Doctrinal Development.

The doctrinal development of the Church for the period covered by this volume covers a wide range of subjects; the Prophet's definition of the "Kingdom of God," meaning in its narrowest as in its broadest sense, the "government of God, whether represented by a single individual, an institution or a great and complex organization (p. 256); the keys by which angelic administrations may be known (p. 267); the virtue of Blood Atonement (p. 296); the physical nature of God, the Father, the Son, and the Holy Spirit (p. 323, 325, 426); the earth becoming a Urim and Thummim to those who shall inherit it in its glorified and perfected state; the coming of the Son of Man; the persistence of acquired knowledge; the impossibility of being saved in ignorance (pp. 323-5). But the climax in doctrine as in moral daring is reached in this volume by the Prophet committing to writing the revelation on the eternity of the marriage covenant, and, under special circumstances and divine sanction the righteousness, of a plurality of wives. As the time at which this revelation was given has been questioned, and also the authorship of it, extended consideration is given to both these matters in the following treatise:

The Time When the Revelation on the Eternity of the Marriage Covenant, Including a Plurality of Wives, Was Given, and its Authorship.

I.

The Date of the Revelation.

The date in the heading of the Revelation on the Eternity of the Marriage Covenant, Including the Plurality of Wives, notes the time at which the revelation was committed to writing, not the time at which the principles set forth in the revelation were first made known to the Prophet. This is evident from the written revelation itself which discloses the fact that Joseph Smith was already in the relationship of plural marriage, as the following passage witnesses:

"And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me."

There is indisputable evidence that the revelation making known this marriage law was given to the Prophet as early as 1831. In that year, and thence intermittently up to 1833, the Prophet was engaged in a revision of the English Bible text under the inspiration of God, Sidney Rigdon in the main acting as his scribe. As he began his revision with the Old Testament, he would be dealing with the age of the Patriarchs in 1831. He was doubtless struck with the favor in which the Lord held the several Bible Patriarchs of that period, notwithstanding they had a plurality of wives. What more natural than that he should inquire of the Lord at that time, when his mind must have been impressed with the fact—Why, O Lord, didst Thou justify Thy servants, Abraham, Isaac and Jacob; as also Moses, David, and Solomon, in the matter of their having many wives and concubines (see opening paragraph of the Revelation)? In answer to that inquiry came the revelation, though not then committed to writing.

Corroborative evidences of the fact of the revelation having been given thus early in the Prophet's career are to be found in the early charges against the Church about its belief in "polygamy." For example: When the Book of Doctrine and Covenants was presented to the several quorums of the priesthood of the Church for acceptance in the general assembly of that body, the 17th of August, 1835, an article on "Marriage" was presented by W. W. Phelps, which for many years was published in the Doctrine and Covenants. It was not a revelation, nor was it presented as such to the general assembly of the priesthood. It was an article, however, that
represented the views of the assembly on the subject of marriage at that time, unenlightened as they were by the revelation already given to the Prophet on the subject. What the Prophet Joseph's connection was with this article cannot be learned. Whether he approved it or not is uncertain, since he was absent from Kirtland at the time of the general assembly of the priesthood which accepted it, on a visit to the Saints in Michigan (see HISTORY OF THE CHURCH, Vol. I, pp. 243-53).

In this article on marriage the following sentence occurs:

"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."

From this it is evident that as early at least as 1835 a charge of polygamy was made against the Church. Why was that the case unless the subject of "polygamy" had been mooted within the Church? Is it not evident that some one to whom the Prophet had confided the knowledge of the revelation he had received concerning the rightfulness of plural marriage—under certain circumstances—had unwisely made some statement concerning the matter?

Again, in May, 1836, in Missouri, in a series of questions asked and answered through the Elder's Journal, the following occurs:

"Do the Mormons believe in having more wives than one?"

To which the answer is given;

"No, not at the same time."

This again represents the belief of the Saints at that time, unenlightened as they then were by the revelation received by their Prophet. But again, why this question unless there had been some agitation of the subject? Had some one before the time had come for making known this doctrine to the Church, again unwisely referred to the knowledge which had been revealed to the Prophet some seven years earlier?

All these incidents blend together and make it clearly evident that the revelation on marriage was given long before the 12th of July, 1843. Doubtless as early as 1831.

