saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, for ever and ever.

"And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by any word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power —then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths —then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; 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.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory;

"For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.

"But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also.

"This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

* * * * * * *

"And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her over;
VOLUME TWO

Brother Joseph
Seer of a New Dispensation

Richard N. Skousen
W. Cleon Skousen

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"If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. . . . Christians should cease wrangling and contending with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the Millennium can be ushered in and Christ takes possession of His Kingdom."65

JOSEPH RECORDS THE REVELATION ABOUT THE PATRIARCHAL ORDER OF MARRIAGE

On Wednesday, July 12, 1843, Joseph and Hyrum were in the upper room above Joseph's store discussing the principle of plural marriage. Joseph had known about this doctrine since 1831 when he had been revising the Old Testament and He had asked the Lord why some of the ancient patriarchs had received more than one wife. The Lord had told him that these righteous men had been commanded by Him to take these wives. The Lord also gave Joseph the startling information that he would be called upon to introduce this doctrine to the Church.66

Joseph carried the weight of this unrecorded revelation on his heart throughout the rest of his ministry. Initially, the idea was simply repulsive. Joseph had always lived a moral and virtuous life. He deeply loved Emma, and she emphatically rejected the idea of sharing her husband with another woman. Joseph therefore postponed—as long as he dared—obeying the revelation which he knew would ignite a marital explosion.

However, he could not delay it forever. One day an angel appeared with a flaming sword and told Joseph that he would slay him if he did not obey this commandment of plural marriage.67

Dutifully, Joseph obeyed, and he was sealed to his first additional wife in April 1841.66

In the beginning Emma had sustained her husband in this new and difficult requirement of raising up more than one family, but as time wore on, she hesitated. On July 12, 1843, Joseph was in his office discussing this situation with Hyrum. Hyrum said that he was certain he could convince Emma of the truth of plural marriage if Joseph could write the revelation down. Joseph agreed to have the revelation recorded, but said that Hyrum would not be able to convince Emma, because, "You do not know Emma as well as I do."67

As Joseph dictated the revelation, William Clayton, his scribe, recorded it carefully. After Joseph was done, he asked William to reread the revelation to him, and Joseph then pronounced it correct. William Clayton described what happened next:

"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 [that] you did not know Emma as well as I did.'66

As we will discover in the following chapters, Emma became increasingly antagonistic about the doctrine of plural marriage in the remaining months of Joseph's life. The Lord had warned her in 1830 to be meek and to avoid the spirit of pride,68 but she went against this counsel as she began to grow hostile and jealous. Previous to this time, she had been a constant support to Joseph in his prophetic calling, but now, tragically, she wandered from that noble path as she started to turn against him.

This was a source of deep sadness and difficulty for Joseph. Obeying the Lord's commandment to live in the patriarchal order of...

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65 History of the Church 5:498, 499.
67 The Life of Heber C. Kimball, p. 321; Biography and Family Record of Lorenzo Snow, pp. 69-70; Mary Lightner, address at BYU, April 14, 1905, typescript, BYU Archives and Manuscripts, pp. 1-2.
68 History of the Church 5:xxxii.
69 History of the Church 5:xxxiii.
70 History of the Church 5:xxxiii.
marriage was a great trial for him and other members of the Church. Brigham Young reported:

“Some of these my brethren know what my feelings were at the time Joseph revealed the doctrine. I was not desirous of shrinking from any duty, nor of failing in the least to do as I was commanded, but it was the first time in my life that I had desired the grave, and I could hardly get over it for a long time. And when I saw a funeral, I felt to envy the corpse [in] its situation, and to regret that I was not in the coffin, knowing the toil and labor that my body would have to undergo. And I have had to examine myself, from that day to this, and watch my faith, and carefully meditate, lest I should be found desiring the grave more than I ought to do.”

Even though less than 25 percent of the members ever practiced the patriarchal order of marriage, it brought the fires of derision and persecution down upon the Church. Obeying this commandment tried the faith of all of the members of the Church. The Lord told the Saints that it would be a sacrifice that would test all of them.

**Why the Lord Directed the Prophet Joseph to Restore the Patriarchal Order of Marriage**

Some have wondered why the Lord, through the Prophet Joseph, would reinstate the practice of plural marriage. As we study the final months of Joseph’s life, it becomes obvious that several factors were necessary to bring about the martyrdom of the Prophet Joseph so that he could seal his testimony with his own blood. One of the most crucial factors was the doctrine of plural marriage.

