

Succession Crisis: Legitimate Heir or Usurper?

Who Should Lead & Why or How Brigham Young Took Power

This is first 15 pages of Chapter 4 in *The Secret Chamber*

Val Brinkerhoff, 2/16/2020

We know God chose Joseph Smith Jr. to lead the Restoration movement early on. But who was **the LORD's choice** to lead the church after its Patriarch (Hyrum), Prophet (Joseph), and their brother (Samuel, a Bishop) were murdered? The answer has direct ties to the rise of polygamy among the Saints, and its eventual demise at the end of the 19th century. Both are linked to the succession crisis of 1844 at Nauvoo. To find the truth of what happened, we must again turn first to God and His word. Trusting in Him appears to be the chiasmic center scripture of the Bible. It reads:

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

The LORD has much to say about who should lead His people, and how the transition of one leader of His church to the next is to proceed. Ancient traditions, along with many scriptures, including seven in the D&C address it. Because too many trust in men and their **lies** and **deception**, *secret combinations* often rise up to put others in power. Those who take power resort to whoredoms and other sin, forcing the people to pay for it. In time others become involved in the sins themselves. Many in the culture then descend into darkness until God finally has to intervene to save the innocent. This is why we had the great flood, and why the Book of Mormon addresses the apostasy and restoration cycle over and over again. We are currently in the descent phase of this same cycle. Our cleansing will be by fire. Men often want power *so they can sin*. Nephi in the Book of Mormon called it “gain.” It is defined by seven characteristics in 1 Nephi 22:23, including “the lusts of the flesh” and “the things of the world.” Polygamy was this focus for corrupt leaders in early church history. King Noah and his priests are a type for Brigham and the Twelve at Nauvoo, and the Saints in Utah. It is the dirty little secret swept under the rug today. The sexual sins today are as bad as ever. Children are now involved in them. It is called pedophilia (child sexual abuse and slavery), and is widespread among the elite of the world. It is a focus of secret combinations today. A huge underground ring of evil is present among world leaders in governments, the entertainment industry, and even churches. God is about to bring a great cleansing once again.

The same basic pattern began with Cain. He loved darkness more than light and turned to Satan in the world's first secret combination for this gain. He murdered his brother Abel for it. Throughout world history and scripture, kingly power is sought to get and keep gain. Sons are put in prison or sent away by the fathers to keep them from rising up to kill the king and replace him. A rare exception was the smooth transition of power from King Benjamin to his son Mosiah. The difference in the Mosiah chapters was **love** of God and one another. King Benjamin and his people turned to God, becoming His sons and daughters. They were a peaceful, righteous people.

Today, the Utah Saints have a President to lead them, a man chosen by his seniority in the Quorum of the Twelve. This tradition began with Brigham Young and has continued ever since. A more inspired pattern is presented us in scripture. We need only to consult God and His word to recognize it.

“I will give unto you a **pattern** in all things, that **ye may not be deceived**; for Satan is abroad in the land, and he goeth forth **deceiving** the nations” (D&C 52:14, see also 24:19.).

God's pattern for succession in church leadership is given in at least eight sets of modern scripture addressed hereafter (see D&C 28:2; 43:2-7; 86:7-10; 107:16-17, 40-41; 110:12; 113:8; 124:57-59 & 2 Nephi 3). They are focused on **His choice** of a leader, and then **lineal** or **patriarchal bloodline** succession thereafter – **not** “seniority in the Twelve.” The Prophet Joseph Smith put lineal succession in place via the anointing and blessing of his firstborn son Joseph Smith III to succeed him. Prior to it, and before he understood this pattern fully, Joseph prepared David Whitmer and then Oliver Cowdery to potentially succeed him. Later he prepared his brothers Hyrum and Samuel Smith to succeed him, and then finally his firstborn son Joseph Smith III. Because the older Smith's were murdered, and because the sons of Joseph and Emma were too young to lead during the succession crisis of 1844-46, others stepped forward, including Sidney Rigdon, James Strang, and Brigham Young to temporarily lead (Joseph Smith III was only eleven when Joseph was murdered). They were fully aware of the anointing and blessing of Joseph Smith III, and expected him or his brother David to be their next leader – at some future point. It necessitated another to lead in the interim. It did not happen in Utah, but it did in Missouri in 1860. This is when Joseph Smith III finally accepted an invitation to lead what later would be called The Reorganized Church of the Jesus Christ of Latter-day Saints (now the Community of Christ).

Lineal succession is an important, forgotten portion of our doctrine, one supported by not only God's word, but by two unique court cases at the end of the 19th century. Hereafter, this history is addressed chronologically in the three divisions of this chapter. In *Part I: The Usurper*, we observe how Brigham Young as President of the Quorum of the Twelve took power, so that polygamy could be fully entrenched among the Saints. We will see Young's crafty methods to follow portions of the letter of the law in D&C 107, but not its Spirit. And we will see how Young handled the challenge of Joseph Smith III to lead the Saints, once he got older.

In *Part II: Legitimate Heir*, the specifics of God's lineal succession pattern is discussed as found in the Bible, the Book of Mormon, and the Doctrine and Covenants. This pattern was utilized in the anointing and blessing of Joseph Smith III to succeed him. It was performed by those occupying the three presiding offices of the Patriarchal, Melchizedek, and Aaronic orders of priesthood at Nauvoo; Hyrum as Patriarch, Joseph as Prophet, and Newel K. Whitney as Presiding Bishop. We will also see how this ordinance fulfilled three prophecies tied to this young man's future role in completing portions of his father's unfinished mission. Then in *Part III: An Explosion of Polygamy & Other Change*, we will witness the curses that came among the Brighamite Saints for not conforming to God's word and will, and instead accepting Brigham Young as their leader. It meant embracing his new version of the church, which focused on polygamy. We begin with the succession crisis of 1844.

Part I: The Usurper – The Succession Crisis Power Grab

There were six viable candidates to lead the church after the murder of the three Smith brothers. Joseph Smith had ordained two of them earlier to succeed him; David Whitmer and Oliver Cowdery. Both were then out of the church. Only one of the six fell in line with both God's word in scripture, and with the Prophet Joseph's actions - Joseph Smith III (#1 below). Brigham Young (#6, and the **only** polygamist) stepped in quickly to take charge of the church.

- (1) **Joseph Smith III**, Joseph and Emma's firstborn son / God's choice to lead the church is given us in eight scriptures provided on pages 115-16, all part of the lineal (patriarchal) succession pattern. The Prophet Joseph Smith followed this pattern in preparing his son Joseph Smith III to succeed him.
- (2) **William Marks**, Nauvoo Stake President / Pres. Marks was Emma's choice as *the* church leader. This is because she knew he had local jurisdiction of the Nauvoo stake according to D&C 107. Emma trusted Pres. Marks and knew that her son, Joseph Smith III was too young to lead the Church (see also endnote 17).
- (3) **Lyman Wight**, close, trusted friend of the Prophet Joseph / Wight was chosen by God at the Morley Farm Conference to see Him and the Son. He was invited to receive the Melchizedek Priesthood and ordained a high priest there too. He was committed to the Law of Consecration. Though #2 in seniority in the Council of Fifty, he left Nauvoo for Texas, taking some of the Saints with him. They rejected Young's leadership.
- (4) **Sidney Rigdon**, former First Counselor in the First Presidency / He was an important advisor to Joseph Smith early on in church history, one very familiar with scripture. He and Strang were Young's primary rivals.
- (5) **James Strang**, charismatic preacher and lawyer / He led a group of Saints to Michigan, as one of many who chose not to follow Brigham Young west. Many of the Smiths considered following him including some of the Smiths for a time. Strang later ended up practicing polygamy and was murdered, also by insiders.
- (6) **Brigham Young**, President of the Quorum of the Twelve Apostles / The succession claim of Brigham Young to lead the church, as President of the Quorum of the Twelve. It did **not** rest on his calling as an "apostle" for they were to be "traveling missionaries" away from the Stakes of Zion - preaching the gospel of Christ. They were **not to be** administrators over the whole church (see D&C 107). Today the church claims that before he died, Joseph Smith commissioned the Twelve to govern and preserve not only the church, but also the **secret** rites of the temple, the theocratic Council of Fifty, various priesthood keys, and unique teachings that he supposedly introduced at Nauvoo about God, mankind, and especially polygamy, as part of Brigham Young's modified endowment. In reality, "**the last charge**" at the private **meeting** of the Council of Fifty in the spring of 1844 (perhaps March 23, after the anointing and blessing of Joseph Smith III) was **to** the Council of Fifty, that they were to lead out in cleansing the church, **not** the Twelve, as a growing portion of the Twelve, and their involvement in spiritual wifery was the problem (see p. 113, endnote 16 & Assumption #7, chap. 6).

A Supposed Temporary Takeover

Some say that to avoid division, Brigham and the Twelve took charge *temporarily*. Taking power is like raising taxes, they never go back down. I believe it was the plan of the secret chamber members all along to get the power and keep it, for the purpose of making polygamy an institutional practice. Quinn makes it all out to be very innocent, stating, “The Latter-day Saints voted on 8 August 1844 to preserve the LDS Church from fragmentation by **sidestepping** the succession question: there were too many seemingly unresolvable succession claims for various men to be the sole successor to Joseph Smith, and the church membership simply voted to **defer** that question by turning to the Quorum of Twelve to ‘**act in its place**’ as the priesthood quorum that had the full powers and authority of Joseph Smith. In an epistle of 15 August 1844, the Quorum of Twelve also indicated to the members that the question of appointing a successor to Joseph could be **deferred indefinitely**, rather than risk disrupting the church by trying to choose among various succession contenders: ‘Let no man presume for a moment that his [Joseph Smith's] place will be filled by another; for, *remember he stands in his own place*, and always will’ (*Times and Seasons*, 15 Aug. 1844, p. 618)” (D. Michael Quinn, *Joseph Smith III's 1844 Blessing and the Mormons of Utah*, p. 79).

