>
10. Website: defendingjosephsmith.org
11. Website: defendingjoseph.com
12. Website: latterdaytruth.org

Good Sources on Brigham Young’s Rise to Power

1. Podcast: *The Apostolic Coup d’état: How The Twelve Apostles, In a Breathtaking Power Grab, Assumed Absolute and Complete Control of the Church of Jesus Christ of Latter-day Saints*, Part I - <http://puremormonism.blogspot.com/search?updated-max=2017-10-22T14:52:00-07:00&max-results=1>, Part II <http://puremormonism.blogspot.com/2017/10/brigham-youngs-hostile-takeover.html>
2. Paper: *The Temple Lot Case* <http://restorationbookstore.org/blog/TLCtestimonies.pdf>
3. Video: *The Carthage Conspiracy* <https://www.youtube.com/watch?v=pTuu6Y6C0o4&t=4320s>
4. Article: *The False Transfiguration of Brigham Young as Joseph Smith*
https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V34N0102_171.pdf
5. Book: *The Mormon Hierarchy: Origins of Power*, D. Michael Quinn, Signature Books / believes Joseph was a polygamist
6. Book: Bill Hickman: Brigham Young’s Destroying Angel, John H. Beadle ed., <https://books.google.com/books?id=9-wQAAAAIAAJ>
7. Article: Will Bagley, *One Long Funeral March: A Revisionist’s View of the Mormon Handcart Disasters*
8. Article: Polly Aird, *You Nasty Apostates. Clear out: Reasons for Disaffection in the Late 1850’s*, in *Journal of Mormon History*, vol. 30, issue 2, article 1). Available at http://files.lib.byu.edu/mormonmigration/articles/YouNastyApostatesJMHVOL30_NO2.pdf

Other Supporting Information

1. *An Address to All Believers in Christ* David Whitmer’s Last Testimony <http://www.utlm.org/onlinebooks/address1.htm>
2. *William & Katherine Smith writings* <http://olivercrowder.com/smithhome/WmSmith1.htm>
3. *Revisionist History in the D&C* <http://greatandmarvelouswork.com/the-book-of-commandments-vs-the-doctrine-and-covenants-part-1/>
4. *Reed Smoot Hearings* <https://wheatandtares.org/2018/02/04/the-reed-smoot-hearings/>
5. *The False Story of the Founding Fathers visit at the St. George Temple*
<http://puremormonism.blogspot.com/2013/04/wilford-woodruffs-pants-are-on-fire.html>
6. *The Plan to Destroy Christianity from Within* http://www.goodnewsaboutgod.com/studies/spiritual/home_study/church_destroy.htm
7. *Freemasonry ritual signs* <http://www.ephesians5-11.org/handshakes.htm>
8. *Changes - 1833 Book of Commandments to the 1835 D&C* <https://drive.google.com/file/d/0B6ItuDdVWOO8X2JqTIVCb3E5dTg/view>
9. *The True Location of the Atonement & the Temple*, chap. 6 (how truth was changed and manipulated among the Israelites anciently)
10. *House Church* <https://churchwithoutwallsinternational.org/what-is-house-church/>
11. *LDS Personal Faith Crisis* - 2013 report to LDS Church leaders - download this report at the web address found in endnote 4

Relationship with Christ Books

1. What the LORD calls “the fullness of my scriptures” - the JST Bible & the Book of Mormon (see D&C 42:12, 15, 56-59), along with the unchanged oracles of the early 1833 Book of Commandments
2. *The Lectures on Faith* <http://lecturesonfaith.com>
3. *Beautiful Outlaw* (chapter 1 of all 18 youtube videos) - <https://www.youtube.com/watch?v=hmUK0-mwMsk>
4. *How to Have Your Second Comforter* (www.digitalegend.com)

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5. *Faith in the LORD Jesus Christ*, John and Jennifer Orten
 6. *Wait as Eagles*, by Sadhu Sundar Selvaraj, jesusministries.org
 7. *Heaven Can't Wait*, by Lewis Clementson, amazon.com
 8. *Seek Ye This Jesus*, by Robert Smith, upwardthought.blogspot.com
 9. *Jewish people converted to Christ* <https://www.oneforisrael.org/met-messiah-jewish-testimonies/>

General Awakening Websites & Blogs

1. <http://upwardthought.blogspot.com>
free book download, *Teaching for Doctrines the Commandments of Men*
<https://drive.google.com/file/d/0B6t-rQr3iLASEkRiMW05QUVvR1U/view>
2. <https://www.7witnesses.com>
3. <http://ldsperfectday.blogspot.com>
4. <https://pure Revelations.wordpress.com>
5. <http://puremormonism.blogspot.com>
6. <http://www.sacredspace.com>