In addition to these indirect evidences is the direct testimony of the late Elder Orson Pratt, of the council of the Twelve Apostles. In 1878, in company with President Joseph F. Smith, Elder Pratt visited several states east of the Mississippi in the capacity of a missionary; and at Plano, Illinois, at a meeting of the so-called Reorganized Church of the Latter-day Saints, he was invited by the presiding officer, a Mr. Dille, and the meeting, to occupy the time, which he did. In his remarks, according to his own and his companion's report of the meeting—

"Elder Pratt gave a plain, simple narration of his early experience in the Church, relating many interesting incidents connected with its rise; explained the circumstances under which several revelations were received by Joseph, the Prophet, and the manner in which he received them, he being present on several occasions of the kind. Declared [that] at such times Joseph used the Seerstone when inquiring of the Lord, and receiving revelation, but that he was so thoroughly endowed with the inspiration of the Almighty and the spirit of revelation that he often received them without any instrument, or other means than the operation of the spirit upon his mind. Referred to the testimony which he received of the truth of the great latter-day work while yet a boy. Testified that these things were not matters of belief only with him, but of actual
knowledge. He explained the circumstances connected with the coming forth of the revelation on plural marriage. Refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith the Prophet had not only commenced the practice himself, and taught it to others, before President Young and the Twelve had returned from their mission in Europe, in 1841, but that Joseph actually received revelations upon that principle as early as 1831. Said: 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5th, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth, he was satisfied.

(Signed) "ORSON PRATT,
(Signed) "JOSEPH F. SMITH."

(The above is taken from a signed report of Elders Orson Pratt and Joseph F. Smith of the Council of the Twelve on the occasion of their visit to the East in 1878, and is to be found in the Millennial Star, Vol. 40, Nos. 49 and 50.)

Relative to committing the revelation to writing on the 12th of July, 1843, that can best be told by the man who wrote the revelation as the Prophet Joseph dictated it to him, William Clayton; and the man who copied it the day following, Joseph KINGSBURY; and from which copy the revelation was afterwards printed as it now stands in the current edition of the Doctrine and Covenants. In a sworn statement before John T. Caine, a notary public in Salt Lake City, on February 16th, 1874, William Clayton said:

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife, Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'when I have any revelations to write, you are the one to write them.' On the morning of the 12th of July, 1843; Joseph and Hyrum Smith came into the office in the upper story of the brick store, on the bank of the Mississippi river. They were talking on the subject of plural marriage. Hyrum said to Joseph, '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.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion, and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity and heavenly origin, or words to that effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write on the same subject, but what was written was sufficient for the present.
"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

'Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

(signed) "WM. CLAYTON.
"Salt Lake City, Feb. 16th, 1874."

On May 22, 1886, Joseph C. Kingsbury made the following statement before Charles W. Stayner, a notary public, in Salt Lake City:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the Deseret Evening News of May 20th, 1886, and particularly as to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney, handed me the revelation above referred to either on the day it was written or the day following, and stating what it was, asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, we compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original are identically the same as that published in the present edition [1886] of the Book of Doctrine and Covenants. "I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife, Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) "JOSEPH C. KINGSBURY."

II.
Authorship of the Revelation.

In addition to the testimony of these affidavits as to the authorship of the revelation, and many
more on file in the Church Historian’s office, equally positive and unimpeachable, which might be quoted, there is another sort of evidence as to the authorship, not before used, so far as I know, to which I desire to appeal, and which is even more certain and convincing on this subject than the testimony of any affidavit by whomsoever given. I refer to the internal evidence that Joseph Smith, under the inspiration of God, of course, is the author of it. The revelation carries with it so many characteristics of his style found in other revelations given through him, that to doubt his authorship of it is impossible. Let us consider these characteristics.

1. The Revelation Was Given in Answer to the Prophet’s Inquiry—
A Characteristic of Nearly All His Revelations.

The revelation was given in answer to the Prophet’s inquiries upon one branch of the subject of which it treats, viz., the justification of some of the Bible Patriarchs and Prophets in having a plurality of wives. It is so generally the case that the revelations the Prophet received came in response to inquiries either by himself or by those who sought to learn their duty or to know some truth, that such inquiries may be considered as a condition precedent to his receiving revelations; at any rate it is plainly a characteristic of the whole volume of revelations which Joseph Smith gave to the world.

