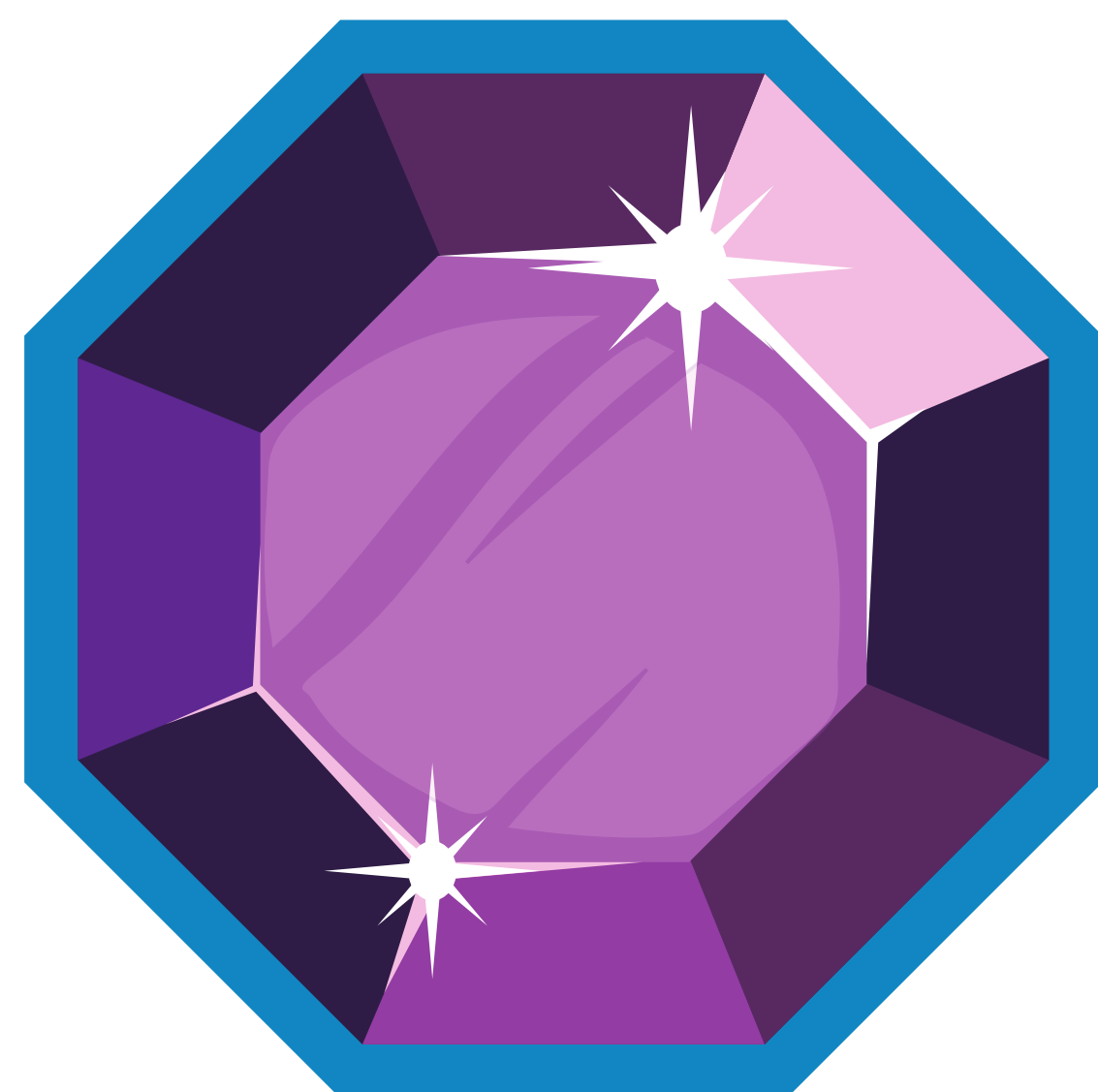
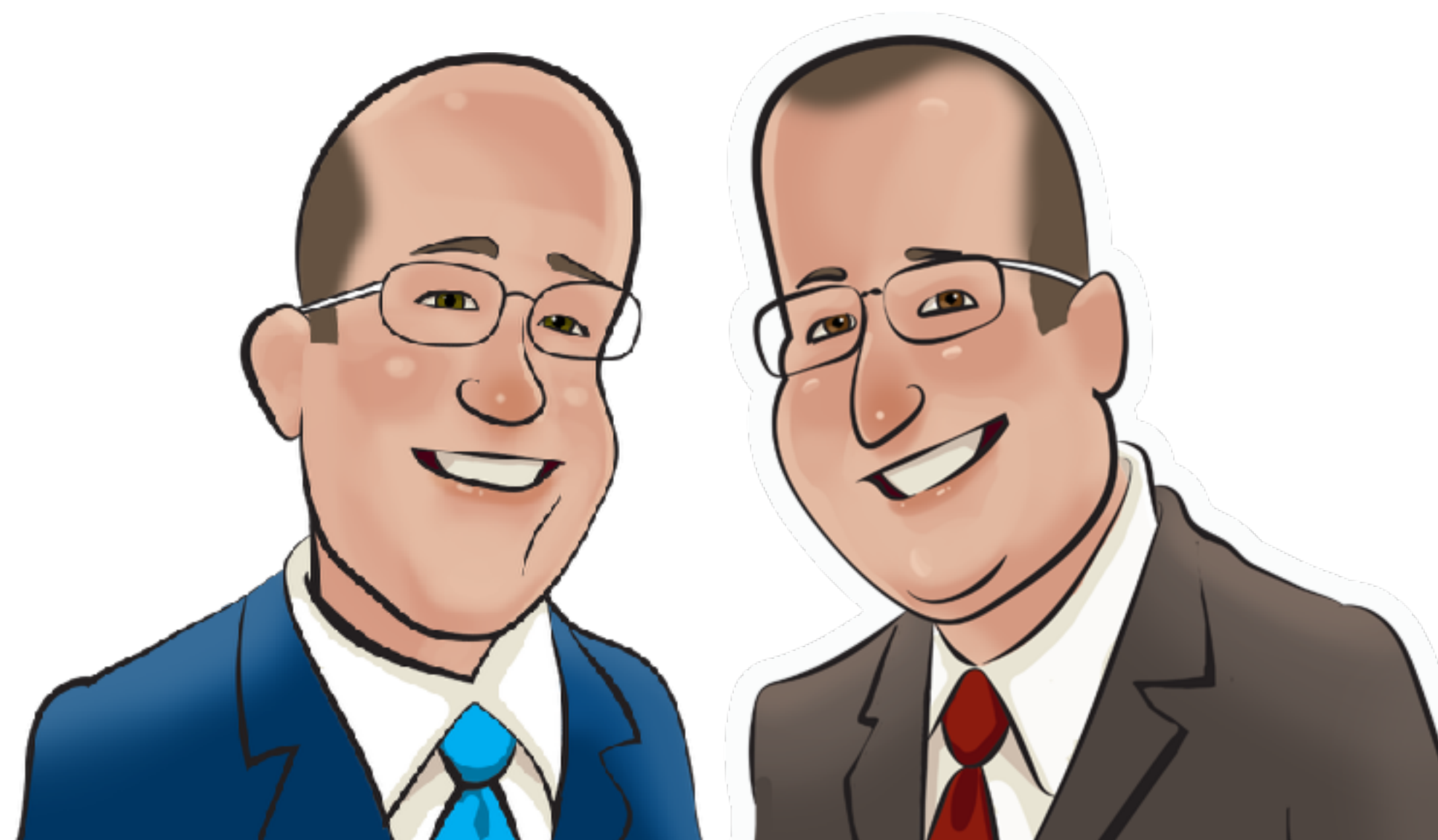




Come Follow Me 2021
D&C 129-132



S02E45



Scripture GEMS

1843

1844

Feb Mar Apr May Jun Jul

Sec 129

Sec 130

Sec 131

Sec 132

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- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

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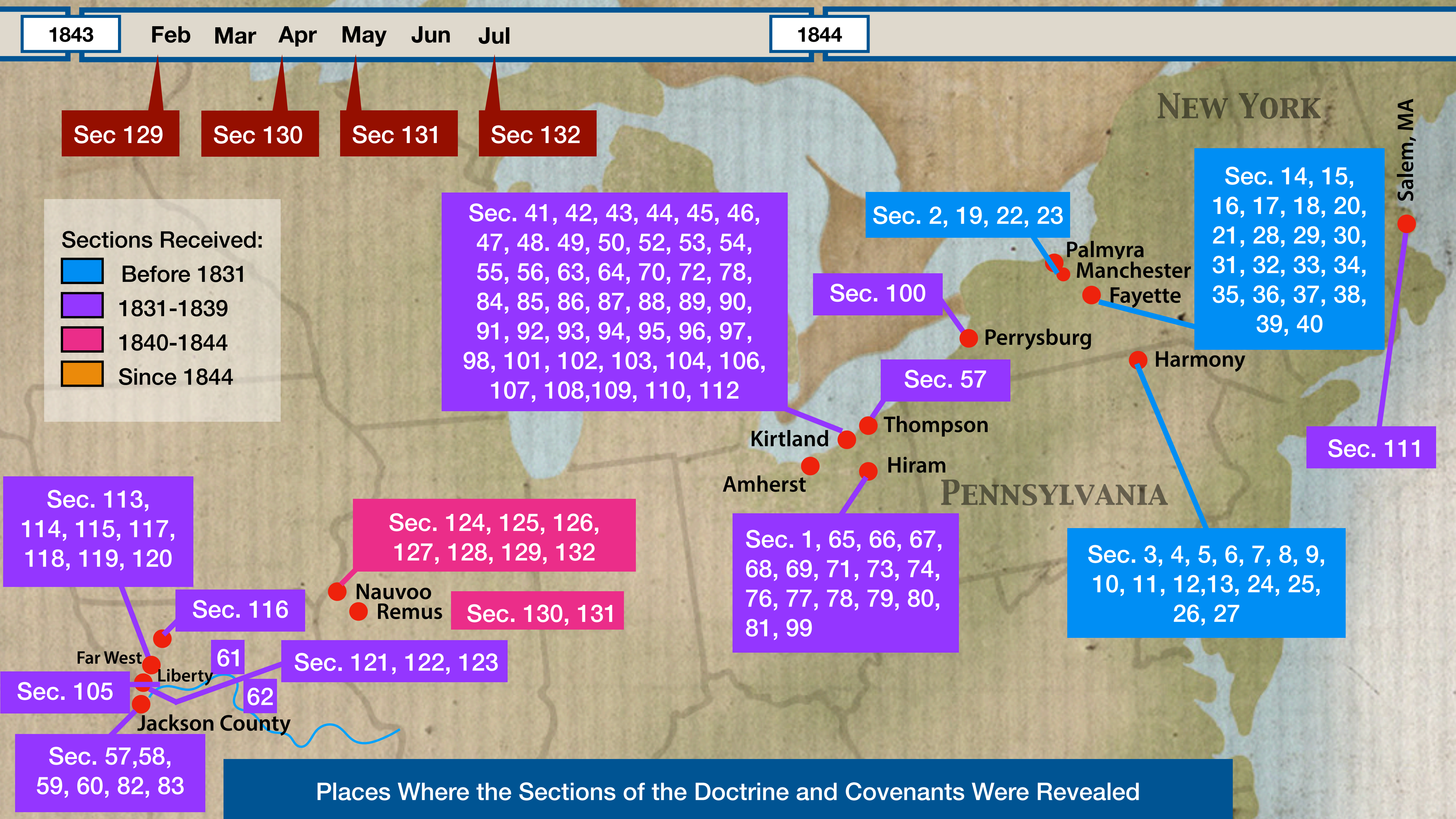
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Places Where the Sections of the Doctrine and Covenants Were Revealed



**Doctrine
Covenants & 129**





The Prophet Joseph Smith received many visits and communications from heavenly messengers. In a letter written to Church members on September 7, 1842, the Prophet listed some of the remarkable events of the Restoration, including visits from heavenly messengers (see Matthew McBride, “Letters on Baptism for the Dead,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 274, or history.lds.org). **He referred to an occasion when he heard “the voice of [the angel] Michael on the banks of the Susquehanna [River], detecting the devil when he appeared as an angel of light” (see D&C 128:20).** Although the Prophet did not explain how Michael had detected the devil, sometime before the summer of 1839 the Prophet learned how to discern between heavenly messengers and Satan and his angels. During a June 27, 1839, meeting of the First Presidency and Quorum of the Twelve Apostles, Wilford Woodruff recorded the Prophet Joseph Smith’s teachings regarding “the Keys of the Kingdom of God” by which the Apostles could “detect the [devil] when he transforms himself nigh unto an angel of light” (“Discourse, 27 June 1839, as Reported by Wilford Woodruff,” page [85], josephsmithpapers.org). **The following year, the Prophet gave similar instruction to William Clayton, a new convert to the Church from England. In May 1842 the Prophet gave a sermon in Nauvoo in which he taught that “the keys are certain signs [and] words by which false spirits [and] personages may be detected from true, which cannot be**



[see], josephsmithpapers.org). The following year, the Prophet gave similar instruction to William Clayton, a new convert to the Church from England. In May 1842 the Prophet gave a sermon in Nauvoo in which he taught that “the keys are certain signs [and] words by which false spirits [and] personages may be detected from true.—which cannot be revealed to the Elders till the Temple is completed” (“Discourse, 1 May 1842, as Reported by Willard Richards,” page 94, josephsmithpapers.org).

