

IN the ^acelestial glory there are three ^bheavens or degrees;
 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^aeverlasting covenant of ^cmarriage];
 3 And if he does not, he cannot obtain it.
 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.
 5 (May 17th, 1843.) The more sure word of ^aprophecy means a man's

knowing that he is ^bsealed up unto ^ceternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.
 6 It is impossible for a man to be ^asaved in ^bignorance.
 7 There is no such thing as immaterial matter. All ^aspirit is matter, but it is more fine or pure, and can only be discerned by ^bpurer eyes;
 8 We cannot ^asee it; but when our bodies are purified we shall see that it is all ^bmatter.

SEC 101- (1835) SECTION 132 (1876)

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5: 501-507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.

1-6, Exaltation is gained through the new and everlasting covenant; 7-14, The terms and conditions of that covenant are set forth; 15-20, Celestial marriage and a continuation of the family unit enable men to become gods; 21-25, The strait and narrow way that leads to eternal lives; 26-27, Law given relative to blasphemy against the Holy Ghost; 28-39, Promises of eternal increase and exaltation made to prophets and saints in all ages; 40-47, Joseph Smith is given the power to bind and seal on earth and

in heaven; 48-50, The Lord seals upon him his exaltation; 51-57, Emma Smith is counseled to be faithful and true; 58-66, Laws governing the plurality of wives are set forth.
 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

- 131 1a D&C 76: 70.
 TC Celestial Glory.
- b TC Heaven. See also "Heaven" in BD.
- 2a D&C 132: 21 (5-21).
 TC Family, Eternal; Man, Potential to Become Like Heavenly Father.
- b TC Genealogy and Temple Work.
- c TC Priesthood, Melchizedek.

- d TC New and Everlasting Covenant.
- e TC Marriage, Celestial.
- 4a Matt. 22: 30 (23-33); D&C 132: 16-17.
 TC Marriage, Fatherhood; Marriage, Motherhood.
- 5a 2 Pet. 1: 19 (3-21).
 TC Prophecy.
- b TC Election; Eternal Life; Sealing.
- c D&C 68: 12; 88: 4.
- 6a TC Salvation.

- b Mal. 2: 7 (7-9); D&C 90: 15 (14-15); 107: 99 (99-100).
 TC Apathy; Education; Ignorance; Knowledge; Learning.
- 7a TC Spirit Body; Spirit Creation.
- b D&C 76: 12; 97: 16; Moses 1: 11.
- 8a D&C 129: 8.
- b D&C 77: 2; Moses 3: 5 (5-9).

been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.
 53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been ^afaithful over a few things, and from henceforth I will strengthen him.

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

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

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

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for ^aSatan ^bseeketh to destroy; for I am the Lord thy God, and he is my servant; and

behold, and lo, I am with him, as I was with Abraham, thy father, even unto his ^aexaltation and glory.

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

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

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

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

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

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to ^amultiply and replenish the earth, according to my commandment, and

- 53a Matt. 25: 21 (14-28); D&C 52: 13.
- 54a D&C 42: 22.
 TC Marriage, Husband.
- b Acts 3: 23; D&C 25: 15.
- 55a Mark 10: 30 (28-31).
- b D&C 132: 22 (22-24).
 TC Family, Eternal.
- 56a Matt. 6: 15 (12-15).

- TC Family, Love within; Forgiveness.
- b Gen. 21: 6; D&C 25: 9.
- 57a TC Devil; Enemies.
- b Matt. 10: 28; Rev. 12: 12 (12-17).
- c D&C 132: 37.
- 58a D&C 84: 19 (19-26).
- 59a Heb. 5: 4 (1-6).
 TC Priesthood, Qualifying for.

- b TC Jesus Christ, Authority of.
- c TC Priesthood, Keys of.
- d 1 Jn. 5: 18.
- 61a TC Marriage, Plural.
- 62a D&C 132: 48. See also D&C, Official Declaration 1.
- 63a Gen. 1: 22 (20-25); Jacob 2: 30.