The Prophet’s first revelation, the one respecting the errancy of the religious world, accompanied as it was by a full view of God the Father, and God the Son, was received in answer to a most earnest inquiry to know what course he should pursue in the midst of the religious confusion then existing—which church should he join. (History of the Church, Vol. I, chapt. 1.)

The first of that series of meetings with the angel Moroni, which finally resulted in the coming forth of the Book of Mormon, was brought about through the Prophet asking for a spiritual manifestation from the Lord, that he might know of his “state and standing before Him.” (History of the Church, Vol. I, chapt. 2).

The series of revelations given during the time the Book of Mormon was in course of translation were chiefly given in response to inquiries on the part of the persons who came to the Prophet seeking to know the will of the Lord with reference to the relationship they should assume towards the work then coming forth. See Doc. and Cov., Sec. 10; History of the Church, Vol. I, p. 23, also pp. 28-33, 36, 45, 48, 49, 51, 53. These revelations are found in the Doc. and Cov., Sec. 3, 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 17.)

The revelation authorizing the organization of the Church and outlining that organization and some of the fundamental doctrines of the Church (Doc. and Cov., Sec. 20), was given in answer to most earnest inquiry as to how the Prophet and his associates should proceed with the work of organization. “We had for some time made this matter a subject of humble prayer,” writes the Prophet, “and at length we got together in the chamber of Mr. Whitmer’s house, in order more particularly to seek of the Lord what we now so earnestly desired; and here to our unspeakable satisfaction, did we realize the truth of the Savior’s promise, ‘ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you’—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came to us in the chamber.” (History of the Church, chapt. 7.) Then follows the revelation on Church organization and doctrine.

I may say that all the great revelations of the Church, as well as those which might be regarded as merely personal, were received in response to earnest inquiries of the Lord. Thus the revelation which in 1831 was regarded as making known the moral law of the Gospel was received after earnest inquiry. (History of the Church, Vol. I, p. 148; Doc. and Cov., Sec. 42, par.
3.) So also the great revelation on priesthood. (History of the Church, Vol. I, p. 287; Doc. and Cov., Sec. 84.) The great revelation on the order of the priesthood and the relations of the quorums to each other was given in response to a formal and very earnest petition on the part of the quorum of the Twelve Apostles. (History of the Church, Vol. II, pp. 219, 220; Doc. and Cov., Sec. 107.) So also as to the revelation on tithing and the disposition of it. (Doc. and Cov., Sec. 119, 120; History of the Church, Vol. III, p. 44.) So the great revelation setting in order the affairs of the Church at Nauvoo, given January 19, 1841. "Your prayers are acceptable before me," said the Lord to the Prophet, "and in answer to them I say unto you," then continues that great revelation. (Doc. and Cov., Sec. 124: 2.) In fact, to particularize no further, it may be said that by far the greater number of the revelations received by the Prophet were in response to his petitions and inquiries of the Lord; and therefore the fact that this revelation on marriage was given in response to inquiries by the Prophet, to know why the Lord justified the worthy patriarchs named, and some of the prophets, in their plural marriage relations, is characteristic of practically all the revelations received by him.

2. It Possesses the Characteristic of Frankness in Reproving the Prophet.

Another characteristic of the Prophet Joseph's revelations is the frankness with which the Prophet himself is reproved for his follies and transgressions of the counsels of the Lord. He is never shielded; never justified when he steps aside from the path direct; reproof, chastisement and warnings are administered to him. God in these revelations deals with him indeed as with a son whom he loves, if it be true—and we have warrant of holy writ that it is—that God chasteneth whom he loveth, and scourgeth every son whom he receiveth. (Heb. 12: 6-8.) The following quotations from the revelations will illustrate what I mean. The Lord thus reproved the Prophet in 1829: "And behold, how oft have you transgressed the commandments and the laws of God, and have gone on in the persuasions of men. You should not have feared man more than God. Thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware, thou wilt fall. Repent. Except thou do this, thou shalt be delivered up and become as other men, and have no more gift. Thou hast suffered the counsel of thy director to be trampled upon from the beginning. (Doc. and Cov., Sec. 3.)