When the Prophet Joseph Smith first instructed the Quorum of the Twelve Apostles in 1839 regarding the appearance of angels and spirits, some of the Apostles were absent, including Parley P. Pratt. Elder Pratt “likely ... learned about Joseph Smith’s teachings on the subject while laboring with the Twelve in England.” After he returned to Nauvoo from his mission on February 7, 1843, Elder Pratt was “apparently eager to learn firsthand from Joseph Smith what he had taught the Twelve in **1839**” (“Historical context and overview of Doctrine and Covenants 129,” in Dennis L. Largey and Larry E. Dahl, eds., *Doctrine and Covenants Reference Companion* [2012], 844). **He and others met with the Prophet on February 9, 1843.** During this meeting the Prophet instructed Elder Pratt and his companions regarding discerning heavenly messengers from evil spirits. **The Prophet’s journal entry for that day became the source for the text of Doctrine and Covenants 129.** (See “Historical context and overview of Doctrine and Covenants 129,” 844–45.)



“From the beginning down through the dispensations, God has used angels as His emissaries in conveying love and concern for His children. ...

“Usually such beings are not seen. Sometimes they are. But seen or unseen they are always near. Sometimes their assignments are very grand and have significance for the whole world. Sometimes the messages are more private. Occasionally the angelic purpose is to warn”

(Elder Jeffrey R. Holland, “The Ministry of Angels,” GC Oct. 2008, Ensign or Liahona, Nov. 2008, 29).

and eternal life; kingdoms, principalities, and powers!

24 Behold, the great ^aday of the Lord is at hand; and who can ^babide the day of his coming, and who can stand when he appeareth? For he is like a ^crefiner's ^afire, and like fuller's soap; and he shall sit as a ^erefiner and purifier of silver, and he shall purify the sons of ^fLevi, and purge them as gold and silver, that they may offer unto the Lord an ^goffering in righteousness. Let us, therefore, as a church and a people, and

SECTION 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished.

1–3, *There are both resurrected and spirit bodies in heaven;* 4–9, *Keys are given whereby messengers from beyond the veil may be identified.*

THERE are two kinds of beings in ^aheaven, namely: ^bAngels, who are ^cresurrected personages, having ^abodies of flesh and bones—

2 For instance, Jesus said: *Handle me and see, for a spirit hath not ^aflesh and bones, as ye see me have.*

3 Secondly: the ^aspirits of ^bjust men made ^cperfect, they who are not resurrected, but inherit the same glory.

4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the ^hrecords of our dead, which shall be worthy of all acceptation.

25 Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend,

JOSEPH SMITH.

5 If he be an angel he will do so, and you will feel his hand.

6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

7 Ask him to shake hands with you, but he will not move, because it is contrary to the ^aorder of heaven for a just man to ^bdeceive; but he will still deliver his message.

8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him.

9 These are three grand ^akeys whereby you may know whether any administration is from God.

SECTION 130

Items of instruction given by Joseph Smith the Prophet, at Ramus, Illinois, April 2, 1843.

1–3, *The Father and the Son may appear personally to men;* 4–7, *Angels reside in a celestial sphere;* 8–9, *The celestial earth will be a great Urim and Thummim;* 10–11, *A white stone is given to all who enter the celestial world;* 12–17, *The time of the Second Coming is withheld from the Prophet;* 18–19, *Intelligence gained in this life rises with us in the Resurrection;* 20–21, *All blessings come by obedience to law;* 22–23, *The Father and the Son have bodies of flesh and bones.*

WHEN the Savior shall ^aappear we shall see him as he is. We shall see that he is a ^bman like ourselves.

2 And that same ^asociality which exists among us here will exist among us there, only it will be coupled with ^beternal glory, which glory we do not now enjoy.

3 John 14:23—The ^aappearing of the Father and the Son, in that verse, is a personal ^bappearance; and the idea that the Father and the Son ^cdwell in a man's heart is an old sectarian notion, and is false.

4 In answer to the question—Is not the reckoning of God's ^atime, angel's time, prophet's time, and man's time, according to the planet on which they reside?

5 I answer, Yes. But there are no

^aangels who ^bminister to this earth but those who do belong or have belonged to it.

6 The angels do not reside on a planet like this earth;

7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^asea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great ^aUrim and Thummim.

9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^acrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist's.

10 Then the white ^astone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a ^bhigher order of kingdoms will be made known;

11 And a ^awhite stone is given to each of those who come into the celestial kingdom, whereon is a new ^bname written, which no man

130 1a 1 Jn. 3:2.
TG Jesus Christ,
Second Coming.

D&C 93:1.
TG Revelation.
c Alma 34:36;

c Ezek. 1:4 (4, 26–28);
Hel. 5:23;
D&C 133:41; 137:2.

SECTION 129

“Just men made perfect” - refers to righteous “spirits who have once had a mortal body and are awaiting resurrection” (Guide to the Scriptures, “Angels,” scriptures.lds.org).

While the Prophet Joseph Smith referred only to resurrected beings as angels, That term is used in other settings more broadly. God’s angels also include spirits who “have not yet obtained a body of flesh and bone” (Guide to the Scriptures, “Angels,” scriptures.lds.org; see also Ether 3:6–16; Moses 5:6) as well as translated beings—individuals whose mortal bodies are changed so that they do not experience pain or death (see 3 Nephi 28:6–9; Mormon 8:10–11; D&C 7:1–3).

Instructions given by Joseph Smith the Prophet February 9, 1843, making known three grand keys the nature of ministering angels and spirits may be

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3 Secondly: the ^aspirits of ^bjust men made ^cperfect, they who are not resurrected, but inherit the same glory.

4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

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SECTION 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished.

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4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

5 If he be an angel he will do so, and you will feel his hand.

6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

7 Ask him to shake hands with you, but he will not move, because it is contrary to the ^aorder of heaven for a just man to ^bdeceive; but he will still deliver his message.

8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him.

9 These are three grand ^akeys whereby you may know whether any administration is from God.

24^a TG Day of the Lord.

^b Mal. 3:2 (1–3).

TG Sacrifice.

^h Num. 1:18;

^b Gen. 6:9; Heb. 12:23;

D&C 76:69.

SECTION 129

Joseph Smith the Prophet, at Nauvoo, Illinois, known three grand keys by which the correct spirits and spirits may be distinguished.

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8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him.

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The devil sometimes tries to appear as an “angel of light” in order to deceive people (see D&C 129:8). In addition, “the scriptures also speak of the devil’s angels. These are those spirits who followed Lucifer and were thrust out of God’s presence in the premortal life and cast down to the earth (Rev. 12:1–9; 2 Ne. 9:9, 16; D&C 29:36–37)” (Guide to the Scriptures, “Angels,” scriptures.lds.org).

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Some may wonder why the devil or one of his agents would “offer ... his hand” (D&C 129:8), knowing that doing so would reveal his true identity. Part of the answer may be found in the Prophet Joseph Smith’s teaching that “wicked spirits have their bounds, limits, and laws, by which they are governed” (“Try the Spirits,” *Times and Seasons*, Apr. 1, 1842, 745). Those who understand the laws that govern angels and spirits can discern true messengers sent from God from false spirits seeking to deceive.

^a TG Sacrifice.

^b Num. 1:18;

^b Gen. 6:9; Heb. 12:23;

D&C 76:69.

**Doctrine
Covenants & 130**





On April 1, 1843, the Prophet Joseph Smith, accompanied by William Clayton, Orson Hyde, and J. B. Backenstos, left Nauvoo and traveled 20 miles southeast to Ramus, Illinois, to visit family and friends. The next morning, the Prophet held a meeting with Church members in Ramus. During the meeting Orson Hyde preached a sermon in which he spoke of the Savior’s Second Coming and gave his interpretation of passages in the New Testament. (See The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843, ed. Andrew H. Hedges and others [2011], 321, 323.)

After the morning meeting, the Prophet Joseph Smith and his companions had lunch at the home of the Prophet’s sister Sophronia Smith McCleary. During lunch the Prophet said, “Elder Hyde I am going to offer some corrections to you.” Elder Hyde humbly responded, “They shall be thankfully received.” (See The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843, 323–24; spelling standardized.)

Orson Hyde used 1 John 3:2 and Revelation 19:11 to teach that when Jesus Christ comes again, “he will appear on a white horse.—



responded, “They shall be thankfully received.” (See The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843, 323–24; spelling standardized.)

Orson Hyde used 1 John 3:2 and Revelation 19:11 to teach that when Jesus Christ comes again, “he will appear on a white horse.— as a warrior.” Elder Hyde suggested that Church members “shall be like [the Savior]” in this manner and that “may be we shall have some of the same spirit.” He then quoted from John 14:23

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

He then taught that “it is our privilege to have the father [and] son dwelling in our hearts.” (In The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843, 323.)

What follows is Joseph’s inspired correction. The Prophet’s teachings were recorded in his journal, and they became the basis for the text of Doctrine and Covenants 130.

SECTION 130

Items of instruction given by Joseph Smith the Prophet in Nauvoo, Illinois, April 2, 1843.

“Because of the restoration of the knowledge of eternal families, we are more hopeful and more kindly in all our family relations. The greatest joys in this life center in families, as they will in the worlds to come. I am so grateful for the assurance I have that if we are faithful, the same sociality which we enjoy here in this life will be forever with us in the world to come, in eternal glory” [see D&C 130:2]

(President Henry B. Eyring, “The True and Living Church,” GC Apr. 2008, Ensign or Liahona, May 2008, 22).

1–3, The Father and the Son may appear personally to men; 4–7, Angels reside in a celestial sphere; 8–9, The celestial earth will be a great Urim and Thummim; 10–11, A white stone is given to all who enter the celestial world; 12–17, The time of the Second Coming is withheld from the Prophet; 18–19, Intelligence gained in this life rises with us in the Resurrection; 20–21, All blessings come by obedience to law; 22–23, The Father and the Son have bodies of flesh and bones.

WHEN the Savior shall ^aappear we shall see him as he is. We shall see that he is a ^bman like ourselves.

2 And that same ^asociality which exists among us here will exist among us there, only it will be coupled with ^beternal glory, which glory we do not now enjoy.

3 John 14:23. The ^aappearing of the Father and the Son, in that verse, is a personal appearance, and the

^aangels who ^bminister unto them, but those who dwell there belonged to it.

6 The angels dwell on a planet like this earth.

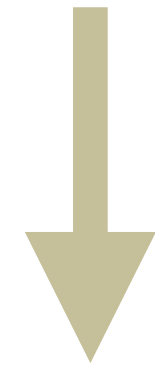
7 But ^athey reside in the presence of God, on a throne of glass and ^efire, and for their glory appear before the Father at present, and continually before the Father.

8 The place where the Father and the Son have a great ^aUrim and Thummim.

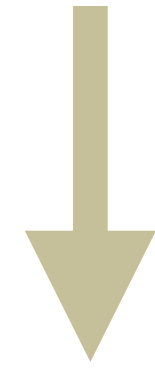
9 This ^aearth, in its ^cimmortal state, shall be made unto ^acrystal and Thummim, and the angels who dwell there shall have things pertaining to the kingdom, or all kingdoms, in that order, will be made to dwell on it; and the ^eChrist’s.

10 Then the world shall be as mentioned in Revelation

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Church History Topics



Religious Beliefs in Joseph Smith's Day

celestial earth will be a great ^aUrim and Thummim; 10–11, A white stone is given to all who enter the celestial world; 12–17, The time of the Second Coming is withheld from the Prophet; 18–19, Intelligence gained in this life rises with us in the Resurrection; 20–21, All blessings come by obedience to law; 22–23, The Father and the Son have bodies of flesh and bones.

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3 John 14:23—The ^aappearing of the Father and the Son, in that verse, is a personal ^bappearance; and the idea that the Father and the Son ^cdwell in a man's heart is an old sectarian notion, and is false.

4 In answer to the question—is not the reckoning of God's ^atime, angel's time, prophet's time, and man's time, according to the planet on which they reside?

5 I answer. Yes. But there are no

6 The angels

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intelligence we attain unto in this life, it will rise with us in the ^bresurrection.

19 And if a person gains more ^aknowledge and intelligence in this life through his ^bdiligence and obedience than another, he will have so much the ^cadvantage in the world to come.

20 There is a ^alaw, irrevocably decreed in ^bheaven before the foundations of this world, upon which all ^cblessings are predicated—

21 And when we obtain any ^ablessing from God, it is by ^bobedience to that law upon which it is predicated.

22 The ^aFather has a ^bbody of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of ^cSpirit. Were it not so, the Holy Ghost could not ^ddwell in us.

23 A man may receive the ^aHoly Ghost, and it may descend upon him and not ^btarry with him.

celestial earth will be a great Urim and Thummim; 10–11, A white stone is given to all who enter the celestial world; 12–17, The time of the Second Coming is withheld from the Prophet; 18–19, Intelligence gained in this life rises with us in the Resurrection; 20–21, All blessings come by obedience to law; 22–23, The Father and the Son have bodies of flesh and bones.

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11 And a ^awhite each of those v celestial kingdom new ^bname written



In a sermon given at a general conference of the Church in Nauvoo, Illinois, the following year, the Prophet Joseph Smith expounded on this doctrine and explained the importance of understanding the nature and character of God:

“If men do not comprehend the character of God, they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into more lofty spheres and a more exalted understanding than what the human mind generally aspires to. ...

“God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another” (Teachings: Joseph Smith, 40).

“God the Father: It is generally the Father, or Elohim, who is referred to by the title God. He is called the Father because He is the father of our spirits. ... God the Father is the supreme ruler of the universe. He is all powerful ... , all knowing ... , and everywhere present through his Spirit. ... Mankind has a special relationship to God that sets man apart from all other created things: men and women are God’s spirit children. ...