It is clear in the events addressed hereafter that President Young of the Quorum of the Twelve pushed all competition aside, taking power in “**crafty**” ways to support and maintain polygamy (he was secretly practicing it at the time with others in the secret chamber). The LORD uses the word “craft” or “craftiness” in scripture in association with **secrecy**, **intrigue**, and **deception**, and typically in connection with **secret blood-oaths**, like those used by Freemasons, the Danites, and those in Cochranite spiritual wifery (see D&C 76:75, 106:6, and 123:12). Young succeeded in downplaying the strengths of the other candidates and attacking them, especially Sidney Rigdon. Later the distance between Rigdon, Young and the Twelve increased, primarily because of the **iniquities** Rigdon addressed among church leaders. William Clayton recorded Rigdon’s comments, stating:

“Last evening the Twelve and some others met together with Elder Rigdon to investigate his course. He came out full against the Twelve and said he would **not** be controlled by them. They asked him for his license, and he said he would give that if he must **expose all the works of the secret chambers** and all the **iniquities** of the church” (Clayton Journal, Wed., 4 Sept. 1844).

We now focus on the two most relevant candidates to lead the church - in connection with God’s word; Joseph Smith III and Brigham Young. For more on the other candidates, see D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, chapters 5 and 6.

God’s Direction in D&C 107: *Equality in Four Priesthood Quorums*

The LORD set up **four equal** priesthood quorums to lead the church administratively in D&C 107 (1835). Two of these priesthood quorums were to lead the Saints in the stakes of *Zion at home*, and two more were to lead the Saints *in the mission field*. The LORD put checks and balances in place both at home and away (like the U.S. Constitution which He also inspired, D&C 101:80. **One quorum** or **one man** was **not** to hold all **power**. Unfortunately, this is exactly what happened and what now remains as the leadership model in the Brighamite church in Utah.

The two equal quorums to lead the local Stakes were; (1) the First Presidency, and (2) the Stake High Councils of the church headed up by a Stake President. The remaining two equal priesthood quorums to lead in the missionary field were; (3) the Twelve, and (4) the Seventy. Brigham Young understood all of this. He took control quickly and in three crafty ways to negate it. In doing so, he eventually became the sole leader of the church, with the Twelve to support him; a type for **King Noah** and his priests, and their many wives. Young and the Twelve were part of their own kingdom beyond the borders of the United States. Two of the leading members of the secret chamber at Nauvoo became his counselors in the First Presidency there; Heber C. Kimball and Willard Richards. They had 109 wives between the three of them. Brigham’s rise to power was accomplished by raising up the Twelve as the sole administrators over the whole church, lessening the role of the other three **equal** priesthood quorums, as stipulated by the LORD in D&C 107. They helped him because they got power too. Then, as President over the Twelve, he took sole command over the church, doing so in the following four crafty ways.

1. *The Claim to Temporarily Lead* Though not directly involved in the murders of the three Smith Brothers, Young had the most to gain from them. Because of them, the Smith family bloodline did not immediately lead the church. The anointed and blessed firstborn son of Joseph and Emma - Joseph Smith III, was only eleven years old at this time

(June 1844). Alexander Hale Smith was 6 years old then, and Emma was five months pregnant with David Hyrum Smith. Young was fully aware of the blessing of Joseph Smith III. He claimed to step in to “temporarily” lead until Joseph Smith III (or David) took over at an older age. History shows that Young never gave up this power.

2. *Removing Remaining Threats* Brigham Young quickly eliminated all remaining non-Smith threats to his rise in power. These included the following actions.

A. He released the senior leader of the Quorum of the Anointed or Holy Order (the secret priesthood)

B. He released the senior leader of the Council of Fifty

C. He overcame all other potential rival “strong men” to lead the church. They were William Marks – Stake President, the leader over the local governance priesthood quorum – the Stake High Council. The other quorum, the First Presidency was dissolved with the murders of Joseph and Hyrum. Young also overcame Sidney Rigdon by discrediting him. Rigdon was a former member of the First Presidency (now dissolved).

3. *Modification of Priesthood Quorums* Young was fully aware of the church governance parameters set up by God in D&C 107 (for maintaining equal authority among four quorums). He went around them by cleverly modifying the membership of various priesthood quorums in Nauvoo (via mass ordinations), so that the Quorum of the Twelve Apostles (for which he was President), could oversee them all. These sweeping changes met the letter of the law of D&C 107, but clearly not the Spirit of it. Young’s actions helped him to successfully raise up the Twelve, who were to be traveling missionaries away from the stakes of Zion, to become the leading administrative body over the church at home, instead of the two local priesthood quorums (the First Presidency and the Stake High Councils). Because he was the current President of the Twelve, he could become the sole leader over the church. As stated earlier, Brigham Young’s crafty changes *remain in force today*.

*4. *The False Claim that Joseph’s “Last Charge” was a Transfer of Power to the Twelve* Young also utilized the later lie (via modified historical documents) that the Prophet Joseph’s “**last charge**” to leaders was a transfer of all keys of priesthood power to the Twelve, done in a *private* meeting with them prior to Joseph’s murder. In reality it was a **secret** meeting with **the Council of Fifty**, where the Prophet Joseph removed all *responsibility* of their sins from him, by placing the *responsibility* for them squarely on the shoulders of those present who were guilty, those part of *spiritual wifery* at Nauvoo, including some in the Twelve. Joseph removed these sins in an ancient symbolic rite involving the “shaking” of his garments - free from the blood and sins of his generation. It is similar to the “shaking off of dust” from one’s feet against some as part of an official “*cursing*.” These two acts throughout scripture absolves the one doing it (under God’s inspiration) from the responsibility of the sins of those who have been taught correct doctrine (like the law of monogamy, D&C 42:22-23). They alone are now responsible for them! Jacob in the Book of Mormon did the same thing with his people when then began embracing polygamy too (see 2 Ne. 9:44-45; Jacob 1:19, 2:2).

The truest account of what happened during Joseph’s “**last charge**” is apparent in an *unmodified* letter from polygamist Benjamin F. Johnson to George Gibbs (Johnson was a close friend *present* at the meeting). In the non-doctored version of this account, Johnson supplies two important details *edited out* of the “official” church history account. The first (1) is that this was a private meeting of **the Council of Fifty**, *not the Twelve alone, and that many of the Twelve were present (including some in the secret chamber); And (2) that Joseph performed a dramatic sign, symbolizing the removal of guilt from him for the sins of many at Nauvoo - those practicing spiritual wifery. He did so by vigorously shaking his clothing, while stating, “I now shake my garments clear and free from the blood of this generation and of all men”* (see endnote 16). Like Paul the Apostle in the New Testament (Acts 18:6), and Jacob, King Benjamin, Alma, and Moroni in the Book of Mormon, Joseph taught the Saints correct doctrine about marriage and other things and was removing the stain of *polygamy* – and other sins among the Nauvoo Saints - from him, and transferring them those who were guilty at this meeting (Spring 1844).

Moroni did the same thing at the end of the Book of Mormon, placing all responsibility for correct doctrine on **our** shoulders today, saying he would meet us - free of our sins - at the judgment seat of Christ (see Ether 12:37-40; Morm. 9:35). These insightful scriptures are excellent examples of this important rite, revealing what really happened at Nauvoo in Joseph’s “last charge” to leaders there. It was **not** a transfer of *all power* to the Twelve (originally done in Nauvoo to seal multiple wives to one man) as we are told today. Instead it was a transfer of **responsibility** for sin!

In Paul’s day, the Jews were threatening to kill Paul for preaching Christ to them, whereas Jacob was fully aware of “the abominable thoughts” and hard hearts of his people. He knew of their pride and their desire to *justify* or *excuse* their sins via the examples of David and Solomon of old. These same sins were rising up among Jacob’s people too. Like these other prophets in scripture, Joseph was **shaking off** their sins and iniquities from him.

Latter doctored accounts of Joseph's **last charge** are used today to claim that all keys of power held by Joseph Smith (including the sealing power for sealing *multiple wives to one man* – at this point in time) were transferred from Joseph to Brigham and the Twelve at this meeting. In endnote 16, I provide four accounts of what happened. Only one has truth in it. Young claimed to have sole charge of “**the sealing power**” because of this *supposed* transfer of power. Joseph knew God's revelation in D&C 107 and its focus upon equal powers among four priesthood quorums. God stipulated there that there was to be *a unanimous vote* on such matters by each of *the four equal priesthood quorums*, **and** by the *general church membership* too, approving such a transfer of power. **No** such **vote** ever occurred (see D&C 26:2; Mosiah 29:26; Alma 29:4; 1 Sam. 8:7). And it was **a private** meeting!