Again in 1829 this: "I command you my servant Joseph to repent and walk more uprightly before me, and yield to the persuasions of men no more. (Doc. and Cov., Sec. 5.)

This was said of the Prophet in a revelation given in 1830: "After it was truly manifested unto this first elder (Joseph Smith) that he had received a remission of his sins, he was entangled again in the vanities of the world. But after repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel," etc. that is, took him again into divine favor. (See Doc. and Cov., Sec. 20.)

Again in 1830: "Thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more." (Doc. and Cov., Sec. 24.)

In 1831 this was said of the Prophet: "There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (Doc. and Cov., Sec. 64.)

In 1833, this: "Verily, I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears." (Doc. and Cov., Sec. 90.)
In the same year this: "Verily, I say unto Joseph Smith, Jr., you have not kept the commandments, and must needs stand rebuked before the Lord." (Doc. and Cov., Sec. 93.)

In 1841 this was said to the Prophet: "Verily thus saith the Lord unto you my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth." (Doc. and Cov., Sec. 124.)

It is but in harmony then with the whole course of God with this man that in this revelation on marriage his sins should be referred too. It is particularly Joseph Smith-like that it should be done, and it is done: "Let my handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses wherein she has trespassed against me. 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." (Doc. and Cov., Sec. 132: 56-60).

Thus it will appear that all the frankness with which the Prophet was reproved in other revelations is manifested in this revelation on marriage; and hence, to the extent of that characteristic, identifies this revelation on the marriage covenant with the other revelations received by the Prophet.

3. The Evidence of the Largeness of Range in the Revelation on Marriage.

The next characteristic to be noted is the largeness of range in this revelation so characteristic of all the Prophet's revelations. His main inquiry was why God justified the ancient patriarchs in having many wives. The answer went far beyond the inquiry, and there was given to the Prophet a new marriage law, so far transcending the conceptions of men concerning marriage, as the thoughts of God transcend the thoughts of men on all subjects. The marriage covenant must be an eternal one, not marriage "until death does you part." The marriage relation will exist in heaven. Pro-creation within the marriage covenant of man is to be an eternal, creative power. It shall people the increasing heavens as it has the multiplying worlds with offspring of the Sons of God. It is to be of the things that shall not pass away, but a means of perpetuating the lives and all their purifying, and uplifting relationships. And the power to establish these relationships is in the Priesthood of God, the keys of which were restored through Joseph Smith.

4. The Evidence of Identical Phraseology in This and Other Revelations.

The recurrence and peculiar use of certain phrases to be found in both this revelation on Marriage and the other revelations given out by Joseph Smith, establish clearly the authorship to be the same. Such, for example, as the peculiar use of "mine" instead of "my." In the revelation on marriage we have this: "Behold! mine house is a house of order" (v.8); "if a man be called of my Father, by mine own voice," etc., (v. 59). "Through the medium of mine anointed, whom I have appointed," etc., (v. 7); and are sealed according to mine appointment (v. 26); and let mine handmaid Emma Smith, (v. 54); "verily I say, let mine handmaid forgive my servant Joseph," etc., (v. 56).

Let these expressions be compared with the following phrases from various revelations: "Behold this is mine authority and the authority of my servants" (Doc. and Cov. sec. 1: 6); "They have strayed from mine ordinances (v. 15); "that mine everlasting covenant be established," etc., (v. 22); "shall all be fulfilled, whether by mine own voice or the voice of my servants" (v. 38); "it is meet unto you to know even as mine apostles" (sec. 19:8); "ye are called to bring to pass the gathering of mine elect for mine elect hear my voice" (sec. 29: 7); "it hath gone forth that mine
apostles, the Twelve," etc. (v. 12); "it is the workmanship of mine hand" (v. 25); "Michael, mine archangel, shall sound his trump" (v. 26); "through faith on the name of mine Only Begotten Son" (v. 42); "from the foundation of the world through mine Only Begotten" (v. 46); "according to mine own pleasure" (v. 48). And so on throughout the revelations this phrase occurs. It is used eight times in the revelation on marriage and runs through nearly all the revelations sometimes fewer, sometimes more than this. In section 101 it occurs eleven times, in section 103 six times. But it is always used sufficiently to make it a characteristic of the revelations received by Joseph Smith.