“God the Son: The God known as Jehovah is the Son, Jesus Christ. ... Jesus works under the direction of the Father and is in complete harmony with him. All mankind are His brothers and sisters, for He is the eldest of the spirit children of Elohim. [He is the Redeemer who suffered the sins and pains of all mankind and overcame physical death for all.] ...

“God the Holy Ghost: The Holy Ghost is also a God and is called the Holy Spirit, the Spirit, and the Spirit of God, among other similar names and titles [such as the Comforter]. With the aid of the Holy Ghost, man can know the will of God the Father and know that Jesus is the Christ”

(Guide to the Scriptures, “God, Godhead,” scriptures.lds.org).



“We should ... endeavor to discern when we ‘withdraw [ourselves] from the Spirit of the Lord, that it may have no place in [us] to guide [us] in wisdom’s paths that [we] may be blessed, prospered, and preserved’ (Mosiah 2:36). ...

“The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us. Because the Spirit cannot abide that which is vulgar, crude, or immodest, then clearly such things are not for us. Because we estrange the Spirit of the Lord when we engage in activities we know we should shun, then such things definitely are not for us.

“I recognize we are fallen men and women living in a mortal world and that we might not have the presence of the Holy Ghost with us every second of every minute of every hour of every day. However, the Holy Ghost can tarry with us much, if not most, of the time—and certainly the Spirit can be with us more than it is not with us. As we become ever more immersed in the Spirit of the Lord, we should strive to recognize impressions when they come and the influences or events that cause us to withdraw ourselves from the Holy Ghost”

(Elder David A. Bednar, “That We May Always Have His Spirit to Be with Us,” Apr 2006 GC, Ensign or Liahona, May 2006, 30).

1–3, *The Father and the Son may appear personally to men*; 4–7, *Angels reside in a celestial sphere*; 8–9, *The celestial earth will be a great Urim and Thummim*; 10–11, *A white stone is given to all who enter the celestial world*; 12–17, *The time of the Second Coming is withheld from the Prophet*; 18–19, *Intelligence gained in this life rises with us in the Resurrection*; 20–21, *All blessings come by obedience to law*; 22–23, *The Father and the Son have bodies of flesh and bones.*

WHEN the Savior shall ^aappear we shall see him as he is. We shall see that he is a ^bman like ourselves.

2 And that same ^asociality which exists among us here will exist among us there, only it will be coupled with ^beternal glory, which glory we do not now enjoy.

3 John 14:23—The ^aappearing of the Father and the Son, in that verse, is a personal ^bappearance; and the idea that the Father and the Son ^cdwell in a man's heart is an old sectarian notion, and is false.

4 In answer to the question—Is not the reckoning of God's ^atime, angel's time, prophet's time, and man's time, according to the planet on which they reside?

5 I answer, Yes. But there are no

^aangels who ^bminister to this earth but those who do belong or have belonged to it.

6 The angels do not reside on a planet like this earth;

7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great ^aUrim and Thummim.

9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist's.

10 Then the white ^astone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a ^bhigher order of kingdoms will be made known;

11 And a ^awhite stone is given to each of those who come into the celestial kingdom, whereon is a new ^bname written, which no man

“God does not live in the dimension of time as do we. Moreover, since ‘all things are present with’ God [Moses 1:6], his is not simply a predicting based solely upon the past. In ways which are not clear to us, he actually sees, rather than foresees, the future—because all things are, at once, present, before him! ...

“... He is the living God who is, at once, in the dimensions of the past and present and future, while we labor constrained by the limitations of time itself”

(Elder Neal A. Maxwell, “A More Determined Discipleship,” Ensign, Feb. 1979, 72–73).

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ally to men; 4-7, Angels
celestial sphere; 8-9, The
th will be a great Urim
im; 10-11, A white stone
ll who enter the celestial
7, The time of the Second
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11 And a ^awhite stone is given to
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knoweth save he that receiveth it.
The new name is the key word.

12 I prophesy, in the name of the
Lord God, that the commencement
of the ^adifficulties which will cause
much bloodshed previous to the
coming of the Son of Man will be
in South Carolina.

13 It may probably arise through
the slave question. This ^avoice de-
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earnestly on the subject, December
25th, 1832.

14 I was once praying very earn-
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a voice repeat the following:

15 Joseph, my son, if thou livest
until thou art eighty-five years old,
thou shalt see the face of the Son of
Man; therefore ^alet this suffice, and
trouble me no more on this matter.

16 I was left thus, without being
able to decide whether this coming
referred to the beginning of the
millennium or to some previous
appearing, or whether I should die
and thus see his face.

17 I believe the coming of the Son

of Man will not be a
that time.

18 Whatever princ-
gence we attain unt-
will rise with us in th-

19 And if a perso-
^aknowledge and inte-
life through his ^bdili-
dience than another,
much the ^cadvantage
to come.

20 There is a ^alaw,
creed in ^bheaven bef-
tions of this world,
^cblessings are predi-

21 And when we ob-
ing from God, it is b-
that law upon which

22 The ^aFather has
and bones as tang-
the Son also; but t-
has not a body of fl-
but is a personage o-
it not so, the Holy G-
^ddwell in us.

23 A man may rec-
Ghost, and it may
him and not ^btarry

SECTION 131

Instructions by Joseph Smith the Prophet, given at R
May 16 and 17, 1843.

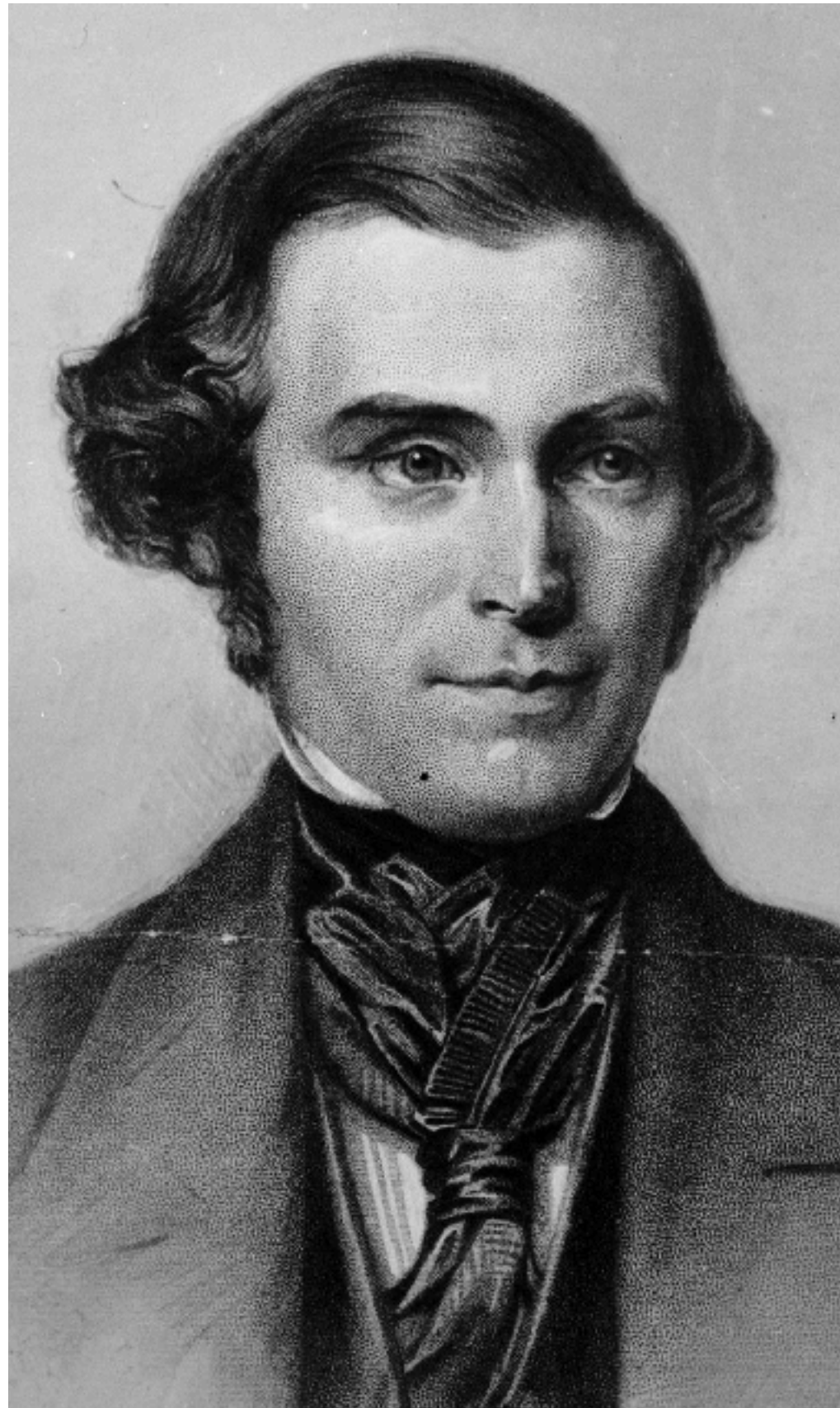


“This earth was not designed merely as a home for mortals. ... It has a greater destiny than that. This earth will not remain in its present condition. It is to become immortal. It will pass through a refining process by which it will become a celestial globe and be like a Urim and Thummim in the skies. (See D&C 130:9.) That will require further acts of divine creation. ...

“The Savior will reside here when earth is celestialized, and His Father will visit it from time to time. It then will be the eternal home of those who achieve celestial glory in the kingdom of God.

“Such is the final destiny of the earth. Such was the purpose God had in mind in creating it, for He planned it so in the beginning”

(Elder Mark E. Peterson, “Creator and Savior,” Apr 1983 GC, Ensign, May 1983, 63–64).



As a youth of nineteen, Elder Orson Pratt had carried Joseph's revelation about the Civil War throughout his missionary work and how did the people respond? "They ... laughed me to scorn, and they looked upon that revelation as they do upon all others that God has given in these latter days,—as without divine authority. But behold and lo! in process of time it came to pass, again establishing the divinity of this work, and giving another proof that God is in this work, and is performing that which He spoke by the mouths of the ancient prophets" ("Discourse by Elder Orson Pratt," *Deseret News*, Apr. 20, 1870, 127).

The fulfillment of this prophecy began in December 1860, when South Carolina seceded (withdrew) from the United States because of disputes over slavery. Four months later the first shots of the American Civil War were fired at Fort Sumter, in Charleston Harbor, South Carolina.

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12 I prophesy, in the name of the Lord God, that the commencement of the ^adifficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina.

13 It may probably arise through the slave question. This a ^avoice declared to me, while I was praying earnestly on the subject, December 25th 1832.

14 I was once praying very earnestly to know the time of the ^acoming of the Son of Man, when I heard a voice repeat the following:

15 Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore ^alet this suffice, and trouble me no more on this matter.

16 I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

17 I believe the coming of the Son

of Man will not be any sooner than that time.

18 Whatever principle of ^aintelligence we attain unto in this life, it will rise with us in the ^bresurrection.

19 And if a person gains more ^aknowledge and intelligence in this life through his ^bdiligence and obedience than another, he will have so much the ^cadvantage in the world to come.

20 There is a ^alaw, irrevocably decreed in ^bheaven before the foundations of this world, upon which all ^cblessings are predicated—

21 And when we obtain any ^ablessing from God, it is by ^bobedience to that law upon which it is predicated.

22 The ^aFather has a ^bbody of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of ^cSpirit. Were it not so, the Holy Ghost could not ^adwell in us.

23 A man may receive the ^aHoly Ghost, and it may descend upon him and not ^btarry with him.

“Jesus Christ never did reveal to any man the precise time that He would come [see Matthew 24:36; D&C 49:7]. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers”

(Teachings of Presidents of the Church: Joseph Smith [2007], 253).

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^ddwell in us.

“If we ponder just what it is that will rise with us in the resurrection, it seems clear that our intelligence will rise with us, meaning not simply our IQ, but also our capacity to receive and apply truth. Our talents, attributes, and skills will rise with us; certainly also our capacity to learn, our degree of self-discipline, and our capacity to work”

(Elder Neal A. Maxwell, We Will Prove Them Herewith [1982], 12).

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“Our Father in Heaven is an eternal being whose experience, wisdom, and intelligence are infinitely greater than ours [see Isaiah 55:9]. Not only that, but He is also eternally loving, compassionate, and focused on one blessed goal: to bring to pass our immortality and eternal life [see Moses 1:39].

“In other words, He not only **knows** what is best for you; He also anxiously **wants you to choose** what is best for you.

“If you believe this in your hearts—if you truly believe the great mission of our Heavenly Father is to exalt and glorify His children and that He knows best how to do it—doesn't it make sense to embrace and follow His commandments, even the ones that appear difficult? Should we not cherish the light posts He has given that guide us through the darkness and the trials of mortality? They

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He has given that guide us through the darkness and the trials of mortality? They mark the way back to our heavenly home! ...

“Part of our challenge is, I think, that we imagine that God has all of His blessings locked in a huge cloud up in heaven, refusing to give them to us unless we comply with some strict, paternalistic requirements He has set up. But the commandments aren’t like that at all. In reality, Heavenly Father is constantly raining blessings upon us. It is our fear, doubt, and sin that, like an umbrella, block these blessings from reaching us.

“His commandments are the loving instructions and the divine help for us to close the umbrella so we can receive the shower of **heavenly blessings**” (*President Dieter F. Uchtdorf, “Living the Gospel Joyful,” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 121–22*).