History shows that besides transferring responsibility for sin of polygamy, Joseph was going to expose the guilty parties publically. Because of these things, Brigham Young tried to excommunicate Stake President William Marks, knowing that Joseph had come to him in the last few weeks of his life with a plan to bring Brigham and other guilty members of the Twelve up before **the Council of Fifty** and the Nauvoo High Council on charges of practicing *spiritual wifery secretly*. Others were aware of this, including Sidney Rigdon. Joseph had given the Council of Fifty responsibility to watch over the church and clean things up, not the Twelve, as the guilty were among them.

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

Ignoring God's Will in D&C 107 & *Statements by the Prophet Joseph*

Seeking power, Brigham Young ignored God's “equal authority” parameters among the four priesthood quorums of D&C 107. He acted boldly, moving 2,500 priesthood brethren quickly into quorums which the Twelve had jurisdiction over. Thus he as President of the Twelve could oversee them all. This included the Seventy, those who were to assist the Twelve out in the mission field, away from the stakes of Zion. In D&C 107, the Seventies Quorum was equal to the Quorum of the Twelve, **not** beneath them. Young usurped all power via both mass-priesthood ordinations *and* movement of the men in them. In just one of these moves, **400** males under 35 years old (including all deacons, teachers, and priests) were made a Seventy in **a single day** on October 8, 1844!

Young's crafty plan first negated the equal power of the local Nauvoo Stake High Council via three additional bold moves. The Stake High Council was under its leader Pres. William Marks (he was anti-polygamy and anti-Young). Young took away the priesthood brethren in the High Council from under the direction of Pres. Marks, placing them all in new Seventies Quorums that Young set up, quorums that were under the **new**, more powerful leadership of the Twelve, a quorum Young oversaw. Young started by ordaining 63 subordinate members of the First Quorum of Seventy as presidents of nine local quorums of Seventy on Sept. 29 of 1844. This vacated the Seventy's first quorum, which the LORD in D&C 107:26 said, was “**equal** in authority” with the Quorum of the Twelve. Days later at the October 7 conference, Young then released William Marks as Stake President of the Nauvoo Stake. Young even tried to excommunicate Marks, accusing him of Apostasy, but the Stake High Council would not do it (Nov. 30, 1844).

The next day, Young ordained **400** men to the office of Seventy on this day alone! This mass ordination included all former deacons, teachers, priests, and every elder under the age of thirty-five. This new large Seventies quorum now accounted for 80% of all males in Nauvoo – or some 35 quorums of Seventy. Young had succeeded in removing them from the jurisdiction of the Stake High Council (which had authority over “elders”). These new Seventies supposedly all fell under the jurisdiction of the Twelve, which resulted in a net transfer of **2,500** males **away** from the local Nauvoo High Council **to** the Quorum of the Twelve, led by President of the Twelve Brigham Young.

Young next removed 85 High Priests from the jurisdiction of the Nauvoo High Council by sending them abroad to preside over various branches of the church. There is no revelation in the D&C giving the Twelve jurisdiction over High Priests. Appointed now as Branch Presidents in the mission-field, these High Priests then fell under the leadership of the Quorum of the Twelve, no matter where they were physically. Three months later, Young then called another 50 High Priests as missionaries, also outside the jurisdiction of the Nauvoo High Council.

In addition to God's words, Young also ignored the Prophet Joseph's words. "The Twelve shall have **no right** to go into Zion or any of its stakes and there undertake to **regulate the affairs** thereof **where there is a standing high council**. But it is their duty to *go abroad* and regulate all matters relative to the different branches of the church." Conversely, the prophet cautioned the high council that they were to stay off the apostles turf, "No standing high council has authority to go into the *churches abroad* and *regulate the matters thereof*, for this belongs to the Twelve" (Joseph Smith, Kirtland Council Minute Book, p. 112). It should be noted that Joseph Smith chose his brother Hyrum to lead with him as President, as Hyrum was taken from **the Stake High Council**, not from among the Twelve. Joseph reorganized the First Presidency **several times**, but never **once** did he ever call one from the Twelve to replace one of his counselors. Instead Joseph chose this new administrator from the Stake High Council, as the Apostles were never to be administrators, but traveling missionaries, like Paul the Apostle. Joseph ordained his brother Hyrum to become co-president of the church with him, as Hyrum was a member of the standing High Council! Joseph stated, "If I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth" (HC 2:124). See also endnote 17.

Neutralizing Other Remaining Threats

With the local Nauvoo High Council now disarmed (one of the four equal quorums), Young then released the senior leaders of two important groups that might challenge him. They were the Quorum of the Anointed (or Holy Order), and the Council of Fifty. Men leading both groups did so via *seniority* (age). Though Brigham Young was 24th in Seniority in the Council of Fifty, he was then President of the Twelve. Lyman Wight (#2 in Seniority in the Council of Fifty, a loyal friend to Joseph Smith and an outspoken critic of Brigham) did not challenge Young for church leadership. Instead he left for Texas with some of the Saints. Young moved quickly, **secretly** admitting **21** new people to what was called the Holy Order (or Quorum of the Anointed). **Twelve** of these new members were **female polygamous wives** (now 57% of the Order). Many of those in this order were part of "the secret priesthood," heavily involved in spiritual wifery. According to Quinn, "This was the beginning of Young's effort to make polygamy an institution," something that would later occur in Utah (see Quinn, *Mormon Hierarchy*, Signature Books, p. 176). Two months later Young **removed** from the Council of Fifty those he knew opposed him. They included William Marks, Sidney Rigdon, Lyman Wight, James Emmett, Samuel James, George J. Adams, and Lorenzo E. Wasson (Emma Smith's nephew). He also dropped every non-Mormon from the Council of 50.

Young's power grab did not go unnoticed. Many thus parted with the church that Joseph had worked so hard to establish. James Whitehead, Joseph Smith's private secretary during the last two years of Joseph's life, was one of many who would not follow Young. They included four of the Twelve Apostles and Stake President William Marks. Many of those who rejected Brigham Young were the more seasoned Saints, whereas the new converts from Europe, converted to the faith by Young and the Twelve, generally stayed with them. In all, there were some seven different factions of the church created at this time (see endnote 2). About half went with Brigham Young westward.

The administrative power Young and the Twelve took at Nauvoo, is retained by the Twelve today, as they no longer primarily serve as traveling missionaries, sent out into the world, to bear witness of Christ and his literal reality. All one has to do to see that this is contrary to God's will, is to observe in scripture what the original Apostles in the New Testament did, along with the twelve "disciples" in the Book of Mormon. They were traveling missionaries like Paul the Apostle. Brigham did not follow the pattern the LORD put in place. Instead, the Brighamite apostles now sit in the chief seats, overseeing the whole church as administrators rather than preaching Christ in the mission field. For sixty years in early Utah Territory, they had many wives, like King Noah and his priests (Mosiah 11). The Saints are to judge the fruits of their leaders that they might not be deceived (see 3 Ne. 14:16; Mat. 7:16-20; D&C 84:58).

Young succeeded in taking control of the church in large measure because he had help in ascending to power by those in the secret chamber, most of whom were also his brothers in Freemasonry. They also wanted "the honors of men" and "the things of the world" (see D&C 121:35). Their chief priority was not "**the welfare of Zion**" but **priestcraft** for the sake of "**gain**." They took blood-oaths to support one another in this and other practices, as Cain did in Moses 5:29-31. The blood-oaths were part of the Danite-like coercion methods put in place in Nauvoo, the secret priesthood (to promote polygamy), and the Masonic brotherhood. They were also part of early Cochranite spiritual

wifery. Young later incorporated them into his version of the temple endowment. In 1990, they were removed from the temple ritual. The reasons are addressed in chapter 5.

Young's rise to power was complete when he finally became church President later in Utah. He first suggested forming a First Presidency separate from the Quorum of the Twelve in October of 1847. At that time apostle Wilford Woodruff believed a new revelation would have to be given, written, and canonized for this to happen. In time, however, Young, Kimball, and Richards, all related by blood or polygamous marriage, eventually became the First Presidency. Quinn states, "From 1844 to 1847 the quorum had almost exclusively an **administrative** role, far from its 1835 definitions [of traveling missionary work, as given by God in D&C 107]. Brigham Young wanted to 'liberate' the quorum to be away from church headquarters as evangelical apostles while he and two others led the church as **presidential apostles**" (Quinn, *Mormon Hierarchy*, p. 248). See also endnote 17.

After much opposition in a five-hour meeting held on the 5th of December, **1847**, those apostles *present* finally succumbed and voted to form a new First Presidency. There was no revelation given as Woodruff and others desired, but instead a general feeling that this was right. Young's power grab that began with Joseph's murder was now complete. Quinn stated, "**Years later** Hyde and Young said the vote occurred because of a *divine manifestation*. In April **1860** [13 years later] Young told the apostles; 'At O. Hyde's *the power* came upon us, a *shock* that alarmed the neighborhood.' He added that the previously hesitant [Orson] Pratt 'believed when the Revelation was given to us.' Hyde expanded on that at the October conference by affirming that the apostles organized the First Presidency because *the voice of God declared: 'Let my servant Brigham step forth and receive the full power of the presiding Priesthood in my Church and kingdom.'* By contrast, Woodruff later said he did '**not remember** any particular manifestations at the time of the organization of the Presidency.' His diary mentions nothing unusual about the 5 December meeting, and the minutes mention nothing extraordinary" (Quinn, *Mormon Hierarchy*, p. 249).