(2) The phrase "as touching," is used several times in this revelation on marriage; "as touching the principle and doctrine," etc., (v. 1); "will answer thee as touching this matter" (v. 2); "and as touching Abraham and his seed" (v. 30); "as touching the law of the priesthood," etc., (v. 5). The same expression is found in Sec. 42—"As ye are agreed as touching this one thing" (v. 3). Also in the Book of Mormon: "He spake as touching all things concerning my people."

(3) Such phrases as "I am the Lord thy God, and will answer thee," etc., are frequent in this revelation. The above is in verse 2; then again, "I am the Lord thy God, and will give unto thee the law," etc., (v. 28); "I am the Lord thy God, and I gave unto thee an appointment" (v. 40); the same in verse 57; indeed it comes in almost as a refrain of poetic emphasis at about equal distances throughout the revelation, giving them in places almost rhythmic effect. This will be found characteristic of several other revelations, notably section 1: The Lord speaking of His servants says: "I, the Lord, have commanded them" (v. 5); "Wherefore I, the Lord, knowing the calamity which should come," etc., (v. 17); "for, I, the Lord, cannot look upon sin," etc., (v. 31.)

So also in slightly different form the peculiarity will be found in section 12: "Behold, I am God and give heed, etc., (v. 2); "behold, I speak unto you," etc., (v. 7); "behold, I am the light and life of the world," etc., (v. 9). Also in section 29: "Thus did I the Lord God appoint unto man" (v. 43); "wherefore I, the Lord God, will send forth flies" (v. 18); "wherefore I, the Lord God, caused that he should be cast out," (v. 41); "and thus did I, the Lord God, appoint unto man the days," etc., (v. 43). Again in section 50: "Behold, I, the Lord, have looked upon you" (v. 4); wherefore I, the Lord, ask you this question" (v. 13). Also section 52: "Behold, thus saith the Lord unto the Elders," etc., (v. 1); "I, the Lord, will make known unto you" (v. 2); "behold I, the Lord, will hasten the city," etc., (v. 43.)

The peculiar use of "none other," in place of "no other," and of "none" instead of "no one," is an expression both in the revelation on marriage and a number of other revelations about which there is no question of the authorship being Joseph Smith's. In the revelation on marriage we have this: "Abraham abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation (v. 37). In section 43 we have the same phrase: "There is none other appointed unto you," etc., (v. 3); "I say unto you that none else shall be appointed unto this gift" (v. 4); also in Section 61, the following: "It shall be said in days to come that none is able to go up to the land" (v. 16); also Section 82, "and none doeth good, for all have gone out of the way (v. 6); and they shall find none inheritance in that day," etc., (Sec. 85:9).

The use of the plural "Gods" in the revelation on marriage and in other revelations, tends to prove common authorship. In the revelation on marriage we have the following: "And henceforth are not Gods, but are angels of God forever and ever" (v. 17); "it cannot be received there because the angels and the Gods are appointed there, by whom they cannot pass" etc. (v. 18); "then shall they be Gods because they have no end; then shall they be Gods because they have all
power (v. 20); and sit upon thrones, and are not angels, but are Gods (v. 36); in the revelation called the Vision, Doc. and Cov. Sec. 76, which revelation was given in February, 1832, and first published in the Evening and Morning Star of July, 1833, (vol. 1, number 2, p. 28) occurs the following: "And are priests of the most high, wherefore, as it is written, they are Gods even the Sons of God (v. 58) also in Sec. 121; "Nothing shall be withheld, whether there be one God or many Gods, they shall be manifest (v. 28); according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was" (v. 32).

The phrase, "My house is a house of order," is used in the revelation on marriage (v. 18), also in Doc. and Cov., section 88, the phrase occurs, "a house of glory, a house of order, a house of God" (v. 119); "this shall be the order of the house of the presidency" (v. 128).

In closing the revelation on marriage the paragraph reads as follows: "And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen." This is somewhat characteristic of the closing of a number of revelations in the Doctrine and Covenants. The revelation in section 60 closes with 'Behold, this is sufficient for you the residue hereafter. Even so. Amen." Section 84 closes, "I am Alpha and Omega, the beginning and the end. Amen" (v. 120). Section 94 closes: "And now I give you no more at this time (v. 17). Section 95 closes "Let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphus, or in other words, Omegus, even Jesus Christ your Lord. Amen" (v. 17).