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The Prophet Joseph Smith’s understanding of the vital role of marriage in Heavenly Father’s plan of salvation developed gradually. In March 1831, in response to doctrine being taught by a religious group called the Shakers, who “rejected marriage and believed in a life of total celibacy” (D&C 49, section heading), the Lord declared that “marriage is ordained of God unto man” (see D&C 49:15). In the same revelation the Lord explained that “it is lawful that [a man] should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation” (D&C 49:16). On November 24, 1835, while performing a marriage ceremony, the Prophet taught that marriage is “an institution of heaven first solemnized in the garden of Eden by God himself, by the authority of the everlasting priesthood” (“History, 1834–1836,” page 136, josephsmithpapers.org). **Records indicate that as early as 1840, the Prophet Joseph Smith privately taught the principle of eternal marriage** (see Autobiography of Parley Parker Pratt, ed. Parley P. Pratt Jr. [1938], 297–98).

On May 16, 1843, the Prophet Joseph Smith and his scribe William Clayton traveled to Ramus, Illinois, and stayed in the home of Benjamin and Maria Smith. “The prophet and his scribe



institution of heaven first solemnized in the garden of Eden by God himself, by the authority of the everlasting priesthood” (“History, 1834–1836,” page 136, josephsmithpapers.org). Records indicate that as early as 1840, the Prophet Joseph Smith privately taught the principle of eternal marriage (see Autobiography of Parley Parker Pratt, ed. Parley P. Pratt Jr. [1938], 297–98).

On May 16, 1843, the Prophet Joseph Smith and his scribe William Clayton traveled to Ramus, Illinois, and stayed in the home of Benjamin and Melissa Johnson. “The Johnsons had been married since Christmas Day 1841, but Joseph told them he intended to marry them according to the law of the Lord. ... He taught that men and women needed to enter into the new and everlasting covenant of marriage in order to obtain God’s highest blessings. He then sealed Benjamin and Melissa for eternity” (Matthew McBride, “Our Hearts Rejoiced to Hear Him Speak,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 279–80; see also Benjamin F. Johnson, *My Life’s Review* [1947], 96). William Clayton recorded the Prophet’s teachings on this occasion, and some of these teachings are recorded in Doctrine and Covenants 131:1–4.

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SECTION 131

Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843.

1–4, Celestial marriage is essential to exaltation in the highest heaven; 5–6,

How men are sealed up unto eternal life is explained; 7–8, All spirit is matter.

12a D&C 38:29;
45:63 (26, 63);
87:2 (1–5).
TG War.

Knowledge;
Objectives.
b TG Diligence.
c Matt. 25:21 (14–29);

God the Father, Elohim;
Man, Potential to
Become like Heavenly
Father.

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 ^anew and everlasting covenant of ^emarriage];

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.

SECTION 132

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 and the principle of plural marriage. Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. See Official Declaration 1.

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 leads to eternal lives; 26–27, The law is given relative to blasphemy against the Holy Ghost; 28–39, Promises of eternal increase and exaltation are 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 plural marriage 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.

e TG Marriage,

D&C 90:15 (14–15);

(Seminary Manual)

The phrase “new and everlasting covenant of marriage,” - the word *new* in this context means that this covenant was newly restored in our dispensation. The term *everlasting* means that this essential covenant will endure through eternity.

“Men and women receive the highest ordinance in the house of the Lord together and equally, or not at all. (See D&C 131:1–3.)”

(President Russell M. Nelson, “Woman—Of Infinite Worth,” Oct 1989 GC, Ensign, Nov. 1989, 20).

IN the ^acelestial glory there are three ^bheavens or degrees;

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SECTION

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“Two compelling doctrinal reasons help us to understand why eternal marriage is essential to the Father’s plan.

“Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation. ...

“By divine design, men and women are intended to progress together toward perfection and a fulness of glory. Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other. ...

“Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children”

(Elder David A. Bednar, “Marriage Is Essential to His Eternal Plan,” Ensign, June 2006, 83–84; boldface and italics removed).



“In our day civil governments have a vested interest in protecting marriage because strong families constitute the best way of providing for the health, education, welfare, and prosperity of rising generations. But civil governments are heavily influenced by social trends and secular philosophies as they write, rewrite, and enforce laws. Regardless of what civil legislation may be enacted, the doctrine of the Lord regarding marriage and morality cannot be changed”

(President Russell M. Nelson, “Decisions for Eternity,” Oct 2013 GC, Ensign or Liahona, Nov. 2013, 108).

(Institute Student Manual)

The next morning, May 17, the Prophet Joseph Smith preached a sermon based on 2 Peter 1 to a gathering of Church members in Ramus. During his sermon the Prophet expounded on the phrase “more sure word of prophecy” (2 Peter 1:19). **William Clayton recorded the Prophet’s teachings during that sermon.** (See “Historical context and overview of Doctrine and Covenants 131,” in Dennis L. Largey and Larry E. Dahl, eds., *Doctrine and Covenants Reference Companion* [2012], 848.) **A portion of these teachings is recorded in Doctrine and Covenants 131:5–6.**

IN the ^acelestial glory there are three ^bheavens or degrees;

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knowing that he is ^bsealed up unto ^ceternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

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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.

SECTION 132

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 and the principle of plural marriage. Although the revelation was recorded in 1843, evidence



“To have one’s calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father’s kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is ‘set down’ with his ‘Father in his throne.’ (Rev. 3:21.)”

(Elder Bruce R. McConkie, Doctrinal New Testament Commentary [1973], 3:330–31; see also the commentary for Doctrine and Covenants 132:49–50 in this manual).

(Institute Student Manual)

A Methodist minister by the name of Samuel A. Prior also attended the Prophet Joseph Smith's sermon in Ramus on May 17, 1843, and "later that night (17 May) arrangements were made for Reverend Prior to address the Saints." After the sermon, the Prophet "asked if he could share his thoughts on a few points in which they differed." As the Prophet delivered his remarks, **William Clayton recorded his teachings.** (See "Historical context and overview of Doctrine and Covenants 131," 848.) **Some of these teachings are recorded in Doctrine and Covenants 131:7–8.**

knowing that he is ^bsealed up unto ^ceternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

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8 We cannot ^asee it; but when our bodies are purified we shall see that it is all ^bmatter.

A little over a year earlier, on April 1, 1842, the Prophet Joseph Smith had taught the following about the nature of the spirit: “We shall find a very material difference between the body and the Spirit:—the body is supposed to be organized matter, and the Spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that Spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body;—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with it” (in Manuscript History of the Church, vol. C-1, page 1307, josephsmithpapers.org).

SECTION 132

Joseph Smith the Prophet, at Nauvoo, Illinois, according to the new and everlasting covenant, marriage covenant and the principle of plural marriage was recorded in 1843, evidence

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&



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In February and March 1831, the Prophet Joseph Smith was working in the book of Genesis as part of the inspired translation of the Old Testament. As he worked on the translation, the Prophet inquired of the Lord about the plural marriages of ancient patriarchs such as Abraham, Isaac, Jacob, and others. In response, the Lord revealed principles about plural marriage. Joseph Smith **was eventually commanded to live that principle.** (See “Plural Marriage in The Church of Jesus Christ of Latter-day Saints,” Gospel Topics Essays, [topics.lds.org](https://www.topics.lds.org).)

In 1840, a year after the Saints relocated to Nauvoo, Illinois, the Prophet Joseph Smith began privately teaching the principle of eternal marriage. The importance of the new and everlasting covenant of marriage in God’s plan was emphasized in the Prophet’s May 1843 revelation received in Ramus, Illinois (see D&C 131:1–4). Additional information about the new and everlasting covenant of marriage came again in July 1843 when the Prophet Joseph Smith dictated a lengthy revelation that included principles about eternal marriage as well as plural marriage.



covenant of marriage came again in July 1843 when the Prophet Joseph Smith dictated a lengthy revelation that included principles about eternal marriage as well as plural marriage.

Although the revelation on plural marriage was not written down until 1843, the Prophet Joseph Smith received portions of the revelation as early as 1831, while he was studying the Old Testament. The revelation states that the Prophet prayed to know why God justified ancient patriarchs and Israelite kings in having many wives. Accounts from those close to Joseph Smith report that an angel of God appeared to the Prophet as many as three times between 1834 and 1842, commanding him to obey the **principle of plural marriage.** (See “Plural Marriage in Kirtland and Nauvoo,” [topics.lds.org](https://www.topics.lds.org).) **Eliza R. Snow, who was sealed in marriage to Joseph Smith, recorded teachings on plural marriage that the Prophet gave to her brother Lorenzo Snow: “The Prophet Joseph ... described the trying mental ordeal he experienced in overcoming the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of plural marriage. ... He knew that he had not only his own prejudices and prepossessions to combat and to overcome, but those of the whole Christian world stared him in the face; but God, who is above**



plural marriage. ... He knew that he had not only his own prejudices and prepossessions to combat and to overcome, but those of the whole Christian world stared him in the face; but God, who is above all, had given the commandment, and He must be obeyed. Yet the Prophet hesitated and deferred from time to time, until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his Priesthood would be taken from him and he should be destroyed [or cut off from God]!” (Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow* [1884], 69–70).

“Fragmentary evidence suggests that Joseph Smith acted on the angel’s first command by marrying a plural wife, Fanny Alger, in Kirtland, Ohio, in the mid-1830s. Several Latter-day Saints who had lived in Kirtland reported decades later that Joseph Smith had married Alger, who lived and worked in the Smith household, after he had obtained her consent and that of her parents. Little is known about this marriage, and nothing is known about the conversations between Joseph and Emma regarding Alger. After the marriage with Alger ended in separation, Joseph seems to have set the subject of plural marriage aside until after the Church moved to Nauvoo, Illinois” (“Plural Marriage in Kirtland and Nauvoo,”



the marriage with Alger ended in separation, Joseph seems to have set the subject of plural marriage aside until after the Church moved to Nauvoo, Illinois” (“Plural Marriage in Kirtland and Nauvoo,” topics.lds.org).

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In 1841 the Prophet Joseph Smith married additional women in accordance with the Lord’s commandment and introduced the principle of plural marriage to a limited number of other Church members. “This principle was among the most challenging aspects of the Restoration—for Joseph personally and for other Church members. Plural marriage tested faith and provoked controversy and opposition. Few Latter-day Saints initially welcomed the restoration of a biblical practice entirely foreign to their sensibilities.

...

“... For Joseph Smith’s wife Emma, it was an excruciating ordeal.

...

“... She vacillated in her view of plural marriage, at some points supporting it and at other times denouncing it” (“Plural Marriage in Kirtland and Nauvoo,” topics.lds.org).



On the morning of July 12, 1843, the Prophet and his brother Hyrum were discussing the doctrine of plural marriage in the Prophet's office above the Red Brick Store in Nauvoo. The Prophet's scribe William Clayton later recounted: "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" (in *History of the Church*, 5:xxxii).

The Prophet consented and instructed William Clayton to get paper and prepare to write. After Joseph had dictated the revelation, he asked William Clayton "to read it through, slowly and carefully, which [he] did, and [Joseph] 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" (William Clayton, in *History of the Church*, 5:xxxii–xxxiii).

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 ^anew and everlasting covenant of ^emarriage];

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.

SECTION 132

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 and the principle of plural marriage. Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. See Official Declaration 1.

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 leads to eternal lives; 26–27, The law is given relative to blasphemy against the Holy Ghost; 28–39, Promises of eternal increase and exaltation are 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 plural marriage 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

and doctrine of their having many ^awives and ^bconcubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting ^acovenant; and if ye abide not that covenant, then are ye ^bdamned; for no one can ^creject this covenant and be permitted to enter into my glory.

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the ^anew and everlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

7 And verily I say unto you, that the ^aconditions of this law are these: All covenants, contracts, bonds, obligations, ^boaths, ^cvows, performances, connections, associations, or expectations, that are not made and entered into and ^asealed by the Holy Spirit of promise, of him who is ^eanointed, both as well for time and for all eternity, and that

too most holy, by ^frevelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this ^gpower (and I have appointed unto my servant Joseph to hold this ^hpower in the last days, and there is never but one on the earth at a time on whom this power and the ⁱkeys 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.

8 Behold, mine house is a house of ^aorder, saith the Lord God, and not a house of confusion.

9 Will I ^aaccept of an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not ^aappointed?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ^aordained unto you, before the world was?

12 I am the Lord thy God; and I give unto you this commandment—that no man shall ^acome unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by ^athrones, 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 ^bnot remain after men are dead, neither

to the new and everlasting covenant, the old and everlasting covenant and the principle of plural marriage was recorded in 1843, evidence of which was given in 1831. See Official Declaration 1.

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 plural marriage 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

D&C 90:15 (14–15);
107:99 (99–100).

and doctrine of their having many ^awives and ^bconcubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting ^acovenant; and if ye abide not that covenant, then are ye ^bdamned; for no one can ^creject this covenant and be permitted to enter into my glory.

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5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the ^anew and everlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

7 And verily I say unto you, that

“The new and everlasting covenant ‘is the sum total of all gospel covenants and obligations’ [Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie (1955), 1:156] given anciently [see Jeremiah 32:40; D&C 22:1] and again restored to the earth in these latter days. ... Because the covenant has been restored in the last dispensation of time, it is ‘new,’ and because it spans all eternity [see D&C 132:7], it is ‘everlasting.’