To maintain this new power, Young used strongmen to enforce his will. This occurred at Nauvoo and continued later in Utah. He used his blood atonement doctrine to justify it. It sometimes involved murder. His enforcers at Nauvoo included former Danites Hosea Stout (Chief of Police at Nauvoo), and Orrin Porter Rockwell (former bodyguard to Joseph Smith). Bill Hickman would later become the most notable and notorious hit man for Young in Utah territory. His biography is worth reading (*Brigham's Destroying Angel*).

Towards the end, Joseph had strong words against Brigham. Apostle William Smith said, "I heard my brother Joseph declare before his death, that Brigham Young was a man, whose passions, if unrestrained, were calculated to make him *the most licentious man in the world*, and should the time ever come, said he, that this man should lead the church, he would certainly lead it to destruction" (William Smith, Proclamation, Warsaw Signal, Oct. 22, 1845). This statement is backed up by eleven other individuals, all of whom claimed that Joseph said Brigham would lead the church into destruction if given the chance.¹ The LORD said it was Joseph Smith who was to appoint another in his stead – if this need arose - in D&C 43, and only if he [Joseph] did not abide in God. It was his task alone as God's servant. According to William Clayton, Joseph's scribe for a time, Joseph's brother Samuel Smith, was one potential candidate to lead should Joseph or Hyrum be taken. Young knew this. Samuel was thus taken out a month after the murders of Joseph and Hyrum.

Part II: The Legitimate Heir – Joseph Smith III

It is a significant, overlooked fact that the LORD chose Joseph Smith *and the Smith bloodline to lead the church* in the early Restoration movement, part of the **lineal** or **bloodline succession** found throughout scripture. Few are aware of it because of the false Brighamite narrative we have inherited, one giving the Twelve all power in the LDS church today. There are many Bible scriptures tied to the God's law with **Firstborn son inheritance** (which can be lost due to sin), including of course, the Savior Jesus Christ as God's **Firstborn Son**. These scriptures include: Ex.4:22; Num. 27:8-11; 2 Sam. 7:12-16, 24, 29; Psalm 2:7-9, 89:27; Prov. 19:14; Heb. 1:5; Rev. 1:5. God's will is given us in 8 *modern* bloodline succession scriptures, all ignored by Brigham. Three marked by an * point to a "Joseph" who is to rise up in our day as part of the "restoration of all things" in connection with the future establishment of Zion.

1. **D&C 28:2 & 5** "...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."

2. **D&C 43:2-7** “ye have received a commandment for a **law** unto **my church**, through him **whom I have appointed** unto to you to receive commandments and revelations **from my hand** – that **there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me . . . none else shall be appointed unto this gift except it be through him**; for if it be taken from him he shall not have power **except to appoint another in his stead**. And this shall be a **law** unto you, that ye **receive not the teachings of any** that shall come before you as revelations or commandments; And this I give unto you that you may **not be deceived**, that you may know **they are not of me**. For verily I say unto you, that **he that is ordained of me shall come in at the gate** and be ordained as I have told you before, **to teach those revelations which you have received and shall receive through him whom I have appointed.**”
- *3. **D&C 86:7-10** The wheat and the tares have been growing together (Brighamites and Josephites and others). The “**priesthood continued through the lineage** of your fathers.” Some are “**lawful heirs according to the Flesh** and have been hid from the world with Christ in God – Therefore **your life and the priesthood have remained, and must needs remain through you and your lineage** until the restoration of all things spoken by the mouths of all the holy prophets since the world began.”
4. **D&C 107:16-17, 40-41** “The order of this priesthood was confirmed to be **handed down from father to son, and rightly belongs to the literal descendants of the chosen seed**, to whom the promises were made. This order was instituted in the days of Adam, and **came down by lineage.**”
5. **D&C 110:12** “Elias appeared [in the Kirtland house of the LORD], and committed the dispensation of the gospel of Abraham, saying that in **us and our seed** all generations after us should be blessed.” Joseph and Oliver received this vision and kept it to themselves as the LORD required.
- *6. **D&C 113:8** In answer to a question about the meaning of Isaiah 52 and the phrase “Put on thy **strength**, O Zion,” the LORD told the Prophet Joseph that it “had reference to those whom God should *call* in the last days, who should hold **the power of priesthood to bring again Zion, and the redemption of Israel**; and to put on her **strength** is to put on **the authority of the priesthood**, which she, Zion, has **a right to by lineage**; also to **return to that power which she had lost**” (D&C 113:8).
7. **D&C 124:57-59** The “anointing have I put on his [**Joseph’s**] **head**, that **his blessing shall also be put upon the head of his posterity after him.** . . . In thee [**Joseph**] and **in thy seed** shall the kindred of the earth be blessed. Therefore, let **my servant Joseph and his seed** after him have place in that house [the Nauvoo House] from generation to generation, forever and ever saith the LORD.”
- *8. **2 Nephi 3** This chapter addresses important **promises** made to **Joseph** of Egypt, a patriarchal father with Abraham, Isaac, and Jacob, and those through Lehi and his preserved posterity in the Book of Mormon, who also inherit them through Lehi’s youngest son **Joseph**. The Prophet **Joseph’s** patriarchal blessing mentions all four of these ancient fathers. In them we are reminded of specific important promises made to **Joseph** of Egypt, a special one beloved of the LORD (Gen. 37:6-9, JST Gen. 48:6; Gen. 49:1, 22-26; Gen. 50; Deut. 33:17; 1 Ne. 15:12-14), along with other latter-day **servants**, all having “**believing blood**” (“tame” versus “wild” branches in the tree). This chapter is Lehi’s patriarchal blessing on (1) his youngest son **Joseph** (v. 1 & 3). In addition, it appears to point to, (2) **Joseph of Egypt** (v. 4); (3) **The Prophet Joseph Smith**, a choice seer bringing many to God’s covenants (v. 7), doing none other work (v. 8), and who is great like Moses (v. 9); and potentially (4) **Joseph Smith III** (the Prophet’s firstborn son), who brought forth more of God’s word (the JST Bible), unto the convincing of the word which has already gone forth in the Bible and the Book of Mormon (v. 11). He lives a long life, as those wishing to destroy him are confounded (v. 14). He has the same name as his father (v. 15); (5) The followers of **Joseph F. Smith** today (great-grandson of the Prophet **Joseph** Smith through his son Alexander Hale Smith) suggest he may also be addressed in this verse, said to be the English-speaking spokesman (v. 18-19) for another raised up like Moses in our day (v. 17, thecauseofzion.org); And (6) There may also be a “future Indian Prophet” named “**Joseph**,” (v. 24). He was addressed in the original footnote to verse 24 until 1909 as a “future Indian Prophet.” It was created by Apostle Orson Pratt in 1876. He and brother Parley P. Pratt, along with Oliver Cowdery, David Whitmer, and Spencer W. Kimball all believed verse 24 addressed a future leader of the loins of Lehi through his youngest son “**Joseph**” (v. 23-24). This footnote was changed to “**Joseph Smith**” in 1909. One tribe of white Indians in Central America has had forty consecutive “**Josephs**” as their leader in a row (an honored name-title there). Many believe 2

Nephi 3:24 addresses this “future Indian Prophet” and from this tribe. Moroni quoted verse 24 to the Prophet **Joseph** Smith on his first visit to the young Prophet on Rosh Hashanah (Sept. 22) of 1823, as part of some 40 total quoted verses to him (only five of these are given us in JSH 1, at the back of our LDS scriptures).

The name “**Joseph**” has ties to one who is a *restorer, protector, guardian, or preserver*. Besides the three “**Joseph** Smiths” addressed in this book, the Bible features **Joseph** of Egypt, a *protector* and *preserver* of the whole family of Jacob. The historian **Josephus** *preserved* Israelite history. The stepfather and *guardian* of Jesus was named **Joseph** (husband of Mary). **Joseph** of Arimathea *preserved* and *protected* the body of Christ after the crucifixion.

Suppressed Knowledge

Brigham Young and others in the secret chamber were fully aware of God’s Bible inheritance laws *and* Joseph Smith III’s anointing and blessing, but it did not stop him from usurping **power** – the first type of “**gain**” most men seek, as it leads to all others. Note also that two of the apostles **in** the secret chamber were present when young Joseph III was anointed to succeed his father. They were John Taylor and Willard Richards. Many in Utah in the 19th century (including some leaders) longed for the day when Joseph Smith III or David Hyrum Smith would come to Utah and take the reins of the church. Brigham Young made eight known statements tied to Joseph Smith III and three more in connection with David Hyrum Smith. The first of the two below occurred in 1866. Young said:

“It would be his right to preside over this Church if he would only walk in *the true path* of duty” (which for Young involved **polygamy**; see transcript, unpublished Brigham Young sermon, Oct. 7, 1866).

“If one of Joseph’s children takes the lead of the Church he will come and place himself at the head of this Church, and I will receive him as willing as anyone here” (Quote of Brigham Young in Edmunds C. Briggs diary, Oct. 1863 RLDS archives, for all eight statements, see Quinn, *The Mormon Hierarchy*, pps. 226-243).