Doctrine and Covenants Student Manual

Religion 324 and 325

Marriage: An Eternal Covenant

Section 132

Historical Background

It is clear that the Prophet Joseph Smith received section 132 before it was recorded but delayed making it known. The Prophet knew the Lord's will on plural marriage within the new and everlasting covenant probably as early as 1831 (see *History of the Church*, 5:xxix). In March 1843 he spoke to William Clayton of eternal marriage. In July of that year, he was discussing the doctrine with his brother Hyrum in William Clayton's presence when Hyrum said, "If you will write the revelation on celestial marriage, I will take it and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace" (*History of the Church*, 5:xxxii).

The Prophet consented and told William Clayton to get some paper to write; but to his brother's "urgent request" that the Prophet use the Urim and Thummim to recall the exact revelation, Joseph replied that he did not need it, "for he knew the revelation from beginning to end" (*History of the Church*, 5:xxxii). When he had finished dictating, William Clayton read it back slowly, and Joseph said that it was exact.

Bishop Newel K. Whitney heard the revelation read and asked permission of the Prophet Joseph Smith to have it copied. With the Prophet's approval, Bishop Whitney sent Joseph C. Kingsbury the next day to copy it. Brothers Kingsbury and Clayton compared the copy line by line to the original and found it correct.

The revelation was not made public until Elder Orson Pratt, under the direction of President Brigham Young, announced it at a Church conference on 29 August 1852. The revelation was placed in the Doctrine and Covenants in 1876.

Smith and Sjodahl pointed out that the revelation has two major sections: "The first, comprising vv. 3–33, deals mainly with the principle of celestial marriage, or marriage for time and all eternity; the second, comprising the remaining verses, deals with plural marriage. The doctrine of celestial marriage remains in force; the practice of plural marriage was abandoned by the acceptance by the Church, in Conference assembled October 6th, 1890, of the *Manifesto* of President Woodruff." (Commentary, p. 821; also see Historical Background on Official Declaration 1.)

Notes and Commentary

D&C 132:1–2. "Inasmuch As You Have Inquired of My Hand"

"From this introductory statement it is evident that the Prophet had made the question of marriage a subject of earnest prayer, as he did with matters

concerning which he was perplexed and desired to know the truth. He did not understand how the Patriarchs, and David and Solomon could find favor with the Lord, while living in a manner contrary to . . . modern moral standards, and he asked the Lord for light. Elder B. H. Roberts (*Hist. of the Church*, Vol. V., Intr., p. 29) suggests that it was in the year 1831, when the Prophet was studying the lives of the Patriarchs in the Old Testament, in the course of his Bible revision, that he was led to offer the prayer referred to in the first verse, and received the answer contained in this Section, though it was not then committed to writing." (Smith and Sjodahl, Commentary, p. 821.)

D&C 132:1. What Are Concubines?

Concubine, a word commonly used in the Old Testament, was defined by Elder Bruce R. McConkie as follows: "Anciently they were considered to be *secondary wives*, that is, wives who did not have the same standing in the caste system then prevailing as did those wives who were not called concubines. There were no concubines connected with the practice of plural marriage in this dispensation, because the caste system which caused some wives to be so designated did not exist." (*Mormon Doctrine*, pp. 154–55.)

D&C 132:3–6. "If Ye Abide Not That Covenant, Then Are Ye Damned"

The "new and everlasting covenant" (D&C 132:4) is the covenant of celestial marriage, as President Spencer W. Kimball stated: "Though relatively few people in this world understand it, the new and everlasting covenant is the marriage ordinance in the holy temple by the properly constituted leaders who hold the genuine, authoritative keys. This glorious blessing is available to men and women on this earth." ("Temples and Eternal Marriage," *Ensign*, Aug. 1974, p. 5.)

One can sense the importance of accepting the covenant from the number of times the Lord repeats this warning:

"All who have this law revealed unto them must obey the same" (D&C 132:3).

"If ye abide not that covenant, then are ye damned" (v. 4).

"No one can reject this covenant and . . . enter into my glory" (v. 4).

"All who will have a blessing at my hands shall abide the law" (v. 5).