“In the scriptures the Lord speaks of both ‘the’ new and everlasting covenant and ‘a’ new and everlasting covenant. For example, in Doctrine and Covenants 22:1, He refers to baptism as ‘a new and an everlasting covenant, even that which was from the beginning.’ In Doctrine and Covenants 132:4, He likewise refers to eternal marriage as ‘a new and an everlasting covenant.’ When He

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covenant, even that which was from the beginning.’ In Doctrine and Covenants 132:4, He likewise refers to eternal marriage as ‘a new and an everlasting covenant.’ When He speaks of ‘a’ new and everlasting covenant, He is speaking of one of the many covenants encompassed by His gospel.

“When the Lord speaks generally of ‘the’ new and everlasting covenant, He is speaking of the fulness of the gospel of Jesus Christ, which embraces all ordinances and covenants necessary for the salvation and exaltation of mankind. Neither baptism nor eternal marriage is ‘the’ new and everlasting covenant; rather, they are each parts of the whole”

(Elder Marcus B. Nash, “The New and Everlasting Covenant,” Ensign, Dec. 2015, 42–43).

touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting ^acovenant; and if ye abide not that covenant, then are ye ^bdamned; for no one can ^creject this covenant and be permitted to enter into my glory.

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the ^anew and everlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

7 And verily I say unto you, that

“Some people, including some Church members, inaccurately read Doctrine and Covenants 132:4 to mean that plural marriage is necessary for exaltation, leading them to believe that plural marriage is a necessary prerequisite for exaltation in the eternal realm. This, however, is not supported in the revelations. As recorded in Doctrine and Covenants 131 and 132, the Lord introduced the law of eternal marriage by expressly referring to the sealing of one man and one woman (see Doctrine and Covenants 132:4–7, 15–25). By setting forth the law of eternal marriage in the context of a monogamous marriage, the Lord makes plain that the blessings of exaltation, extended to each man and each woman who worthily enters into the covenant of eternal marriage performed by proper priesthood authority, are independent of whether that marriage is

touching this matter.

3 Therefore, ^aprepare thy heart to receive and ^bobey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting ^acovenant; and if ye abide not that covenant, then are ye ^bdamned; for no one can ^creject this covenant and be permitted to enter into my glory.

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the ^anew and everlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

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(Elder Marcus B. Nash, “The New and Everlasting Covenant,” *Ensign*, Dec. 2015, 44).

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6 And as pertaining to the ^anew and everlasting covenant, it was instituted for the fulness of my ^bglory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

7 And verily I say unto you, that

“The Holy Spirit of Promise is the ratifying power of the Holy Ghost. When sealed by the Holy Spirit of Promise, an ordinance, vow, or covenant is binding on earth and in heaven. (See D&C 132:7.) Receiving this ‘stamp of approval’ from the Holy Ghost is the result of faithfulness, integrity, and steadfastness in honoring gospel covenants ‘in [the] process of time’ (Moses 7:21). However, this sealing can be forfeited through unrighteousness and transgression”

(Elder David A. Bednar, “Ye Must Be Born Again,” Ensign or Liahona, Apr 2007 GC, May 2007, 22).

and doctrine of their having many ^awives and ^bconcubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

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4 For behold, I reveal unto you a new and an everlasting ^acovenant; and if ye abide not that covenant, then are ye ^bdamned; for no one can ^creject this covenant and be permitted to enter into my glory.

5 For all who will have a ^ablessing at my hands shall abide the ^blaw which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

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too most holy, by ^frevelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this ^gpower (and I have appointed unto my servant Joseph to hold this ^hpower in the last days, and there is never but one on the earth at a time on whom this power and the ⁱkeys 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.

8 Behold, mine house is a house of ^aorder, saith the Lord God, and not a house of confusion.

9 Will I ^aaccept of an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not ^aappointed?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ^aordained unto you, before the world was?

12 I am the Lord thy God; and I give unto you this commandment—that no man shall ^acome unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by ^athrones, 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 ^bnot remain after men are dead, neither

the dead; for all contracts that are not made unto this end have an end when men are dead.

8 Behold, mine house is a house of ^aorder, saith the Lord God, and not a house of confusion.

9 Will I ^aaccept of an offering, saith the Lord, that is not made in my name?

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12 I am the Lord thy God; and I give unto you this commandment—that no man shall ^acome unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by ^athrones, 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 ^bnot remain after men are dead, neither

in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15 Therefore, if a ^aman marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

16 Therefore, when they are out of the world they neither marry nor are given in ^amarriage; but are appointed angels in ^bheaven, which angels are ministering ^cservants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and

my word; when the world it cannot be because the angels are appointed to it cannot pass; they shall inherit my glory in a house of order,

19 And again, saith the Lord unto you, if a man ^amarry by my word, which is ^bnew and everlasting, and it is ^csealed unto the Father and the Spirit of ^dpromise, and he is ^eanointed, unto you, I have appointed this power unto you, that you may appoint this priesthood; and I will give it unto them—Ye shall be like unto the first resurrection after the first resurrection, and the next resurrection, and shall sit upon ^fthrones, kingdoms, and powers, dominions, and depths—the earth shall be in the Lamb's ^gfeet, and shall commit no more sin, and shall not shed innocent blood, and shall abide in my covenant, and shall do no murder where I have written, and shall not abide in my blood, it shall be

in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15 Therefore, if a ^aman marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

16 Therefore, when they are out of the world they neither marry nor are given in ^amarriage; but are appointed angels in ^bheaven, which angels are ministering ^cservants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are ^aangels of God forever and ever.

18 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 ^acovenant is not by me or by my 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.

19 And again, verily I say unto you, if a man ^amarry a wife by my word, which is my law, and by the ^bnew and everlasting covenant, and it is ^csealed unto them by the Holy Spirit of ^apromise, by him who is anointed, unto whom I have appointed this power and the ^ekeys 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 ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, 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 ^jexaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds forever and ever.

20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to

in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

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16 Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

18 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 my 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.

19 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 fulness and a continuation of the seeds forever and ever.

20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to

When the Sadducees, who rejected “the doctrines of Resurrection and eternal life” (Guide to the Scriptures, “Sadducees,” scriptures.lds.org), asked Jesus Christ which man out of seven brothers who had all married the same woman would be married to her after the Resurrection, He responded, “In the resurrection they neither marry, nor are given in marriage, but are as angels of God in heaven” (see Matthew 22:23–30; see also Luke 20:27–35). Some have mistakenly interpreted this teaching to mean that marriage does not last beyond this life or that those who do not have the opportunity to marry in this life will never receive that blessing. However, the Lord’s words recorded in Doctrine and Covenants 132:15–17 clarify that His teachings recorded in the New Testament refer to those who choose not to enter into the new and everlasting covenant of marriage or abide by the conditions of the covenant. Those who choose not to enter into or honor the new and everlasting covenant of marriage will “remain separately and singly, without exaltation” (D&C 132:17).



“To qualify for eternal life, we must make an eternal and everlasting covenant with our Heavenly Father [see D&C 132:19]. This means that a temple marriage is not only between husband and wife; it embraces a partnership with God [see Matthew 19:6].

“... When a family is sealed in the temple, that family may become as eternal as the kingdom of God itself [see D&C 132:19–20].

“Such a reward requires more than a hopeful wish. On occasion, I read in a newspaper obituary of an expectation that a recent death has reunited that person with a deceased spouse, when, in fact, they did not choose the eternal option. Instead, they opted for a marriage that was valid only as long as they both should live. Heavenly Father had offered them a supernal gift, but they refused it. And in rejecting the gift, they rejected the Giver of the gift [see D&C 88:33]”

(President Russell M. Nelson, “Celestial Marriage,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 93).

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19 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 fulness and a continuation of the seeds forever and ever.

20 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.

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

22 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.

23 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.

24 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.

25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or

transgression of the new
lasting covenant whatever
manner of blasphemies, and
commit no murder where
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27 The blasphemy ag
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28 I am the Lord thy God
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30 Abraham received
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“Being married in the Lord’s way does not necessarily mean there won’t be disagreements, arguments, moments of despair, and times of trial. Being sealed in the temple is a great start, but it only works as long as you’re both totally obedient to the covenants you make. ...

“Your marriage, even though started in the sealing room of the temple, will still require dedicated effort. It will require understanding, love, forgiveness, patience, and every other virtue of which you can possibly think. There may be days when you cry, and there may be disagreements. But remember this—you are working and building a relationship that will live through eternity. That can and will occur so long as you both love your Heavenly Father and live His teachings”

(Elder Cree-L Kofford, “Marriage in the Lord’s Way, Part Two,” Ensign, July 1998, 22–23).



Elder Bruce R. McConkie taught: “To know God is to think what He thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life” (Doctrinal New Testament Commentary, 1:762).

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transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they ^bcommit 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 ^cdelivered unto the buffetings of ^aSatan unto the day of ^eredemption, saith the Lord God.

27 The ^ablasphemy against the Holy Ghost, which shall ^bnot be ^cforgiven in the world nor out of the world, is in that ye commit ^amurder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be ^edamned, saith the Lord.

28 I am the Lord thy God, and will give unto thee the ^alaw of my Holy Priesthood, as was ordained by me and my Father before the world was.

29 ^aAbraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

30 ^aAbraham received promises concerning his seed, and of the fruit of his loins—from whose ^bloins ye

President Joseph Fielding Smith taught: “The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied” (Doctrines of Salvation, 2:95).

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tinue; both in the world and out of
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innumerable as the ^cstars; or, if ye
were to count the sand upon the
seashore ye could not number them.

31 This promise is yours also, be-
cause ye are of ^aAbraham, and the
promise was made unto Abraham;
and by this law is the continuation
of the works of my Father, wherein
he glorifieth himself.

32 Go ye, therefore, and do the
^aworks of Abraham; enter ye into
my law and ye shall be saved.

33 But if ye enter not into my law
ye cannot receive the promise of
my Father, which he made unto
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34 God ^acommanded Abraham,
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to wife. And why did she do it? Be-
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35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, ^acommanded it.

36 Abraham was ^acommanded to offer his son Isaac; nevertheless, it was written: Thou shalt not ^bkill. Abraham, however, did not refuse, and it was accounted unto him for ^crighteousness.

37 Abraham received ^aconcubines,

and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and ^bJacob 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 ^cexaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received ^amany wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

39 ^aDavid's wives and concubines were ^bgiven unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the ^ckeys of this power; and in none of these things did he ^dsin against me save in the case of ^eUriah and his wife; and, therefore he hath ^ffallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I ^ggave them unto another, saith the Lord.

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an ^aappointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

41 And as ye have asked concerning adultery, verily, verily, I

Jacob 2:28,30

28 For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

30 For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

President Thomas S. Monson taught, “At times the wisdom of God appears as being foolish or just too difficult, but one of the greatest and most valuable lessons we can learn in mortality is that when God speaks and a man obeys, that man will always be right” (“Willing and Worthy to Serve,” Apr 2012 GC, Ensign or Liahona, May 2012, 67).

30c Gen. 15:5; 22:17;
Deut. 1:10.

TG Righteousness.
37a Gen. 25:6.

b 2 Sam. 12:8.
c TG Priesthood Keys of



The early Latter-day Saints who were directed to practice plural marriage experienced a test of their faith. The principle ran counter not only to prevailing marriage practices and laws in the United States, but also to the moral standards of Latter-day Saint men and women. Lucy Walker, who was one of the Prophet Joseph Smith's plural wives, spoke about her struggle to accept this principle: "When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to [against] anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself" (Lucy Walker Kimball, affidavit, December 17, 1902, Church History Library, Salt Lake City, Utah).

Lucy agonized over this decision. As recorded in a biographical sketch, she later told Joseph, "I have tried to pray but received no comfort, no light." She then explained:

"He ... said, 'God Almighty bless you. You shall have a manifestation of the will of God concerning you: a testimony that

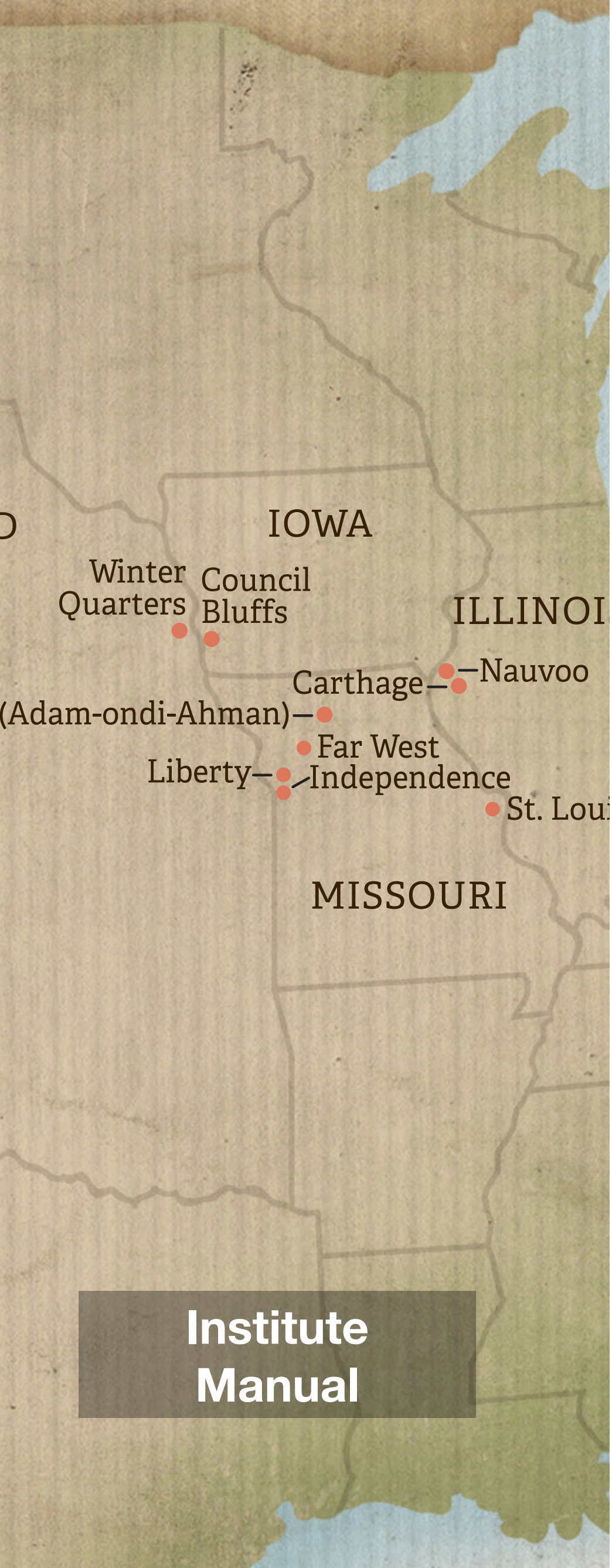


“He ... said, ‘God Almighty bless you. You shall have a manifestation of the will of God concerning you; a testimony that you can never deny. I will tell you what it shall be. It shall be that peace and joy that you never knew.’ Oh, how earnestly I prayed for these words to be fulfilled. It was near dawn after another sleepless night. While on my knees in fervent supplication, my room became filled with a hol[y] influence. To me it was in comparison like the brilliant sunshine bursting through the darkest cloud.