Brigham Young was **not** appointed by the LORD through the Prophet Joseph to lead, nor did he “**come in at the gate**” as the LORD requests. He came up “**some other way**.” And according to the LORD own words, he was thus a “**thief** and a **robber**” (John 10:1). He did not meet any of the four requirements for leadership outlined in scripture, including the most important - personal righteousness (humility, love, keeping the commandments, etc.). Young’s statements and his invitation to both of Joseph’s sons (Joseph III & David) to come take their place at the head of the church in Utah was not sincere. It required them to accept his version of the church – including polygamy, and he knew they would not do it. **All three sons** of Joseph and Emma traveled to Utah on missions (three occasions each) to re-claim the Utah Saints. David Hyrum stated that they were “poor deceived souls.” The Utah Brighamite Saints accused the Josephites of being apostate, because they did not follow Young west. This too was a lie.

Many of the Saints in North America have ties to the bloodline blessings promised the two sons of Joseph of Egypt (see JST Gen. 48). Those of European descent here inherit blessings tied to Joseph’s *birthright* son Ephraim, where many Native people on this land typically receive promised blessings through Joseph’s *firstborn* son Manasseh. Both sons were born in Egypt – as twins. The blessings have been passed down through Lehi and his sons in the Book of Mormon (Lehi is thought to be of the bloodline of Manasseh), whereas the women they married may have been of Ephraim’s bloodline through Isahmael (1 Ne. 7). Joseph’s posterity possesses “**believing blood**” as heirs of “**the promises**” made to the fathers (Abraham, Issac, Jacob, and Joseph). We are to turn our hearts to these “**promises**.”

The Royal Legitimate Heir

In 1831, the LORD revealed to Joseph that his successor, a legitimate heir, was to be appointed by him (the Prophet Joseph). This is clear in D&C 43:2-7 and other scriptures presented previously. From that point on, Joseph’s choices for who to potentially follow him were based on lineal bloodline succession within the Smith family. As things worsened for Joseph at Nauvoo, he prepared his brothers to succeed him, and then finally his firstborn son. Brigham Young was fully aware of lineal succession through Joseph Smith III. Young skirted all of it.

On October 6 of 1844, just months after the murders of the three Smith brothers, Brigham Young asked, “Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph” (see HC 7:288). Following the murder of his two brothers, Samuel Smith claimed he too was to lead the church in a meeting on July 11. This was recorded by William Clayton on July 12 of 1844 (see *An Intimate Chronicle*, p. 138). He wrote, “Joseph has said that if he and Hyrum were taken

away Samuel H. Smith would be his successor.” **Two weeks** later, Samuel was murdered, most likely by poisoning. Young understood the threat of the Smith bloodline to his leadership and to his implementation of spiritual wifery among the Saints. Later in Utah in 1847, Young claimed that he too had a right to lead because of bloodline, saying, “I am entitled to the Keys of the priesthood according to lin[e]age and blood.” Young was a sixth cousin to the Prophet Joseph Smith, while Heber C. Kimball was a fifth cousin, and Willard Richards a fourth cousin.

Lineal, bloodline succession is a clear pattern in scripture, after one is first chosen by God Himself to lead the people at the beginning. The Father chose His Son Jesus to come to earth to save us. He had the necessary traits to do so, the most important being pure **love**, along with intelligence and other traits, most of it passed down through God Himself to His Son. The Prophet Joseph taught that when Gentiles are born again in Christ, their blood is **literally changed**. He stated, “*the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost*” (TPJS pps. 149-50). Such become of **the blood of Israel, a new creature** in Christ. Alma described the process using two primary phrases; being “born again” and receiving “the mighty change of heart” (see chap 7). Such are sanctified, then filled with God’s **love**. They can then serve like the wise, holy man known as King Benjamin. He supported himself while serving the people with real love. Opposing his leadership style were men like King Noah and King Riplakish. Both were polygamists. They desired power and taxed the people heavily to live off them in luxury with their many wives. Brigham did the same.

THE King - Legitimate Right to Rule & Reign in Israel

Before proceeding further, it is important to first acknowledge **God as King**. The LORD Jesus Christ, as Firstborn Son of God the Father - on the Earth, is King over His whole creation. He came into this world via a virgin birth as the Firstborn son of Mary, too. He will eventually be the King of **His Millennial kingdom** on this earth. It will occur as wise virgins – His bride - remove their idolatry and turn to Him as the living God. He is the Head of **His** church. Imperfect men on the earth, some of them evil, lead men’s churches on earth.

The Three Overturns - Changes in Leadership on Earth There are many scriptures tied to lineal, bloodline succession of those leading **God’s kingdom** on earth. They can be divided into three categories of who leads us; (1) **The LORD is to lead His people**. In the Bible, they are the house of Jacob or Israel. They eventually rejected **Him**, desiring kings like the nations surrounding them (see 2 Sam. 8:7); (2) **The Gentiles** then inherited God’s kingdom on the earth for a time. Eventually they (**us**) reject Him and the fullness of His gospel (see 3 Ne. 16:10); (3) A last-days Davidic servant prepares the way for the return of **the LORD Jesus - as King over the earth**. At His Second Coming, heavenly Kingship then returns back to **the God of Jacob or Israel**. What is happening among us, the Brighamite Latter-day Saints - must be viewed in the larger fulfillment of the “**promises made to the fathers**” (chap. 5). The Gentile saints reject God and His fullness, for men and their ways (3 Ne. 16:10). It is thus taken back to the house of Israel (the bloodline of Jacob scattered throughout the earth). The **Gentiles who repent and come unto Christ** can be adopted into this purer bloodline and be saved (see chap. 7). The **three transitions of power** in lineal bloodline succession are called “**overturns**” by the Prophet Ezekiel (chap. 21). The peaceful and just heavenly kingdom of God will occur when we turn our hearts fully to God and **His** ways.

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove **the diadem**, and take off *the crown*: this shall not be the same: exalt him that is low, and abase him that is high. I will **overturn, overturn, overturn**, it: and it shall be no more, until **he** [Christ] **come whose right it is**; and I give it him” (Ezek. 21:25-27, a “diadem” is a cloth, turban like headpiece with studded jewels in it. It is a sign of a legitimate heir. Earthly crowns are used by usurpers).

1. *The First Overturn* **God** (Christ) is the **heavenly King** over the Israelite people until they reject Him. He then allows them to have an earthly king like the nations surrounding Israel (2 Sam. 8:7). It is a form of idolatry. The kingship bloodline of David is promised to Judah in an everlasting covenant (2 Sam. 6; Gen. 49 [lion]). Further corruption of the Israelites causes **Judah to lose the crown to Gentiles** (of the **Joseph** line), as Zedekiah and the Israelites are taken into captivity. King Benjamin of the Book of Mormon is a type for the heavenly King God, whereas King Noah is a type for mortal kings and their idolatry and other sins (wives and concubines).

2. *The Second Overturn* The **Gentiles** (of **Joseph**) have the crown for a time through both of his sons; *Manasseh* (*firstborn son* in the New World west) and *Ephraim* (*birthright son* in the British Isles east). **Judah** and **Joseph** are

reconciled, the breach healed (Ezek. 37). Two sticks (two peoples & their records) come together to bear testimony of Christ the LORD and the fullness of His saving gospel in the JST Bible (east) and the Book of Mormon (west). God calls it “*the fullness of my scriptures*” (D&C 42:12, 15, 56-59).

A. *Zedekiah's son Mulek* establishes Kings (through Judah) in the New World (west) when his seed is mixed with those of Lehi of **Manasseh** (*the firstborn* son of Joseph of Egypt, west). See Omni 1:14-19, Helaman 6:10, 8:21-22, Mosiah 25:2 and 2 Nephi 3.

B. *Zedekiah's daughter Teia Tephi* establishes Kings and Queens (through Judah) in the British Isles when her seed is mixed with that of **Ephraim** (*the birthright* son of Joseph of Egypt, east).

3. *The Third Overturn* **Christ** (through the bloodline of **Judah**) **becomes the King over His people Israel again and the whole world.** Shiloh fulfills the covenant promises of Genesis 49. His Davidic servant (also through Judah) prepares the way before Him (see Isaiah 40:10; 41:25; 42:1-2, 6-7; 49:1-7 & many others).

The great Prophet Isaiah addressed a special last-days “Davidic” servant (one in the bloodline of Israel’s kings) to prepare the way before the LORD’s Second Coming. All are substitutes for the LORD. God chose who led ancient Israel in the Bible, at least when the people allowed it to be so. At the beginning, He desired to lead His people and bless them. Moses offered this possibility to the Israelites at Sinai, but they were afraid of God’s power, and because of their fear and unbelief, they chose Moses to lead them instead of God Himself. Joseph Smith tried to bring the early Saints to God at Kirtland, but they too were not ready for “the fullness” of the LORD and His ways. He and His “fullness” were rejected (chap. 7). The same occurred with the Prophet Samuel.

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now **make us a king to judge us like all the nations.** But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, **Hearken unto the voice of the people** in all that they say unto thee: **for they have not rejected thee, but they have rejected me, that I should not reign over them.** According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith **they have forsaken me, and served other gods,** so do they also unto thee. Now therefore hearken unto their voice... and shew them the manner of the king that shall reign over them” (2 Samuel 8:4-9).