"He that receiveth a fulness [of my glory] must and shall abide the law" (v. 6).

President Kimball stressed how the Saints should view this commandment (see Notes and Commentary

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AND COMPILED BY

JOSEPH SMITH *Junior*
OLIVER COWDERY,
SIDNEY RIGDON,
FREDERICK G. WILLIAMS,

[Presiding Elders of said Church.]

PROPRIETORS.

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FOR THE
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 1836.

SECTION CI.
MARRIAGE.

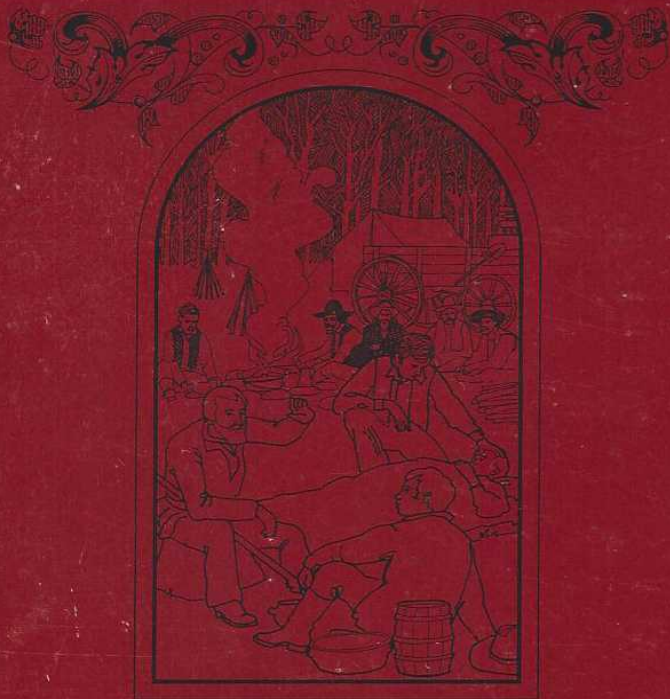
1 According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2 Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfill your covenants, from henceforth and forever. Amen."

3 The clerk of every church should keep a record of all marriages, solemnized in his branch.

4 All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. 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. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow

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August, 1835]

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is not right to prohibit members of this Church from marrying out of the Church, if it be their determination so to do; but such persons will be considered weak in the faith of our Lord Jesus Christ.

“Marriage should be celebrated with prayer and thanksgiving, and at the solemnization, the persons to be married, standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit, and if there be no legal objections, he shall say, calling each by name: ‘You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition: that is, keeping yourselves wholly for each other, and from all others, during your lives?’ And when they have both answered ‘yes,’ he shall pronounce them ‘husband and wife,’ in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him. ‘May God add His blessings and keep you to fulfill your covenants from henceforth and forever. Amen.’

“The clerk of every church should keep a record of all marriages solemnized in his branch. All legal contracts of marriage made before a person is baptized into this Church should be held sacred and fulfilled. 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. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin.”

President Oliver Cowdery then read the following article on “Governments and Laws in General,” which was accepted and adopted and ordered to be printed in said book, by a unanimous vote:

Of Governments and Laws in General.

“That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

“We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to



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- Doctrine and Covenants, 1844, Page 441**
Revelations and Translations January 1, 1844
The Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints; Carefully Selected from the Revelations of God. By Joseph Smith, President of
- History, 1838–1856, volume B-1 [1 September 1834–2 November 1838], Page 57**
Histories October 1, 1843 - February 24, 1845
...-1856, vol. B-1, created 1 Oct. 1843–24 Feb. 1845; handwriting of Willard Richards and Thomas Bullock; 297 pages, plus 10 pages of addenda; CHL. This is the second volume of
- Statement on Marriage, circa August 1835, Page 1**
Documents August 17, 1835
1 According to the custom of all civilized nations, marriage get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of

Oliver Cowdery
3 Oct. 1806–3 Mar. 1850.

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SECTION CL
MARRIAGE.