“The words of the Prophet were indeed fulfilled. My soul was filled with a calm sweet peace that I never knew. Supreme happiness took possession of my whole being and I received a powerful and irresistible testimony of the truth of ... plural marriage. Which has been like an anchor to the soul through all the temptations and **trials of life**” (Lucy Walker Kimball, biographical sketch, pages 10–11, Church History Library, Salt Lake City; spelling and punctuation standardized).

Bishop Newel K. Whitney and his wife Elizabeth also struggled initially to accept the principle of plural marriage before gaining their own confirming witness. “Bishop Whitney was not a man that

standardized).



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Bishop Newel K. Whitney and his wife Elizabeth also struggled initially to accept the principle of plural marriage before gaining their own confirming witness. “Bishop Whitney was not a man that readily accepted of every doctrine, and would question the Prophet very closely upon principles if not made clear to his understanding. When Joseph saw that he was doubtful concerning the righteousness of this celestial order [plural marriage] he told him to go and enquire of the Lord concerning it, and he should receive a **testimony for himself**” (Helen Mar Kimball Whitney, “Scenes in Nauvoo after the Martyrdom of the Prophet and Patriarch,” *Woman’s Exponent*, March 1, 1883, 146). **Elizabeth Whitney recounted: “Joseph had the most implicit confidence in my husband’s uprightness and integrity of character. ... He therefore confided to him, and a few others, the principles set forth in that revelation [D&C 132]. ... My husband revealed these things to me; we had always been united, and had the utmost faith and confidence in each other. We pondered upon them continually, and our prayers were unceasing that the Lord would grant us some special manifestation concerning this new and strange doctrine. The Lord was very merciful to us; He revealed unto us His power and glory. We were seemingly wrapt in a heavenly vision, a halo of light encircled us, and we were convinced**



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“Not all [Church members] had such experiences. Some Latter-day Saints rejected the principle of plural marriage and left the Church, while others declined to enter the practice but remained faithful. Nevertheless, for many women and men, initial revulsion and anguish was followed by struggle, resolution, and ultimately, light and peace. Sacred experiences enabled the Saints to move **forward in faith**” (“Plural Marriage in Kirtland and Nauvoo,” topics.lds.org).

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say unto you, if a man ^areceiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy ^banointing, she hath committed ^cadultery and shall be destroyed.

42 If she be not in the new and everlasting covenant, and she be with another man, she has ^acommitted adultery.

43 And if her husband be with another woman, and he was under a ^avow, he hath broken his vow and hath committed adultery.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and ^agive her unto him that hath not committed ^badultery but hath been ^cfaithful; for he shall be made ruler over many.

45 For I have conferred upon you the ^akeys and power of the priesthood, wherein I ^brestore all things, and make known unto you all things in due time.

46 And verily, verily, I say unto you, that whatsoever you ^aseal on earth shall be sealed in heaven; and whatsoever you ^bbind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you ^cremit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will ^acurse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you ^agive any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather.

50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac.

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to ^aprove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

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The Prophet Joseph Smith (1805–1844) taught: “All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets” (Teachings of Presidents of the Church: Joseph Smith [2007], 511).

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While the revelation recorded in Doctrine and Covenants 132 contains doctrine and principles of general interest and worth to all Latter-day Saints, the more personal instructions to Emma and Joseph Smith were likely not originally intended for the entire Church. In 1877, a year after section 132 was added to the Doctrine and Covenants, President Joseph F. Smith (1838–1918) explained: “When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities [instructions to individuals] contained in a part of it which are not relevant to the principle itself, but rather to the circumstances which necessitated its being written at that time” (“Discourse,” Deseret News, Sept. 11, 1878, 498).

my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather.

50 Behold, I have seen your ^asacrifices, and will forgive all your sins; I have seen your ^bsacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I ^caccepted the offering of Abraham of his son Isaac.

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to ^aprove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

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Because Joseph and Emma Smith’s personal circumstances are not fully known or understood, the meaning of some verses is not clear. For example, the Lord commanded Emma to “stay herself and partake not of that which [the Lord] commanded [Joseph] to offer unto her” (D&C 132:51). We do not know what the Lord had commanded Joseph to offer Emma. However, the revelation suggests that the Lord intended the “offer” — whatever it was — to serve as an Abrahamic test of faith for both Joseph and Emma: “For I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice” (D&C 132:51).

say unto you, if a man ^areceiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy ^banointing, she hath committed ^cadultery and shall be destroyed.

42 If she be not in the new and everlasting covenant, and she be with another man, she has ^acommitted adultery.

43 And if her husband be with another woman, and he was under a ^avow, he hath broken his vow and hath committed adultery.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and ^agive her unto him that hath not committed ^badultery but hath been ^cfaithful; for he shall be made ruler over many.

45 For I have conferred upon you the ^akeys and power of the priesthood, wherein I ^brestore all things, and make known unto you all things in due time.

46 And verily, verily, I say unto you, that whatsoever you ^aseal on earth shall be sealed in heaven; and whatsoever you ^bbind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you ^cremit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will ^acurse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you ^agive any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be ^awith thee even unto the ^bend of the world, and through all eternity; for verily I ^cseal upon you your ^dexaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your ^efather.

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52 And let mine handmaid, Emma Smith, ^areceive all those that have

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 ^bdestroyed, 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 ^ahundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of ^beternal 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 ^brejoice.

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 ^cexaltation 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 ^ckeys 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 ^dsin, 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,

41a D&C 132:19 (4–7, 19).

b TG Anointing.

c TG Adulterer.

42a D&C 42:24 (22–26).

46a TG Marriage, Celestial; Sealing.

b TG Priesthood, Authority.

c TG Remission of Sins.

e Gen. 17:4 (1–8);
2 Ne. 8:2; D&C 109:64.

50a Luke 14:33 (28–33).

b TG Sacrifice.



The Lord instructed Emma Smith to “receive all those that have been given unto my servant Joseph” (D&C 132:52), meaning that she should be accepting of her husband’s plural marriages. Some of these marriages were for time and eternity, while others were for eternity only.

“During the era in which plural marriage was practiced, Latter-day Saints distinguished between sealings for time and eternity and sealings for eternity only. Sealings for time and eternity included commitments and relationships during this life, generally including the possibility of sexual relations. Eternity-only sealings indicated relationships in the next life alone.

“Evidence indicates that Joseph Smith participated in both types of sealings. The exact number of women to whom he was sealed in his lifetime is unknown because the evidence is fragmentary. Some of the women who were sealed to Joseph Smith later testified that their marriages were for time and eternity, while others indicated that their relationships were for eternity alone.

“Most of those sealed to Joseph Smith were between 20 and 40



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“Most of those sealed to Joseph Smith were between 20 and 40 years of age at the time of their sealing to him. The oldest, Fanny Young, was 56 years old. The youngest was Helen Mar Kimball, ... who was sealed to Joseph several months before her 15th birthday. Marriage at such an age, inappropriate by today’s standards, was legal in that era, and some women married in their mid-teens. Helen Mar Kimball spoke of her sealing to Joseph as being ‘for eternity alone,’ suggesting that the relationship did not involve sexual relations. ...

“... Joseph Smith was sealed to a number of women who were already married. Neither these women nor Joseph explained much about these sealings, though several women said they were for eternity alone. Other women left no records, making it unknown whether their sealings were for time and eternity or were for eternity alone.

“There are several possible explanations for this practice. These



whether their sealings were for time and eternity or were for eternity alone.

“There are several possible explanations for this practice. These sealings may have provided a way to create an eternal bond or link between Joseph’s family and other families within the Church. These ties extended both vertically, from parent to child, and horizontally, from one family to another. Today such eternal bonds are achieved through the temple marriages of individuals who are also sealed to their own birth families, in this way linking families together. ...

“These sealings may also be explained by Joseph’s reluctance to enter plural marriage because of the sorrow it would bring to his wife Emma. He may have believed that sealings to married women would comply with the Lord’s command without requiring him to have normal marriage relationships. This could explain why, according to Lorenzo Snow, the angel reprimanded Joseph for having ‘demurred’ on plural marriage even after he had entered into the practice. After this rebuke, according to this interpretation, Joseph returned primarily to sealings with single women.



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“Another possibility is that, in an era when life spans were shorter than they are today, faithful women felt an urgency to be sealed by priesthood authority. Several of these women were married either to non-Mormons or former Mormons, and more than one of the women later expressed unhappiness in their present marriages. Living in a time when divorce was difficult to obtain, these women may have believed a sealing to Joseph Smith would give them blessings they might not otherwise receive in the next life.

“... After Joseph's death, most of the women sealed to him moved to Utah with the Saints, remained faithful Church members, and defended both plural marriage and Joseph” (“Plural Marriage in Kirtland and Nauvoo,” [topics.lds.org](https://www.topics.lds.org)).

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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 ^ahundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of ^beternal lives in the eternal worlds.

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vant with the keys 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.

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After the Prophet dictated the revelation recorded in Doctrine and Covenants 132, his brother Hyrum took it to Emma to read, believing he could “convince her of its truth” and help her accept the principle of plural marriage (William Clayton, in History of the Church, 5:xxxii). When he returned to the Prophet’s office in the Red Brick Store, “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’” (Clayton, in History of the Church, 5:xxxiii).

“Joseph and Emma loved and respected each other deeply,” which made the Prophet’s obedience to plural marriage all the more difficult for Emma. “She vacillated in her view of plural marriage, at some points supporting it and at other times denouncing it” (“Plural Marriage in Kirtland and Nauvoo,” topics.lds.org). An account by Maria Jane Woodward, who worked in the Smith home, reflects both Emma’s conflicted feelings over plural marriage and her efforts to believe and accept the practice. Maria recalled a conversation



Marriage in Kirtland and Nauvoo,” topics.lds.org). An account by Maria Jane Woodward, who worked in the Smith home, reflects both Emma’s conflicted feelings over plural marriage and her efforts to believe and accept the practice. Maria recalled a conversation Emma had with her the morning after Maria overheard an emotional exchange between Emma and Joseph regarding plural marriage: “[Emma] told me to sit down on the bed by her and we both sat down on the bed that I was making. She looked very sad and cast down, and there she said to me, ‘The principle of plural marriage is right, but I am like other women, I am naturally jealous hearted and can talk back to Joseph as long as any wife can talk back to her husband, but what I want to say to you is this. You heard me finding fault with the principle. I want to say that that principle is right, it is from our Father in Heaven’, and then she again spoke of her jealousy. Then she continued, ‘What I said I have got to repent of. The principle is right but I am jealous hearted. Now never tell anybody that you heard me find fault with Joseph of that principle. The principle is right and if I or you or anyone else finds fault with that principle we have got to humble ourselves and repent of it” (“Statement of Sister Maria Jane Woodward of Huntington, Emery County, Utah, Maiden Name, Maria J. Johnston,” enclosed with letter from George H. Brimhall to Joseph F. Smith, Apr. 21, 1902, 2–3, in



that principle we have got to humble ourselves and repent of it” (“Statement of Sister Maria Jane Woodward of Huntington, Emery County, Utah, Maiden Name, Maria J. Johnston,” enclosed with letter from George H. Brimhall to Joseph F. Smith, Apr. 21, 1902, 2–3, in Church History Library, Salt Lake City, Utah).

Shortly before the Prophet’s martyrdom, in June 1844, Emma wrote the blessings she desired most from her Heavenly Father. Among her list of blessings, she wrote the following:

“I desire the Spirit of God to know and understand myself, that I might be able to overcome whatever of tradition or nature that would not tend to my exaltation in the eternal worlds. I desire a fruitful, active mind, that I may be able to comprehend the designs of God, when revealed through his servants without doubting. ...

“I desire with all my heart to honor and respect my husband as my head, ever to live in his confidence and by acting in unison with him retain the place which God has given me by his side” (“Emma Hale Smith Blessing,” 1844, typescript, Church History Library, Salt Lake City, Utah).

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.

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The word virgin can refer to any unmarried woman who is chaste. This definition corresponds with what President John Taylor (1808–1887) taught when he said that “none but the more pure, virtuous, honorable and upright” were to practice plural marriage (“Discourse,” Deseret News, Apr. 26, 1882, 212). Though it is not clear why or how the word virgin is being used in Doctrine and Covenants 132:61–63, plural marriage as practiced by the Prophet Joseph Smith and the early Saints did not exclude widows or women who had previously been married. The passage seems to illustrate that plural marriages performed according to God’s law and by His authority and direction were acceptable to Him.