There are some 44 scriptures addressing *the future Kingdom of God* on the Earth. In D&C 35:27, Jesus said, “The kingdom is yours **until I come.**” In the LORD’s prayer in Matthew 6:10, we read, “**thy kingdom come, thy will be done,** on earth as it is in heaven.” John 15:20 states, “Verily, verily, I say unto you, The servant is not greater than his LORD; neither he that is **sent** greater than **he that sent him.**” In Daniel 2:35, 44; 4:3 we read that God will set up **His** everlasting kingdom. It fills the whole earth, consuming all others. “The kingdoms of this world are become the kingdoms of our **LORD,** and his Christ . . .” (Revelation 11:15). In D&C 38:21-22, our LORD stated, “But, verily I say unto you that in time ye shall have no king nor ruler, for **I will be your king** and watch over you. Wherefore, hear my voice and follow **me,** and you shall be a free people, and ye shall have no laws but **my laws** when I come, for **I am your lawgiver,** and what can stay my hand?” (see also D&C 45:59). Last, D&C 76:107 tells us that in the end, “He [Christ] shall deliver up **the kingdom,** and present it unto **the Father,** spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.”

A royal or legitimate patriarchal bloodline leads Israel. It is often taken for granted in the Old Testament, and is present in the monarchies of kings of many nations of this earth too. In scripture, (1) royal bloodline and (2) righteousness are the two primary traits necessary for leading Israel in the Bible and the Book of Mormon, along with (3) a legitimate anointing by one with proper authority to do so. Note the bloodline rule and reign of Abraham, Isaac, Jacob, and Joseph – the patriarchal fathers. At least three of them were “birthright” sons, destined to lead not only because of their **relationship** with God – which brought their **righteousness,** but because of their **royal bloodline.** One **anointed** them to lead. So too Moses and Aaron (brothers) and their sister Miriam. They led Israel during the forty years of wandering in the desert. And last, note the monarchies of David and Solomon and that of King Benjamin and his son Mosiah. Those who develop a **covenant relationship** with God are significantly **blessed spiritually, along with their posterity thereafter.** This is the pattern of scripture. Jacob may be the best example, and his

birthright son Joseph. The promises of the Book of Mormon are for us and others as the posterity of Joseph. Opposing those with royal right to lead, are the wicked ones throughout scripture who want power and take it.

King Benjamin, King David, and King Noah provide three good examples of earthly substitute kings versus the heavenly King to lead. The first of these was righteous. The second followed worldly ways for a time, including his multiple wives and concubine. He later repented, turning his heart to the LORD. The third oppressed the people and led them into idolatry and sexual perversion. He and his priests are a type for Brigham Young and the early Twelve.

The Tenet Rush: *The 1880's Push to Prove Polygamy was a "Tenet" of Mormonism*

As addressed briefly in chapter 3, it was in the late 19th century that some historians began producing false affidavits, statements, and stories, all tying the Prophet Joseph Smith to polygamy, and much of it through wives that were never his. This was done to avoid the forced removal of polygamy from the Utah Saints (mostly leaders) by the Federal Government. The false affidavits were manufactured to provide evidence that polygamy was an original “**tenet**” (“doctrine, belief, or practice”) of the church brought forth by Joseph Smith. Brigham and other church leaders believed that the manufactured stories and modified history would help maintain their Constitutional, First Amendment rights to practice polygamy, without interference from the Government. The effort failed. Unbeknownst to most, polygamy was overthrown by the combined efforts of Joseph Smith III and the Federal Government, while two unique court cases added additional important support to his leadership and mission. The bulk of the false affidavits, letters, and statements emerged in the 1880's, just prior to Wilford Woodruff's Manifesto in 1890.

While Young took control of the Brighamite faction of the church in unethical ways, a number of groups rejecting Young's leadership sought Joseph Smith III to lead their factions instead. Many were familiar with the scriptures that addressed this, and Joseph's blessing on his son. By age 27, and following three motivating experiences, Joseph Smith III finally accepted an invitation to lead the church later called the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) in Missouri. Today they call themselves the Community of Christ. Serving as their President for 54 years, the firstborn son of Joseph and Emma Smith worked tirelessly for the first three decades of his leadership to eradicate Utah polygamy, and clear his father's name. Few are aware of it, and the fact that his work apparently fulfilled three prophecies. Two of them were in blessings by; (1) his grandfather, (2) his father, and a third was in a statement by (3) an unidentified visitor to Nauvoo. All three addressed Joseph Smith III's future completion of his father's work.

Joseph Smith III first attempted to help the Utah Saints through the missionary work of his two younger brothers, Alexander Hale Smith and David Hyrum Smith. They were sent to Utah on three occasions as missionaries to save the Utah Saints from the sin of polygamy and their unredeemed state. Eventually Pres. Joseph Smith III also made three trips there himself. He desired to win the people over to what he believed were the original **tenets** (doctrines) of Christ as taught by his father. Thus, **all three of Joseph and Emma's sons** attempted to **cleansing polygamy** from the Brighamite Saints. Leadership in Utah claimed Joseph had implemented this practice among them. It was the lie promoted by those leading the secret chamber at Nauvoo (Young, Kimball, Richards, and Taylor). It justified their practice of it as leaders over the people.

Reviewing the life of Joseph Smith III, we see that his mission was not to grow a new church, nor was he to be a revelator or seer to its people. Instead, his mission was to **complete his father's work** by (1) **publishing the JST version of the Bible in 1867**, and (2) by **cleansing** the Brighamite faction of the church through **removing polygamy** from them at the turn of the century. He did so in connection with a number of U.S. Government officials, including President Rutherford B. Hayes, Congressman George F. Edmunds of Vermont, and Governor Eli H. Murray of Utah Territory. Five events in the administration of Joseph Smith III reveal his achievements. The removal of polygamy occurred in the critical decade of the 1880's, when so many affidavits were created to stop its eventual demise. The five efforts below helped fulfill the three prophecies tied to him addressed earlier.

1. Creation of the 1863 RLDS church “**Declaration of Loyalty**” This document was sent to Congress and pledged strong support for the U.S. Government of Abraham Lincoln. It was meant to contrast the lack of support shown by the Utah church. It was attempting to create a theocracy tied to polygamy, disregarding federal authority.

2. Passing of the 1882 “**Edmunds Act**” by the U.S. Congress This law provided for the arrest and prosecution of those involved in polygamy or “unlawful cohabitation.”

3. Passing of the 1887 “**Edmunds – Tucker Act**” by the U.S. Congress This law dis-incorporated the Utah church, allowing for seizure of any property valued over \$25,000. It called for U.S. Marshalls to round up and imprison polygamists. This occurred, causing serious financial problems for the Utah church.

4. Success in the 1880 “**Kirtland Temple Suit**” in which the RLDS church gained ownership of the house of the Lord at Kirtland and was judged to be “the legal successor” church to the one founded by his father.

5. Success in the 1891-94 “**Temple Lot Case**” in which the RLDS church gained ownership of “the temple lot” for the future New Jerusalem Temple (temporarily), along with the same judgment that the RLDS church was again deemed to be “the legal successor” church to the one founded by his father. An 1895 appeal from the Church of Christ Temple Lot returned “the temple lot” to the Hedrickite church on a technicality. The appellate court maintained the lower court’s decision that the RLDS church was “the legal successor” church to the one founded by Smiths’ father.

Joseph Smith III as Successor

God had his eye on the Smith family all along. Unknown to most Utah Saints, young Joseph Smith III was chosen to complete his father’s mission, in fulfillment of three prophecies provided hereafter. He did so by, (1) **publishing his father’s inspired re-translation of the Bible in 1867**, and by (2) **eliminating polygamy among the Utah Saints** (with help from the Federal Government). This stopped further cursings from coming upon them. The end of polygamy did not come until the turn of the century, marked by the 1890 *and* 1904 Manifestos. God knew that the Prophet Joseph and his brothers Hyrum and Samuel would be murdered because of a secret combination and their desire for gain (see D&C 38; 3 Ne. 16:10 & 30:2). He also knew that William Smith would live, but not be prepared to assume leadership at that point in time. The only choice left to fulfill God’s word and will in scripture, was Joseph III. It was consistent with scripture in lineal bloodline succession to the firstborn son. It also fulfilled three prophecies.

Three Prophecies - *Joseph Smith III will complete His Father’s Mission*

God said all things in His church are done according to His pattern (D&C 52:14), and that all truth is to be established in the mouth of two or three witnesses (2 Cor. 13:1; D&C 6:28). Three witnesses address succession of leadership from the Prophet Joseph to his firstborn son, and what that son would do.

1. According to Lucy Mack Smith (Joseph Smith III’s grandmother), an early blessing was pronounced upon Joseph Smith III by his grandfather in connection with leadership **succession**. Joseph Smith Sr. was the first Patriarch over the church. He blessed young Joseph when he was only four years old, doing so in December of 1836. It provided a prophecy of what he would do in his later years. Joseph Smith Sr. stated, “**You shall have power to carry out all that your Father left undone** when you become of age” (blessing upon Joseph Smith III, recorded from memory at Kirtland Ohio by Lucy Mack Smith, grandmother in 1845).

2. Another **succession**-related blessing was given three years later in April of 1839, when his father Joseph Smith Jr. blessed young Joseph III. Lyman Wight assisted in it, stating, “Joseph called on me shortly after we came out of [Liberty] jail [1839] to lay hands with him on the head of the youth [Joseph Smith III], and [I] heard him cry aloud, ‘**You are my successor when I depart,**’ and heard the blessing poured on his head.” It was “one of Br Joseph’s posterity” (letter, Lyman Wight to Cooper and Chidester, July 1855, Wight letterbook, 24, 26).