1 According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

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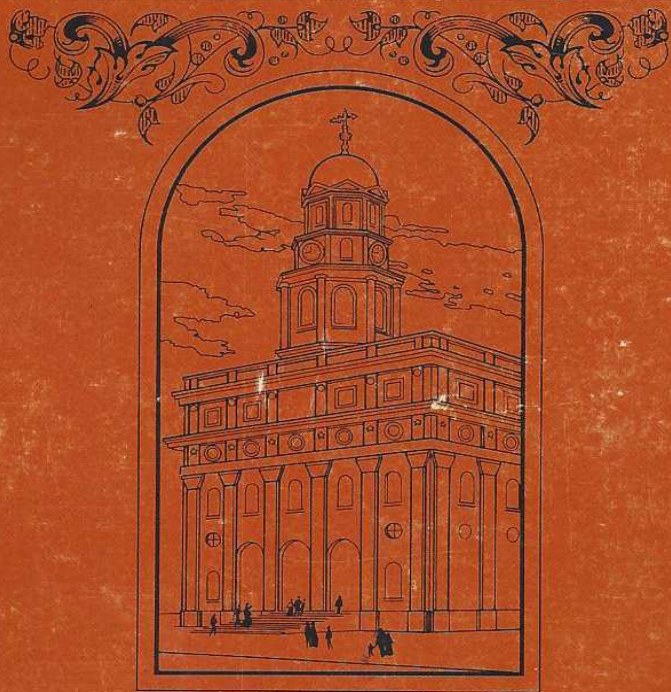
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under oath that he was my friend, and not the "Brutus." There was a cogitation who was the "Brutus." I had not prophesied against William Law. He swore under oath that he was satisfied that he was ready to lay down his life for me, and he swears that I have committed adultery.

I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me.

A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses.

Dr. Goforth was invited into the Laws' clique, and Dr. Foster and the clique were dissatisfied with that document, and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I have been a true prophet, but that I am now a fallen prophet.

Jackson has committed murder, robbery, and perjury; and I can prove it by half-a-dozen witnesses. Jackson got up and said—"By God, he is innocent," and now swears that I am guilty. He threatened my life.

There is another Law, not the prophet, who was cashiered for dishonesty and robbing the government. Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have rattled chains before in a dungeon for the truth's sake. I am innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves.

When I love the poor, I ask no favors of the rich. I can go to the cross—I can lay down my life; but don't forsake me. I want the friendship of my brethren.—Let us teach the things of Jesus Christ. Pride goes before destruction, and a haughty spirit before a downfall.

Be meek and lowly, upright and pure; render good for evil. If you bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is 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; and I can prove them all perjurers. I labored with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

I then sent Mr. Backenstos, when they declared that they were my enemies. I told Mr. Backenstos that he might tell the Laws, if they had any cause against me I would go before the Church, and confess it

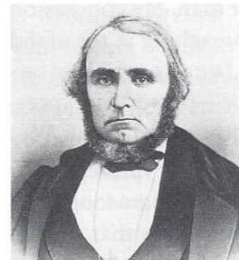
TEACHINGS OF PRESIDENTS OF THE CHURCH

JOSEPH SMITH



is kind and obliging, generous and benevolent, sociable and cheerful, and is possessed of a mind of a contemplative and reflective character. He is honest, frank, fearless and independent, and as free from dissimulation [false appearances] as any man to be found. . . . As a religious teacher, as well as a man, he is greatly beloved by this people.”²⁰

Jesse N. Smith, a cousin of Joseph Smith: “[The Prophet was] incomparably the most God-like man I ever saw. . . . I know that by nature he was incapable of lying and deceitfulness, possessing the greatest kindness and nobility of character. I felt when in his presence that he could read me through and through. I know he was all that he claimed to be.”²¹



William Clayton

William Clayton, an English convert who served as a clerk to Joseph Smith: “The more I am with him, the more I love him; the more I know of him, the more confidence I have in him.”²²

Joseph F. Smith, the sixth President of the Church: “He was brimming over with the noblest and purest of human nature, which often gave vent in innocent amusements—in playing ball, in wrestling with his brothers and scuffling with them, and enjoying himself; he was not like a man with a stake run down his back, and with his face cast in a brazen mold that he could not smile, that he had no joy in his heart. Oh, he was full of joy; he was full of gladness; he was full of love, and of every other noble attribute that makes men great and good, and at the same time simple and innocent, so that he could descend to the lowest condition; and he had power, by the grace of God, to comprehend the purposes of the Almighty too. That was the character of the Prophet Joseph Smith.”²³

As the prophet through whom the gospel was restored, Joseph Smith taught God’s plan of salvation with clarity and power.