It is important to remember that the Lord gives revelations “unto [His] servants in their weakness, after the manner of their language” (D&C 1:24). Doctrine and Covenants 132 contains traditional marriage language used during the Prophet Joseph Smith’s time. For example, it was common

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It is important to remember that the Lord gives revelations “unto [His] servants in their weakness, after the manner of their language” (D&C 1:24). Doctrine and Covenants 132 contains traditional marriage language used during the Prophet Joseph Smith’s time. For example, it was common in the Prophet’s day to say that a bride was “given” in marriage. When the revelation states that wives are “given” to a man (D&C 132:61) or that they “belong” to him (D&C 132:62), this does not mean that women were to be considered as property or that they were to have little or no say regarding whom they married. “Women [in the Church] were free to choose their spouses, whether to enter into a polygamous or monogamous union, or whether to marry at all” (“Plural Marriage in Kirtland and Nauvoo,” [topics.lds.org](https://www.topics.lds.org)). In the context of this revelation, wives “given” unto a man refer to marriages authorized of the Lord and sealed by His priesthood authority (see D&C 132:61; see also D&C 132:39).

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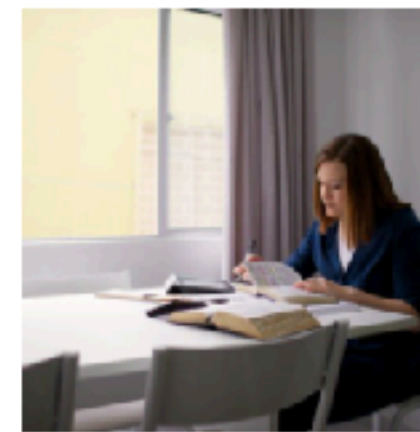
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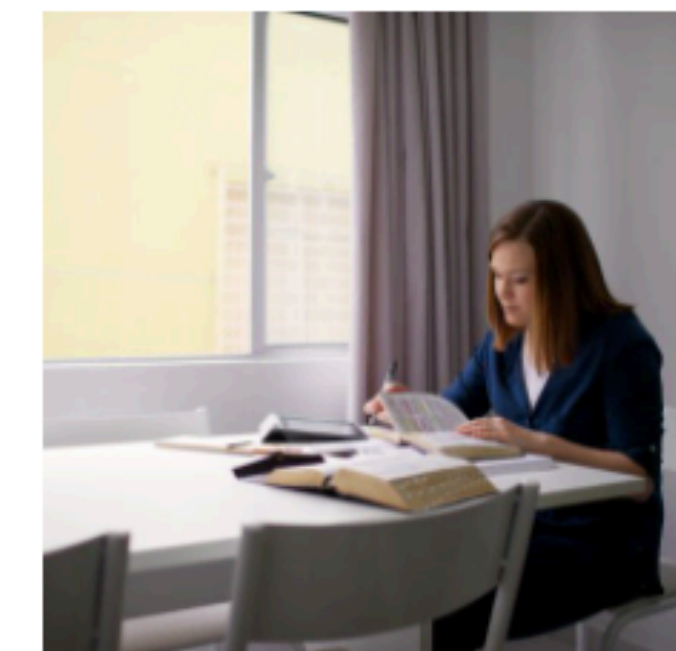
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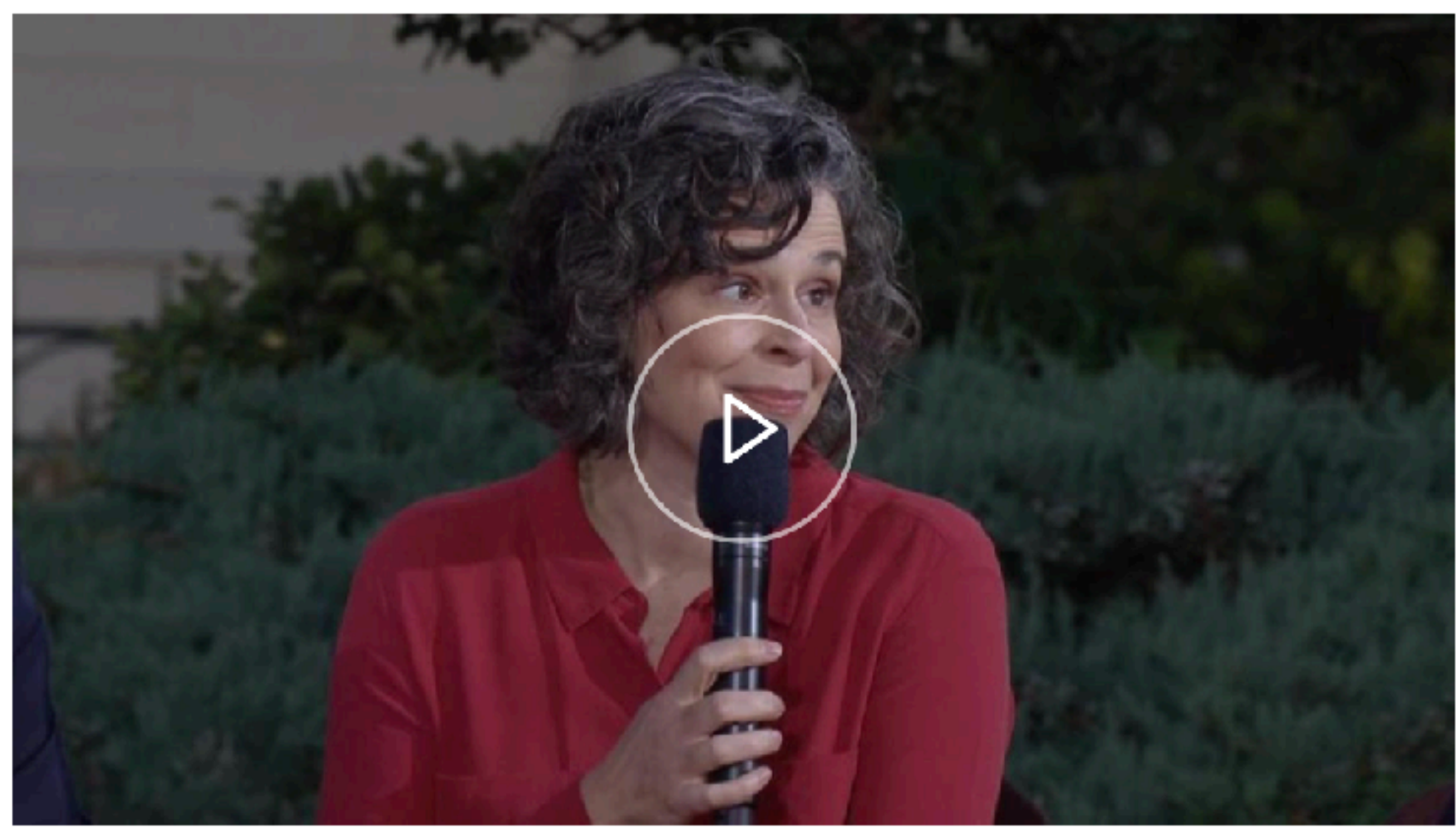
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Voices of the Restoration +

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The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World

Saints, 1:290–92, 432–35, 482–92, 502–4; “[Plural Marriage in The Church of Jesus Christ of Latter-day Saints](#)” (Gospel Topics, [topics.ChurchofJesusChrist.org](#)); “[Why Was It Necessary for Joseph Smith and Others to Practice Polygamy?](#)” (video, [ChurchofJesusChrist.org](#)).



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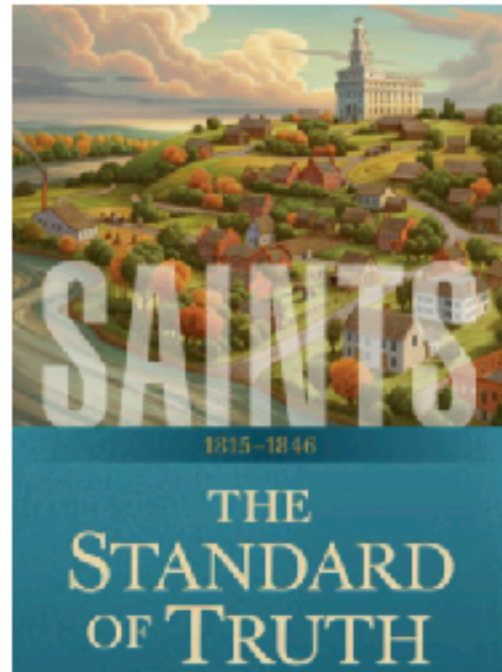
Joseph F. Smith

Joseph Smith and Plural Marriage

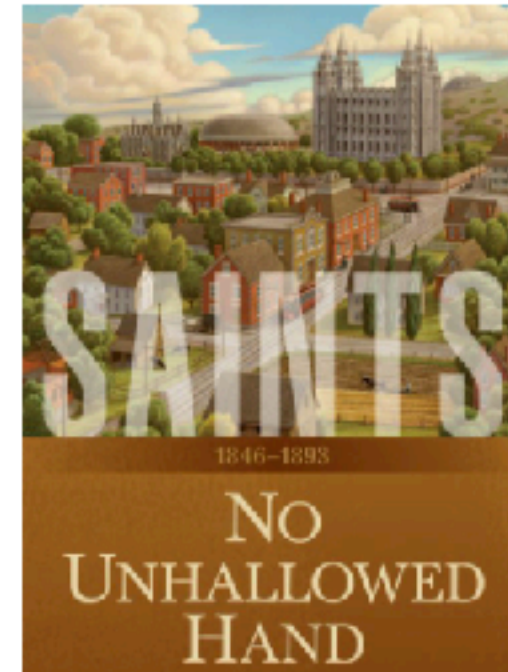
Joseph Smith and Plural Marriage

Latter-day Saints believe that monogamy—the marriage of one man and one woman—is the Lord’s standing law of marriage. In biblical times, the Lord commanded some of His people to practice plural marriage—the marriage of one man and more than one woman. Some early members of The Church of Jesus Christ of Latter-day Saints also received and obeyed this commandment given through God’s prophets.

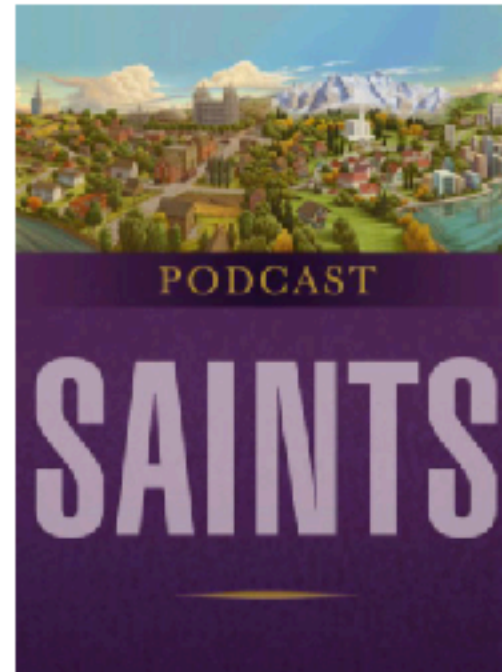
After receiving a revelation commanding him to practice plural marriage, Joseph Smith married multiple wives and introduced the practice to close associates. This principle was among the most challenging aspects of the Restoration—for Joseph personally and for other Church members. Plural