When Joseph shared this doctrine with some of the principal Church leaders, most of them accepted it, but a few turned against him and worked tirelessly to bring about his death. In the final analysis, Joseph humbly submitted to the will of the Lord in restoring the practice of plural marriage, even though he knew it would cause severe persecution and trials, within his own home and abroad.

Plural marriage also served another important purpose. When it was halted by President Wilford Woodruff in 1890, history shows that the persecution of the Church began to gradually diminish for the first time since its founding. The persecutors of the Church felt like they had gained a victory by “eliminating” this doctrine, and they began to quiet their antagonism. As a result, the Church enjoys much less mistreatment today than it did in the days of Joseph and Brigham.

Joseph had to be constantly vigilant that the Saints correctly understood and practiced this doctrine. Some of the brethren would hastily try to live this law before they were commanded. On October 5, 1843, Joseph noted in his journal, “I have constantly said no man shall have but one wife at a time unless the Lord directs otherwise.” To remedy this misunderstanding, he instructed the Church leaders to bring members to trial “who were preaching or practicing the doctrine of plurality of wives [without permission]; for according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred.”

When Sarah Leavitt prayed for understanding concerning plural marriage, she had a dream one night that taught her an important principle. She said:

“My mind was carried away from the earth and I had a view of the order of the celestial kingdom. I saw that [plural marriage] was the order there and oh, how beautiful. I was filled with love and joy that was unspeakable. I awoke my husband and told him of the views I had and that the ordinance was from the Lord, but it would damn thousands. It was too sacred for fools to handle, for they would use it to gratify their lustful desires.”

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70 Brigham Young, July 14, 1855, *Journal of Discourses* 3:266.
72 D&C 132:51.
In studying the practice of plural marriage in the early history of Utah, we sadly find that this was sometimes true. While many men lived the law of patriarchal marriage as the Lord had intended, others became fixated in gaining many wives and were not deeply concerned about them or the welfare of the children whom they were rearing. Even today, there are those who refuse to obey Church leaders in halting the practice of the law of plural marriage, and they have been damned in their eternal progression by being excommunicated from the Church.

As we examine the remaining year of Joseph’s life in the next few chapters, we will notice that several important factors eventually combined together to bring about his martyrdom. The primary factor was the introduction of patriarchal marriage, which would soon cause a cascade of other events. In just a short time Joseph would discover traitors and apostates in his midst—men who were leaders both in Nauvoo and of the Church. Among these traitors were some of his cherished friends.

Chapter Fifty-One
The Beginning of the End

As we study the approaching end of Joseph’s life, we will find that a chain of events had to take place in order to bring about his death. The Lord knew that Joseph would need to seal his testimony with his own blood at the conclusion of his life.1 But Joseph was so well protected by his friends in Nauvoo that his martyrdom could not occur until several events had taken place.

The first event was the apostasy of six prominent men2 who were his close associates. Their apostasy was mostly caused by their refusal to accept the doctrine of plural marriage. This inner circle of traitorous Judases was helped on the outside by savage and blood-thirsty mobs who wanted to destroy the Church by killing its founder.

In addition to this, some of the faithful leading brethren, including Brigham Young, had to be sent away so that they could not stop the martyrdom. When Brigham returned to Nauvoo after Joseph’s death, he emphatically told the Saints, “Had I been here, Joseph would not have gone to Carthage!”3 The process of sending the brethren away occurred in a very interesting way. As we will see before the end of this chapter, Joseph was persuaded to run for the office of President of the United States. Most of the Apostles, the Seventies and many elders were sent abroad for his presidential campaign, and being providentially set aside, they were not in Nauvoo to stop Joseph from meekly going to his death in Carthage.

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1 Brigham Young, July 31, 1864, Journal of Discourses 10:326.
2 These six prominent apostates were William Law, second counselor in the First Presidency; Wilson Law, brigadier-general in the Nauvoo Legion; Austin Cowles, first counselor in the Nauvoo stake presidency; Robert Foster, a physician and wealthy citizen in Nauvoo who had considerable property; Chauncey Higbee, a jurist who later became a lawyer and politician; and Francis Higbee, a merchant and also a colonel in the Nauvoo Legion.
3 Carter, Kate B., “Autobiography of Louisa Barnes Pratt,” Heart Throbs of the West (Salt Lake City: Daughters of the Utah Pioneers, 1947) 8:232.