Brigham Young: “The excellency of the glory of the character of Brother Joseph Smith was that he could reduce heavenly things

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The Prophet Joseph Smith and His Plural Wives

Richard Lloyd Anderson, and Scott H. Faulring

FAIRER Review: Volume 10, Issue 2, Pages 67-104

A review of "*In Sacred Loneliness: The Plural Wives of Joseph Smith*" by Todd M. Compton.
Provo, Utah: Maxwell Institute, 1998.

The views expressed in this article are the views of the author and do not necessarily represent the position of the Maxwell Institute, Brigham Young University, or The Church of Jesus Christ of Latter-day Saints.

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Review of Todd M. Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*. Salt Lake City: Signature Books, 1997. xv + 788 pp., with notes and index. \$39.95.

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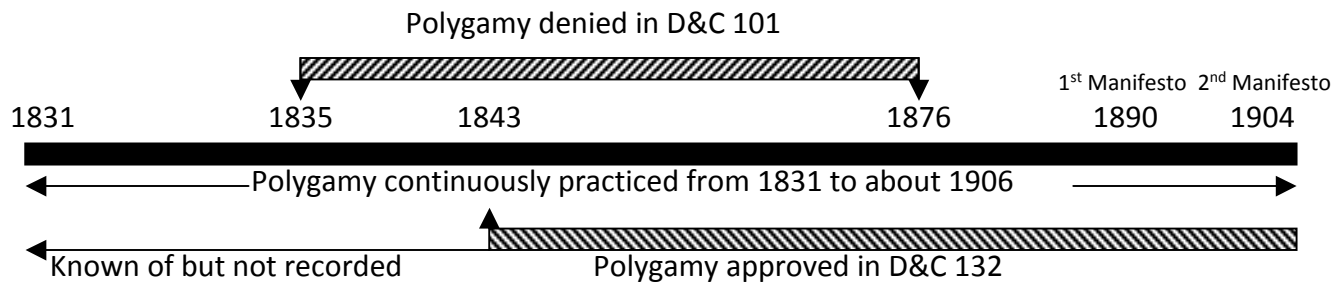
The Prophet Joseph Smith and His Plural Wives

This is a landmark recent publication, an ambitious first book by Todd M. Compton.¹ This informative work of over eight hundred pages compiles individual biographies of the polygamous wives of Joseph Smith, the founding prophet of the Church of Jesus Christ of Latter-day Saints. For the first time, readers intrigued with the personalities involved in this unique socio-religious practice have an in-depth examination of the women who were sealed to the Prophet, many of whom were the first Latter-day Saint plural wives. The sensitive issue of the introduction of plural marriage by Joseph Smith is best addressed by honest inquiry, as far as we have data. Gathering reliable material is actually fifty percent of the problem, since everyone who writes must remark on how little is known behind the scenes. In most cases, the Prophet's marriage sealing dates are known; in many instances the comments of Joseph Smith's wives describe how they accepted this marriage system and what their feelings were at that time and later.

General Observations about the Book

Overall, *In Sacred Loneliness* is extremely informative. The book features a high level of research, generally good judgment in the use of source materials, and a fairly comprehensive collection of known data pertaining to the wives of Joseph Smith. No biographer in Mormon history has ever been ambitious enough to write a group biography as extensive as this. Because of the complexity of the subject and an obvious lack of detailed primary sources, the job of compiling full-chapter biographies of Joseph Smith's plural wives could be insurmountable. *In Sacred Loneliness* was recently honored with the annual best book award from the Mormon History Association. This recognition is deserved because it is the most detailed study of the lifetime experiences of the women sealed to Joseph Smith.