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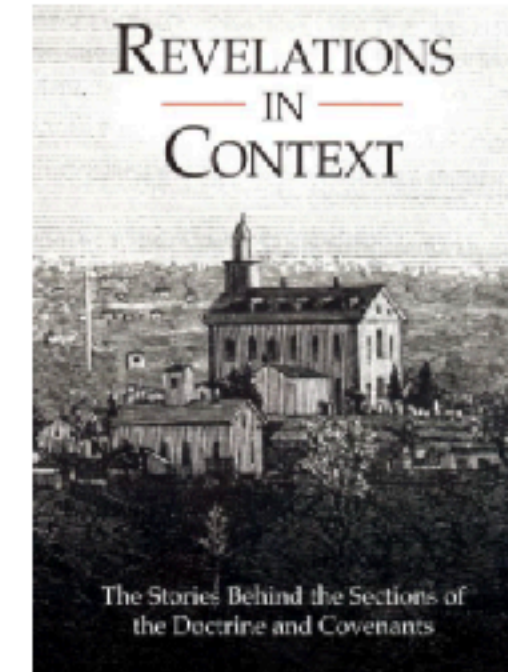
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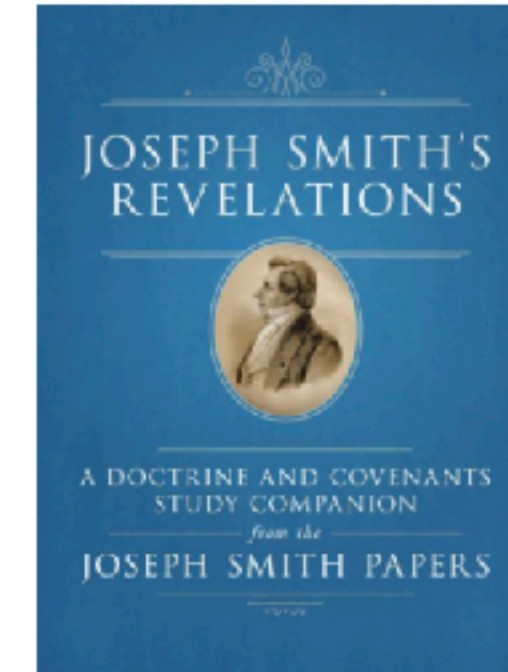
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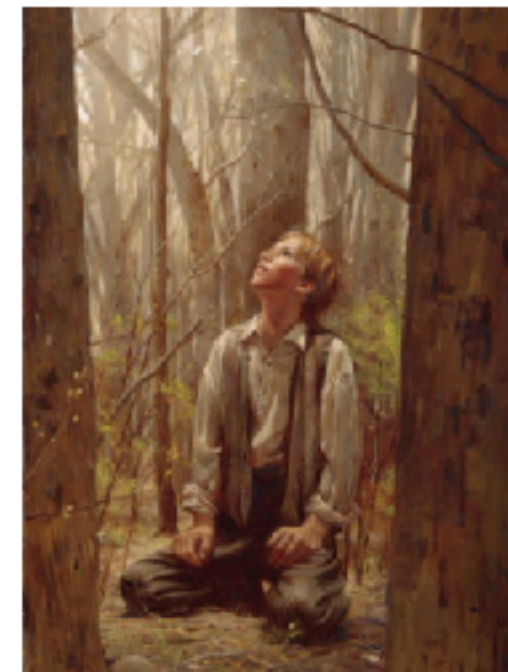
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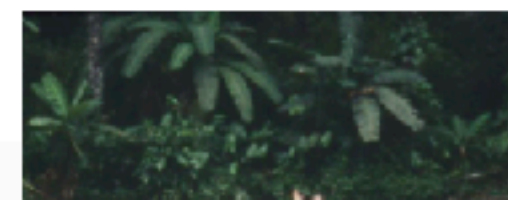
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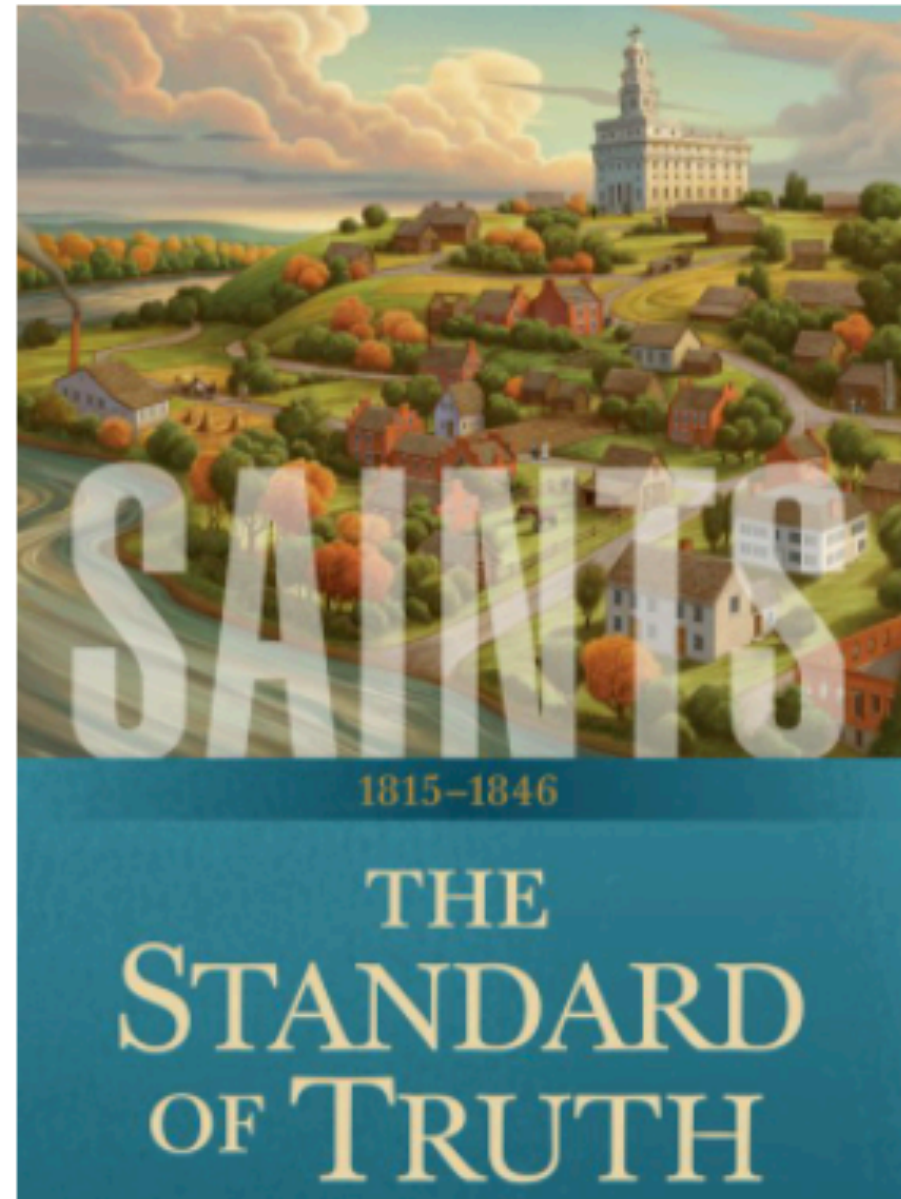


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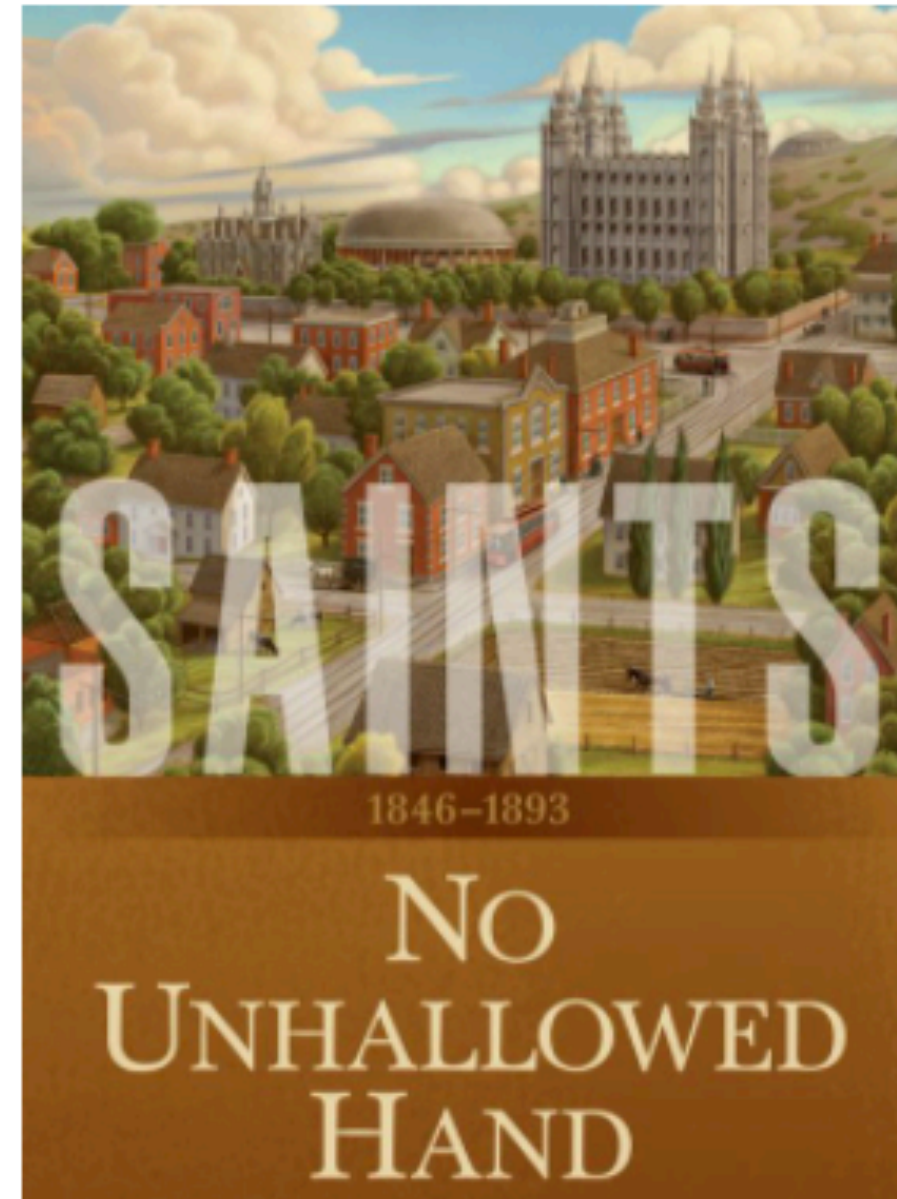


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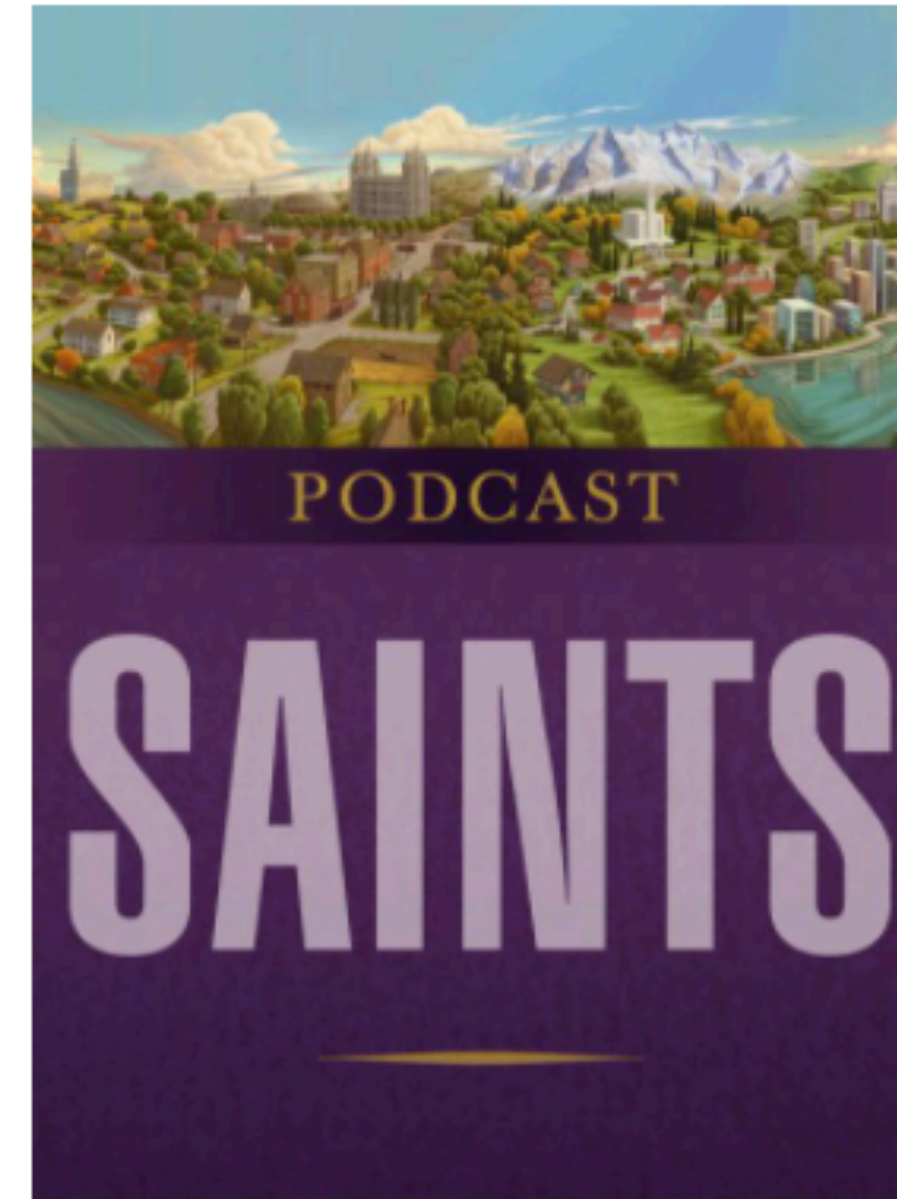




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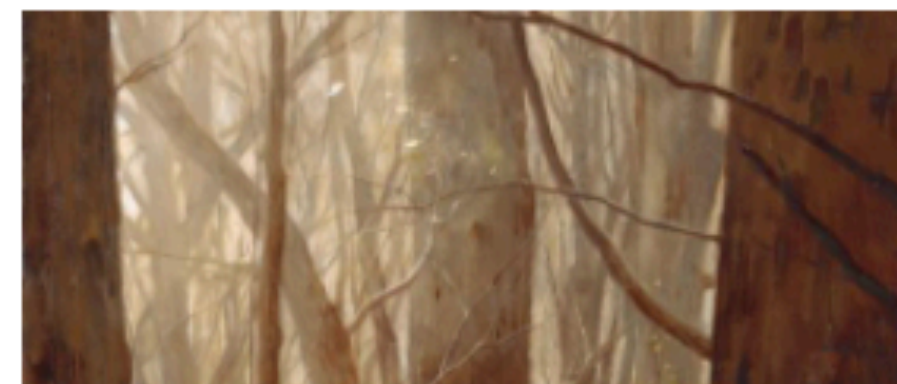


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Introduction

If you're new to this topic, have only heard rumors, or want a quick overview, start with this brief introduction.



Common Questions

Polyandry? Young Wives? Fanny Alger? Get answers to some of the most commonly asked questions about early Mormon polygamy.



Prefer to Listen?