3. A third witness for Joseph Smith III’s **succession** as leader, is provided in *two additional statements*, also serving as prophecy. The first was by his father two months later, and the second by a visitor who spoke to him at Nauvoo in 1853. It was on June 18 of 1839 that the Prophet Joseph made his first public reference to his firstborn son succeeding him in a **sermon** at the home of Anson Matthews. Having recently escaped from the jail, Joseph said, “that he sometimes thought he should be killed by his enemies, and if he should be, ‘This boy’ said he putting his hand on young Joseph’s head, ‘will carry on’ or ‘**finish the work in my place**’” (William W. Blair diary, Mar. 9, 1863, RLDS archives, HC 3:777, 5:371-72).

Fourteen years later in the fall of 1853, an English convert to Mormonism in Nauvoo told young Joseph Smith III that God had given him a duty “*to unify and purify the church,*” adding that Joseph was, “possibly doing a great wrong in allowing the years to go by unimproved.” The visitor suggested that Smith prepare himself through study and prayer for this future work. This caused young Joseph to turn to God more seriously, and study the teachings of his father. This was the first of three events that led him to finally accept the leadership position of the RLDS church in 1860.² Evidence provided hereafter points to Joseph Smith III fulfilling these prophecies.

The Anointing and Blessing of Joseph Smith III

Just prior to the Smith murders, church Patriarch Hyrum Smith anointed 11-year Joseph Smith III to be the future leader over the church. Bishop Newell K. Whitney held the anointing oil in a horn for Hyrum's anointing. The horn was a symbol of power in antiquity (priesthood power). Sacrificial altars had a horn at each of their four corners. Following this anointing, his father - the Prophet Joseph Smith, then pronounced a blessing upon his oldest, firstborn son **to succeed him**, should he and his brothers not be available. These three men presided over the Aaronic, Melchizedek, and Patriarchal orders of the priesthood at Nauvoo. James Whitehead, Joseph Smith's private secretary at this time (and during the last two years of his life), provided the most detailed record of this important event. It has been swept under the rug by Brighamite leaders. Historians today say it took place in the upper Council Room of the Red Brick Store in the spring of 1844 (some say it was Wednesday, Jan. 17). This event is not found in our church history, for obvious reasons, but it was presented as evidence in Whitehead's court testimony in 1892, during the Temple Lot Case (see the verdicts, pages 122-23). This act became an important component of Josephite history (RLDS church records). Pres. Joseph Smith III addressed his anointing and blessing by his father and uncle in his own testimony in this same important court case.

The Legal, Legitimate Heir - versus the Usurper

The tradition employed in the LDS church today, to replace a church president who has died, utilizes **seniority**. The next president is the one with the longest tenure among the Twelve. God's word in D&C 43:3 addresses His way. It features three qualifications God put in place for one with **legitimate right** to lead. Young did not meet **any** of them. First, (1) no man could be "appointed" (chosen) to this calling, except it was through Joseph Smith, **God's mouthpiece**. Second, (2) not meeting this requirement would reveal *deception* or *false teaching* among the people. And third, (3) God said that His chosen leader must "*come in at the gate,*" or be ordained to this calling by one with authority to do so. This is **God's law of succession** in leadership, as revealed in the eight modern scriptures listed on pages 116-17 (and those of the Bible there). They are clearly tied to blood lineage (father to son). On four different occasions the Prophet Joseph designated his son Joseph Smith III (his firstborn son) as his successor. They include:

1. Joseph's 1838 Liberty Jail statement about Joseph III, as recorded by Lyman Wight
2. Joseph's 1844 blessing upon young Joseph III on the 2nd floor of Red Brick Store in Nauvoo
3. Joseph's 1844 statement made just east of Temple Grove in Nauvoo, where in an assembly of some 3,000 Saints, the Prophet Joseph was asked who his successor would be. Turning around, he pointed to his firstborn son Joseph III seated behind him
4. And Joseph's statement the week of his murder, where before leaving home, Joseph again repeated that his son Joseph III would be his successor.

Note how Joseph's actions above are consistent with the clear pattern present in other scripture too.

(1) *Royal Patriarchal Bloodline* Joseph Smith III was the firstborn son of the Prophet Joseph Smith and his wife Emma, a royal patriarchal bloodline relationship. He was appointed by his father according to D&C 43:3.

(2) *Righteousness Before the LORD* Before assuming leadership over the RLDS church in 1860, Joseph Smith III demonstrated that he was a righteous man. He later succeeded in bringing forth more of God's word by publishing his father's inspired, re-translation of the Bible (the JST) in 1867. He also helped stamp out what the LORD called an "abomination" and a "whoredom" in the Book of Mormon (see chap. 1) among the Utah Saints, with the help of the Federal Government (as witnessed in the 1890 and 1904 Manifestos). By comparison, Brigham Young usurped leadership of the church and then corrupted it with polygamy and other new doctrines. He did not "**enter in at the gate**" (D&C 43:7; 2 Ne. 31:17), but attempted to climb up "**some other way.**" God said such a one is "a thief and a robber" (see John 10:1; D&C 22:2).

(3) *A Legitimate Anointing / Blessing* A legitimate **anointing** to be Joseph's successor occurred at the hands of the Patriarch over the Church, Hyrum Smith (the highest office in the church was that of Patriarch). Newell K. Whitney, presiding church Bishop was present at this anointing as well. He held the horn of oil for Hyrum. The father of the firstborn son, the Prophet Joseph Smith Junior, then blessed young Joseph III to be his successor. Thus, the three presiding officers over the three priesthoods (Patriarchal, Melchizedek, and Aaronic) all participated in this important act. Joseph Smith III said in the Temple Lot Case (p. 79), "*I was also present at a meeting in the grove near the temple, and I remember my father laying his hands on my head, and saying to the people that this was his successor, or was to be his successor.*" James

Whitehead added his important testimony in the Temple Lot Case, stating there were many witnesses to this event which occurred in the upper floor of the Red Brick Store. Besides himself, they included Apostles John Taylor and Willard Richards, along with Reynolds Cahoon, Alpheus Cutler, Ebenezer Robinson, George J. Adams, W.W. Phelps, and John M. Bernhisel. Significantly, Whitehead also testified that a **vote** was also taken for this action by two bodies of Saints at Nauvoo; (a) those in the Nauvoo Stake High Council, and (b) some 3,000 Saints gathered east of the Nauvoo Temple. The specific date of the anointing and blessing is unknown, though Whitehead pointed to the winter of 1843 for it. Historian D. Michael Quinn believes it was Wednesday January 17 of 1844, or later in May or June, just before the murders of Joseph and Hyrum.

In ancient Israel a *prophet-priest* (authoritative *spiritual* leader) **anointed** the new **king** (the *civil* leader). In 1 Kings 16:34, we read, “And let Zadok the priest and Nathan the prophet **anoint** him [King Solomon] there [at the Gihon Spring, where he was first washed] king over Israel: and blow ye with the trumpet, and say, God save king Solomon.” This new **king** was the “**firstborn**” son of the prior **king**. Those of the *priestly-prophetic line* were “**birthright**” sons, like Joseph of Egypt, the eleventh son of Jacob. He had *special prophetic gifts* (he was a dreamer with the gift of prophecy, etc.). His “**birthright**” status was revealed in his priesthood robe, with its many “marks” (not colors).

Believing Blood versus Unbelieving Blood

Those **born again** in Christ, receiving the baptism of fire and the Holy Ghost, have their blood purged spiritually and physically, according to Joseph Smith. Too few of the Brighamite Saints know what this is or how to receive it (see chap. 7). These blessed souls become the blood of Israel or Jacob, the birthright son of Isaac, who was the birthright son of Abraham. Such inherit the promised blessings of God. Joseph stated:

“The Holy Ghost has no other effect than **pure intelligence**. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of **the literal seed of Abraham**, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of **the literal seed of Abraham**, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, **is to purge out the old blood, and make him actually of the seed of Abraham**. That man that has none of the blood of Abraham (naturally) **must have a new creation by the Holy Ghost**. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence” (TPJS 149-50).

Christ said one cannot **see** nor **enter** the kingdom of God without being “**born again**” – meaning to receive both baptisms, one of water and one of fire (chap. 7). Those receiving “**the mighty change of heart**” become part of the church of Christ. God baptizes them into it via His fiery Holy Spirit. Nephi taught that there are save two churches only in 1 Nephi 14:10; one of the Lamb of God and one of the devil. Few are in the first one. Unbelieving blood corrupted the earth from the very beginning. In the book of Enoch we read about “the Watchers,” some 200 fallen angels tempted by the beauty of mortal women. They descended to earth at Mount Hermon (north of Jerusalem) and mated with mortal women there. Their union resulted in a race of giants (see the many “giant” or Nephilim scriptures in the Bible and the book of Enoch). The great flood was sent to eliminate great wickedness which they helped introduce to the earth, including a **corrupt bloodline**. Joshua and his armies came into the Holy Land to cleanse it from this physical and spiritual corruption.

In JST Matthew chapters 21-23, Christ addressed the **wicked usurpers** of his day who had taken over leadership of the LORD’s people in the Holy Land. They are the ones who killed John the Baptist, the ones who crucified Jesus Christ. The LORD called them a “**generation of vipers**.” Some believe many of the Jewish leaders were Khazar Jews, those of Edomite ancestry who embraced cultural Judaism, but were not of the bloodline of Abraham through Jacob and his promised blessings. The Khazar Jews were attracted to the business skills and materialistic success of Jewish culture. Some today believe that these same Khazar Jews have used Freemasonry in western culture to infiltrate the banking, entertainment, and media industries, along with most Christian churches (chap. 5). Freemason church members completely dominated church leadership in Nauvoo.