Status of Women at the Time They Were Sealed to Joseph Smith	#	%
Single with no prior marriage	17	59
Single and widowed	4	14
Married to a husband with good church standing	4	14
Married to a disaffected or nonmember husband	4	14

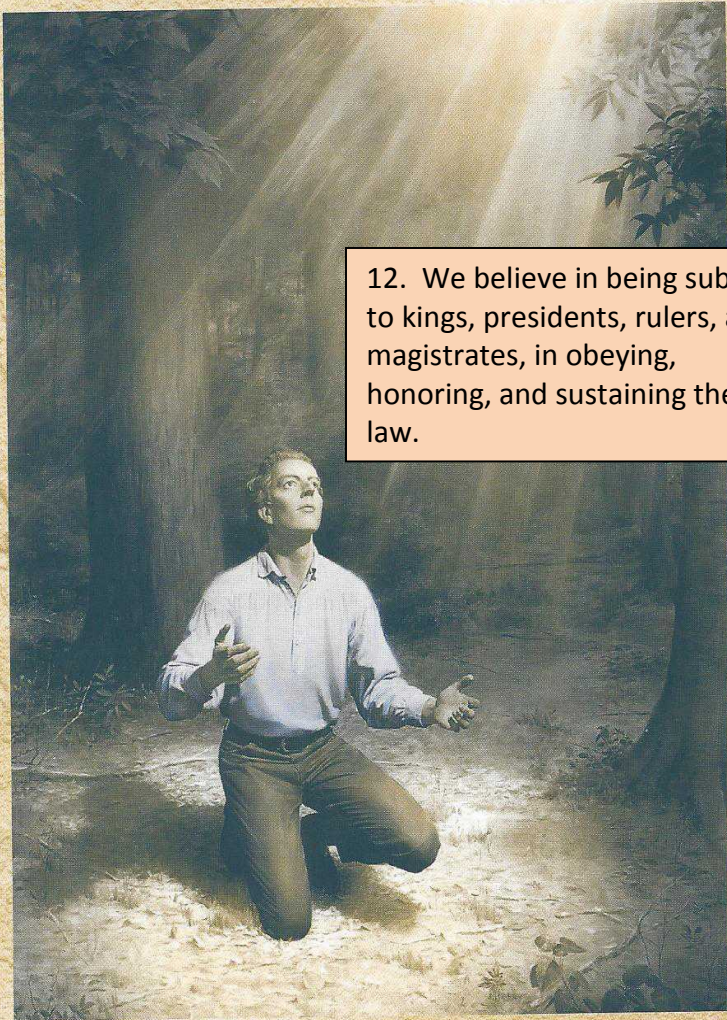


“All these principles that I have treated upon, pertaining to eternal marriage, the very moment that they are admitted to be true, it brings in plurality of marriage, and if plurality of marriage is not true or in other words, if a man has no divine right to marry two wives or more in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinances and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. Amen. **Apostle Orson Pratt, 18 July 1880, Tabernacle Salt Lake, JoD, v21, p.286 (D&C 131 and 132)**

“The members of the Church are reminded that the practice of polygamous or plural marriage is not the only law whose suspension has been authorized by the Lord.”

“The law of the United Order has likewise been suspended, to be re-established in the due time of the Lord.” **President Heber J. Grant, dated 13 Jan 1914, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, vol.6, p.327**

“The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.” **President Brigham Young, Salt Lake City, 19 Aug 1866, JoD, v11, p.269 (D&C 131 and 132)**



12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

OUR HERITAGE

*A Brief History of
The Church of Jesus Christ of Latter-day Saints*

Elder Standing's murder, and thousands of people attended his funeral in the Salt Lake Tabernacle.