In other revelations the expression Alpha and Omega comes in the body of the revelation as for instance in section 45, "Verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and life of the world" (v. 7). The same phraseology is used in the body of section 63, v. 60.

In section 19 it opens the revelation, "I am Alpha and Omega, Christ the Lord, yea even I am He, the beginning and the end, the Redeemer of the world" (v. 1). "Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end" (section 61, v. 1).

Other revelations close in the same impressive manner and with the somewhat equivalent expressions in English. instead of the use of the Greek terms, Alpha and Omega. Thus section 18 closes: "Behold, I, Jesus Christ, your Lord and your God and your Redeemer by the power of my spirit have spoken it" (v. 47). Section 1 ends, "For behold and lo, the Lord is God and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen" (v. 39).

The same occurs in section 75 and 14; but whether the phrase occurs in the opening of the revelation or the middle of it, or in the closing paragraph, it occurs with sufficient frequency to be noted as a peculiarity of the Prophet's phraseology, and aids in the identification of his inspired style.

The term "forgiveness of sin" occurs in the revelation on marriage as follows: "Behold, I have seen your sacrifices [Joseph's], and will forgive all your sins." This is both a principle and phraseology frequent in the revelations, as an example, section 64: "There are those who have sought occasion against him (Joseph) without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me" (v. 7). Let the spirit of this be compared with the following from the revelation on marriage: "Let no one, therefore, set on my servant Joseph, for I will justify him, for he shall do the sacrifices which I require at his hands for his transgressions, saith the Lord your God" (v. 60). "Again, verily I say,
let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses wherein she has trespassed against me” (v. 56).

In the revelation on marriage occurs the following phraseology: "Verily, verily, I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens” (v. 46). The same phraseology is used in section 124 in speaking of Hyrum Smith, who was appointed to hold the keys of the patriarchal blessings upon the heads of God's people; namely, "Whosoever he blesses shall be blessed, and whosoever he curses shall be cursed; and whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven" (v. 93). In section 128 the same phraseology is used in describing the power of the priesthood (v. 8). And again in v. 10, quoting it from the New Testament (Matt. 16: 18, 19).

In verse 26 on the revelation on marriage, this phraseology is found: "They shall be destroyed in the flesh and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God." The same phraseology occurs in section 82: "The soul that sins shall be delivered over to the buffering of Satan until the day of redemption" (v. 21). The same phraseology occurs in section 78, v. 12; section 104, v. 9, 10. In the revelation on marriage this passage occurs: "I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things." Section 117 practically the same phraseology occurs with reference to William Marks, "Let my servant, William Marks, be faithful over a few things, and he shall be a ruler over many."

Again it is said: "and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God (v. 26). "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death after ye have received my new and everlasting covenant (v. 27). That is to say, the doctrine is here set forth that the murderer hath not eternal life abiding in him (1 Jno. 1: 15). There is no forgiveness for him in this world or in the world to come. The same idea is to be found in other revelations of Joseph Smith. Notably in section 42: "Behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come" (v. 18); "if any persons among you shall kill, they shall be delivered up and dealt with according to the law of the land; for remember, that he hath no forgiveness" (v. 79); then again and in connection with breaking covenant, note the following expression: "And this is all according to the oath and covenant of the priesthood. But whoso breaketh this covenant, after he hath received it, and altogether turned therefrom, shall not have forgiveness in this world or in the world to come (v. 39-40.)