Note *The remainder of this chapter address Joseph Smith III’s involvement in the important Kirtland Temple Suit and The Temple Lot Case, the destruction of the Nauvoo Temple, and more... (see the book or the papers on these subjects).*

End Notes

¹ **Twelve Individuals Back up Joseph's Statement** Twelve individuals claimed they had first hand knowledge that Joseph Smith made this statement. They include Joseph Thorn, David Dickson, James Whitehead, Catherine Huntington, Hannah Lytle, John and Priscilla Conyers, Mary Ralph, S.L. Crain, E. H. Morse and W. W. Smith. See <https://restorationbookstore.org/articles/nopolygamy/jsfp-vol2/2chp14.htm>

More on Succession of Power Stake President William Marks had no interest in becoming Church President, as the church was falling apart after Joseph's murder. One half of the Nauvoo Saints saw what Pres. Marks saw. They recognized Young's blind ambition to grab all power and wouldn't follow him west. One was former senior Seventy President, Hazen Aldrich. He said, "You will see by the Book of Covenants that the 12 are a traveling high council and are entirely out of their place in attempting to assume the First Presidency & dictate the affairs of the whole church" (Quinn, *Origins of Power*, p. 388).

There was no revelation making Young or any church president after Joseph the leader of the church? This false tradition originated with Young. God chooses His servants, whereas usurpers choose themselves and other men. The LORD said, "The president of the church, who is also the president of the council, **is appointed by revelation**" (D&C 102:9). Joseph was God's chosen servant. Pres. Joseph Fielding Smith said, "The senior apostle **automatically** becomes the presiding officer of the church, and he is so sustained by the Council of the Twelve which becomes the presiding body of the Church when there is no First Presidency" (Doctrines of Salvation, 3:156). BYU professor Casey Griffiths clarifies this tradition, stating, "**This is simply a historical precedent first set by President Brigham Young**, and despite there being nothing in the Doctrine and Covenants about prophetic succession, this pattern [tradition] of sustaining the most senior apostle as church president has been followed so consistently that **it might as well be doctrine.**"

The Prophet Joseph knew that the Twelve were not to lead. He stated, "The Twelve shall have **no right** to go into Zion or any of its stakes and there undertake to **regulate the affairs** thereof where there is a **standing high council**. But it is their duty to *go abroad* and regulate all matters relative to the different branches of the church." Conversely, the prophet cautioned the high council that they were to stay off the apostles turf, "No standing high council has authority to go into the *churches abroad* and *regulate the matters thereof*, for this belongs to the Twelve" (Joseph Smith, Kirtland Council Minute Book, p. 112).

It was Christ as head of His Church who gave Joseph the authority to appoint anyone he wanted to succeed him as President. Joseph chose Hyrum from **the Stake High Council**, not one of the Twelve, stating, "If I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth" (HC 2:124). Joseph reorganized the First Presidency **several times** but never **once** did he call one from among the Twelve.

Like her husband, Emma Smith knew God's word and will regarding succession. Her son Joseph Smith III was too young to lead at that time, so she looked to Pres. Marks to lead, "Whereas it is the business of the First Presidency, more particularly to govern the church at Zion, and the members abroad have a right to that quorum from the decisions of the Twelve. Now as the Twelve have **no power** with regard to the government of the Church in the Stakes of Zion, but **the High Council have all the power**, so it follows that on removal of the first President, the office would devolve upon the President of the High Council in Zion [William Marks at the time], as the first President always resides there, and that is the proper place for the quorum of which he is head; thus there would be no schism or jarring. But the Twelve would attend to their duties *in the world* and not meddle with the government of the church *at home*, and the High Council in Zion and the First Presidency would attend to their business *in the same place*...Mr. Rigdon is not the proper successor of President Smith, being only his counselor, but Elder Marks should be the individual as he was not only his counselor at the time of his death, but also President of the High Council" (Emma Smith to James M. Monroe, quoted in Newell and Avery, *Mormon Enigma: Emma Hale Smith*, pps. 206-207). Emma's knowledge of God's word and will was a threat to Brigham's power grab, a primary reason why he opposed her so strongly.

Today, volume two of the Encyclopedia of Mormonism (by authors Lynn England and Keith Warner) modifies God's word in D&C 107:22 to support the Twelve in their usurpation of power, deliberately deceiving readers. According to Brewster, "There have always been false prophets and self proclaimed would-be leaders who have sought to establish their own claim to presiding authority...One's eternal salvation depends upon the ability to recognize and know the true servants of God - those who are authorized to preach His gospel and administer the sacred and saving ordinances thereof" (Hoyt W. Brewster, *Prophets, Priesthood Keys, & Succession*, Deseret Book, 1991, p. 38, see also D&C 124:45-46). Joseph Smith said, "The moment we revolt at anything that comes from God, the devil takes power" (TPJS p. 181, see also D&C 93:39).

² **Joseph Smith III** James Whitehead was the private secretary of the Prophet Joseph the last two years of his life and was present in the Red Brick Store in Nauvoo in 1844, when young Joseph was ordained by his father to lead. In the Temple Lot Case of 1894, He stated, "I became a member [of the RLDS Church]...because I knew that Joseph Smith [III] was the right man to lead that church; I knew that he had been ordained and set apart by his father as his successor in office, and he came out and made that proclamation to the conference of the Saints, and they received it. The ceremony of the ordination of young Joseph Smith [III] by his father was performed at Nauvoo. Young Joseph [III] was called into the meeting, anointed with oil by his Uncle Hyrum Smith, Patriarch of the church. Newell K. Whitney, the Bishop of the church, held the oil [in another statement Whitehead said, Whitney poured the oil on the boy's head], and Joseph Smith, his father, laid his hands upon him, and blessed

him and ordained him to be his successor in office...The church did take action as a body on the question of the ordination of young Joseph [III] as his father's successor; the church consented to it. That was done first by the endorsement of the High Council, and then it was brought up before the whole body of the congregation, the whole people . . . That was done at the meeting held in the grove at the east end of the temple. I should think there were three thousand (3,000) there. There was a record kept of it, but the record was taken to Salt Lake. I was present on that occasion . . . A negative vote was taken, but nobody voted in the negative; Joseph Smith had been preaching that day, and at the close of the sermon made the announcement to the congregation, that his young son Joseph [III] had been appointed as his successor. The question was submitted to the congregation for approval or rejection . . . The time that elapsed between the selection of Joseph Smith as his father's successor and the time of the public announcement, was four or five days. The selection and confirmation was on Wednesday evening, and on the Sunday following, after the sermon was delivered . . . **It was the regular preaching service every Sunday afternoon, there was no calling about it. They gathered to hear the preaching and at that meeting it was declared by Joseph Smith himself that the selection and ordination of his son Joseph as his successor in office had been made, and the people agreed to it, by a vote in the usual way, voting by the uplifted hand**" (James Whitehead testimony, the Temple Lot Case, pps. 31-44).

President of the RLDS Church Three events in the life of Joseph Smith III led him to finally accept the leadership position of the RLDS Church. The first was in the fall of 1853 when an English convert to Mormonism in Nauvoo told Joseph Smith III that God had given him a duty to unify and purify the Church, adding that he was, "possibly doing a great wrong in allowing the years to go by unimproved." He suggested that Smith prepare himself through study and prayer for the work of the LORD. This caused him to turn to the LORD, study the work of his father, determine if he was a polygamist, etc.

The second event was a vision he had, where a choice was presented him between two opposite lifestyles; one of honor and renown among a busy people in cities and towns, or one in a quieter place, among a "country of happy people." A number of factions from Joseph's Restoration wanted Joseph III to lead them, including some from the Brighamite movement. They knew of the blessing from his father, and wanted young Joseph to lead them. Brigham welcomed Joseph to join the Saints in Utah, but only if he would submit to the authority of he and the Twelve (and potentially live polygamy).

The third event was an answer to his solemn prayer of what direction to go in. He stated, "I heard a slight noise like the rush of the breeze...I turned my gaze slightly upward and saw descending towards me a sort of cloud; funnel-shaped with widest part upwards. It was luminous and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely so that I stood within its radiance." In this light, Smith said he was told to have nothing to do with the Utah Mormonism, because "the light in which you stand is greater than theirs." Though Emma would not let Joseph III have anything to do with Mormonism early on, in time both of them felt the time to lead the RLDS Church had arrived. This was after two representatives from this faction invited Joseph to consider leading them. He did not become part of the RLDS church until he was brought low in the dust with the death of his new daughter Eva. In prayer he was told, "the Saints reorganizing at Zerahemla and other places, is the only organized portion of the Church accepted by me. **I have given them my Spirit and will continue to do so while they remain humble and faithful.**" Joseph then accepted the invitation to lead the RLDS people. For more on Joseph Smith III, see Roger D. Launius, *Joseph Smith III: Pragmatic Prophet*, Univ. of Illinois Press, pps, 66, 99-100, 109, 111, 117). So began the 54 years of leadership of Joseph Smith III. William Marks became a counselor to Joseph Smith III in the RLDS First Presidency.