Elders John Gibbs, William Berry, William Jones, and Henry Thompson traveled throughout much of Tennessee attempting to change the public's perception of the Church. They rested one Sabbath morning in August 1884 at the James Condor home near Cane Creek in Tennessee. As Elder Gibbs studied the scriptures looking for a text for his sermon, a mob burst through the forest and began shooting. Elders Gibbs and Berry were killed. Elder Gibbs, a schoolteacher, left a wife and three children mourning his death. Sister Gibbs remained a widow for 43 years and became a midwife to support her children. She died faithful in the gospel, anticipating a joyful reunion with her husband. Brigham Henry Roberts, the acting mission president at the time of the murders, risked his life by going in disguise to exhume the bodies of Gibbs and Berry. He returned the bodies to Utah, where many wards held memorial services in honor of the two elders.

Missionaries in other areas were beaten until blood ran down their backs, and many carried the scars of these whippings to their graves. It was not an easy time to be a member of the Church.

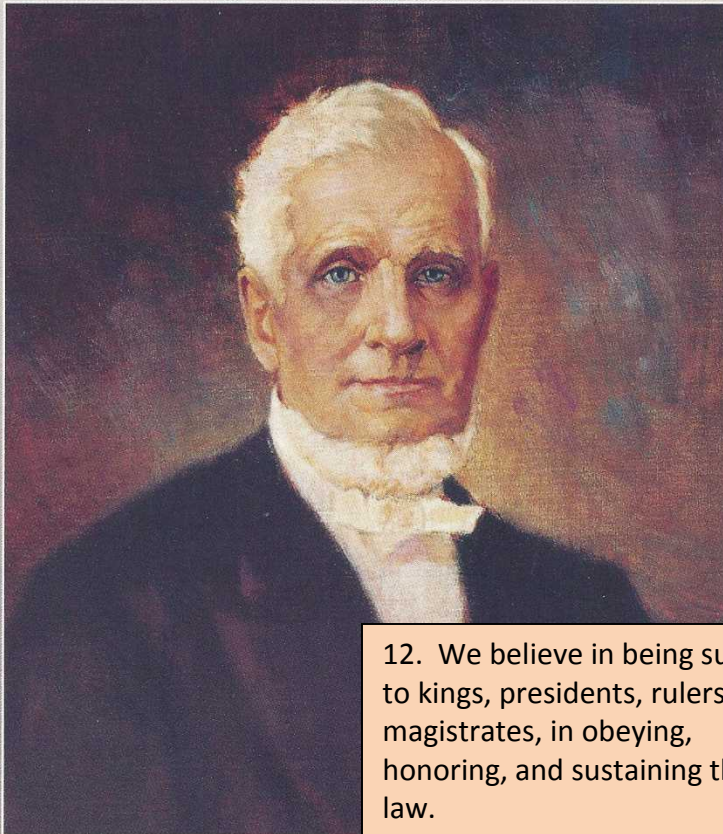
Many Church leaders went into hiding to avoid arrest by federal officers searching for men with more than one wife. Families feared late-night intrusions by these officers. President George Q. Cannon, Lorenzo Snow, Rudger Clawson, Brigham Henry Roberts, George Reynolds, and many others were sent to prison, where they passed the time by writing books, teaching school, and composing letters to their families. President John Taylor was forced to live in exile in Kaysville, Utah, about 20 miles north of Salt Lake City, where he died on 25 July 1887. He was a man of faith and courage who devoted his life to his testimony of Jesus Christ and to the establishment of God's kingdom on the earth.

President Wilford Woodruff

Wilford Woodruff was one of the Church's most successful missionaries and was also known for his prophetic insights and

TEACHINGS OF PRESIDENTS
OF THE CHURCH

JOHN TAYLOR



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1868–70

responsibility he fulfills for several years—in addition to his duties in the Church (49).

1877, August 29

Serves as Probate Judge of Utah County (59–61).

1878

Brigham Young dies. For the next three years, John Taylor leads the Church as President of the Quorum of the Twelve (68–71).

1880, October

Primary organization established (69).

Sustained as President of the Church, with George Q. Cannon and Joseph F. Smith as counselors (71).

1882

United States Congress passes the Edmunds bill, making plural marriage a felony and prohibiting polygamists from voting, holding public office, or performing jury duty (73).

1882

Publishes *The Mediation and Atonement* (73).

1884, May

Dedicates the Logan Utah Temple (75).