The expression "new and everlasting covenant" (v. 4) occurs several times in the revelation on marriage: "as pertaining to the new and everlasting covenant it was instituted," etc. (v. 6); "if a man marry a wife by the new and everlasting covenant, and it is sealed, etc. (v. 19). The phrase occurs a number of other times in the revelation, viz., in verses 26, 27, 41 and 42. It occurs also in many other revelations by Joseph Smith: In section 1—"That mine everlasting covenant might be established" (v. 22); "this is a new and ever lasting covenant" (Sec. 22, 1); "I have sent mine everlasting covenant into the world" (Sec. 45: 9); same in Sec. 49, 9; 66, 2; 76, 101; 78: 11, and in at least a score of other sections

5. The Evidence of Recurrence of Principles in the Revelation on Marriage That are Found in Other Revelations Through Joseph Smith.
Principles that appear in previous revelations reappear in this revelation on marriage: for example, it is said in Sec. 130: "There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." In Sec. 88, occurs the following: "All kingdoms have a law given: and there are many kingdoms; and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified," verse 36 to 38. In the revelation on marriage this doctrine is set forth in the following passage: "No one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world wast" verses 4, 5, 11, 28. The identity of the principle is complete, and tends to establish identity of authorship.

6. The Evidence of the Particularization of Ideas.

In the revelation on marriage there is a singularity of expression, which, for want of a better term, I will call a particularization of ideas, that is decidedly peculiar to the Prophet, for example: "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth, at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God!" (verses 7, 13).

A similar particularization of things is found in verses 15, 18, 19, 26, 30, 59, 61, of the revelation on marriage.

With the above quoted passage compare the following: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you and give you money. And he who feeds you, or clothes you or gives you money, shall in no wise loose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and we unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. We, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me." Sec. 84: 89-95. Similar passages of particularization frequently occur in other revelations. The following is a notable example:

"All thrones and dominions, principalities and powers, shall be revealed and set forth upon all
who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months and years, and all the days of their months and years, and all their glories, laws and set times, shall be revealed in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the council of the eternal God of all other Gods, before the world was" (Doc. and Cov., Sec. 121: 29-31.).

7. The Evidences of Identity in Grandeur of Style.

One other peculiarity in the inspired style of the Prophet is seen in a certain growing grandeur in statement, by means of repetitions—repetitions, too, that make a paragraph fairly scintillate with prismatic hues as well as giving to it a crescendo of emphasis: for example, in speaking of the glory that shall come to those who keep covenant with the Lord, it is written in this revelation on marriage:

"And they shall pass by the angels, and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end;

Therefore shall they be from everlasting to everlasting, because they continue;

Then shall they be above all, because all things are subject unto them.

Then shall they be Gods, because they have all power, and the angels are subject unto them"5(1) (verses :19-21).

With this compare the following:

"The power and authority of the Higher or Melechisedek, Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant" (Sec. 107: 18, 19). Also this:

"And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience. and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he?"

And as covering both the two last peculiarities—particularization of things and a growing grandeur in statement by repetition, consider the following passage:

"I the Almighty have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying—

The Lord hath brought again Zion;
The Lord hath redeemed His people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed His people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For He stands in the midst of His people:

Glory, and honor, and power, and might,
Be ascribed to our God; for He is full of mercy,
Justice, grace and truth, and peace,
For ever and ever. Amen.

It should be remarked, in conclusion, that these peculiarities of scope, structure, phraseology, re-appearance of principles, texture of composition and the like, which identify this revelation on marriage as the composition of Joseph Smith (under the inspiration of the Lord, of course) are not forced into the revelation. Its composition gives no evidence of being a conglomerate of Joseph Smith's thought-gems held together by some one else's clay. It is all of one piece, it is not patch work, Unity above all things is characteristic of it. Words, phrases, sentences, ideas all blend together, preserving strict unity of style and that style Joseph Smith's. No one else could have written it. The literary peculiarities of that revelation as readily proclaim it to be Joseph Smith's composition to those familiar with his literary style, as the contour of his face, the form of his features, the color of his hair and eyes, the tint of his complexion, the intonation of his voice, together with his form and bearing would reveal his physical personality to those who familiarly knew him in life. There will be no doubt whatever as to Joseph Smith being the author of it in the minds of those who will give it literary analysis. Whatever has come of it, or whatever may come of it in the future, Joseph Smith is the author of that revelation, and is responsible before God and the world for the introduction of that marriage law into the Church—the law that contemplates marriage as an eternal union, and the rightfulness of a plurality of wives under certain conditions and divine sanctions, when permissable under the laws of the land and the law of the Church.
Endnotes

1 (Popup)
I have taken liberty of placing the lines in poetic form, to which they so readily lend themselves, that they may be the more readily compared with the verses from another revelation which follows from Doc. and Cov., sec. 84.