1885

Receives word during a visit to California that federal officials have ordered his arrest for practicing polygamy. Returns to Salt Lake City on 27 January. On 1 February, preaches his last public sermon and, in hopes of limiting the persecution against the Church by federal authorities, goes into hiding (76).

1887, July 25

At age 78, dies in the Thomas Roueché home in Kaysville, Utah. During his administration, Church membership reached over 150,000.

THE PEARL OF GREAT PRICE

STUDENT MANUAL

RELIGION 327

Moses 1:6 “There Is No God beside Me”

The phrase “*There is no God beside me*” should not be interpreted to mean that mankind does not have the eternal potential to become **like God**.

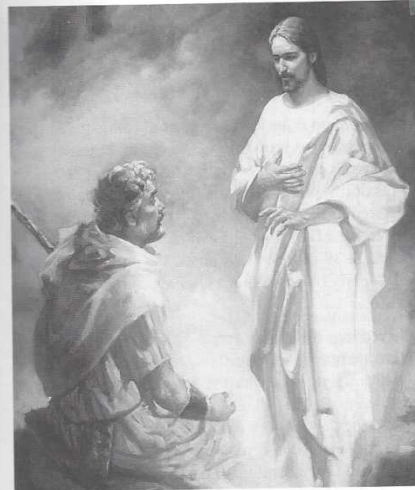
The Bible

“...and you will be **like God**.”
Genesis 3:5 (Satan)

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MOSES 1:1–11 GOD REVEALED HIMSELF TO MOSES



Moses 1:1. “Moses Was Caught Up into an Exceedingly High Mountain”

The vision recorded in Moses 1 took place after Jehovah spoke to Moses at the burning bush but before Moses led the children of Israel out of Egypt and through the Red Sea (see Moses 1:17, 25–26).

Moses 1:2, 9–11. Why Could Moses Endure the Presence of God?

Moses was able to endure God’s presence because “the glory of God was upon Moses” (Moses 1:2); he was transfigured (see v. 11; see also D&C 67:10–12). Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote:

“*Transfiguration* is a special change in appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition. . . .

“By the power of the Holy Ghost many prophets have been transfigured so as to stand in the presence of God and view the visions of eternity” (*Mormon Doctrine*, 2nd ed. [1966], 803).

Moses 1:3–8. Who Spoke to Moses?

The personage who spoke to Moses was the premortal Jesus Christ, who is Jehovah, the God of the Old Testament. Being one with Heavenly Father, Jesus at

times speaks as if He were God the Father (see Moses 1:6). This is known as divine investiture, whereby Christ is invested with authority to speak for and in behalf of the Father (see also D&C 29:1, 42, 46).

President Joseph Fielding Smith wrote: “All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. . . . He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27).

For examples of the Father bearing record of the Son, see Matthew 3:16–17; 17:5; John 12:28; 3 Nephi 11:6–7; Joseph Smith—History 1:17.

Moses 1:4–6. Moses Was a Son of God



All people on earth are spirit children of God, our Heavenly Father. In a 1909 discourse titled “The Origin of Man,” the First Presidency wrote: “Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God” (*Improvement Era*, Nov. 1909, 81; see also Acts 17:27–28; Hebrews 12:9; Marion G. Romney, *Learning for the Eternities*, George J. Romney, comp. [1977], 31–32).

Moses 1:6. “There Is No God beside Me”

The phrase “there is no God beside me” should not be interpreted to mean that mankind does not have the eternal potential to become like God. In a 1912 discourse on Moses 1:6, the First Presidency gave the historical context to help us understand this phrase: **GEN 3:5**

“Moses was reared in an atmosphere of idolatry. There were numerous deities [gods] among the Egyptians. In commencing the work which the Lord said he had for Moses to do, it was necessary to center his mind and faith upon God the Eternal Father as the only Being to worship. . . .

“ . . . The sole object of worship, God the Eternal Father, stands supreme and alone, and it is in the name of the Only Begotten that we thus approach Him, as Christ taught always” (“Only One God to Worship,” *Improvement Era*, Apr. 1912, 484–85).