

Without Disclosing My True Identity— The Authorized and Official Biography of the Mormon Prophet Joseph Smith Jr.

INTRODUCTION

Suppose a notebook were created of Joseph Smith's life and a page assigned to each year of his short 38-year mortality. If the only information included was that which is available through modern-day historical records, some of the most defining pages of his life would be left blank. Most of the pages would contain information acquired from various sources of differing opinions, thus creating a hodgepodge of contradiction and unsubstantiated facts agreed upon, or not, by those interested in Joseph's life.

The pages that were left blank, if filled, would provide some of the most important information regarding the early life of Joseph Smith. They would present many relevant details concerning what led up to the publication of the Book of Mormon—the world's first modern religious scripture claiming to be equal in authority to the Bible—and the organization of a first-of-its-kind worldwide religion established in the newly formed United States of America of 1830.

According to accepted Mormon history, Joseph had his first interaction with non-mortal beings in 1820 when he was 14 years old. The next date that details an encounter with a non-mortal is in 1823. But what happened in between these extraordinary events? There are no pages of any *notebook* describing the details of what occurred during these three important foundational years of Joseph's ministry—or better, what the world *assumed* was a religious calling. What was Joseph thinking? How did the first encounter (known in Mormon history as the First Vision), affect the young boy's mind? Were other instructions given? If so, what were they? Were there other encounters that he did not disclose?

Joseph received the calling to secure and translate some hidden gold plates during the encounter of 1823. The plates contained a religious history of the ancient inhabitants of North America.¹ Angel Moroni, the being who introduced the existence of the plates to Joseph, would not let him take the plates at the time of their first meeting. Joseph writes that Moroni instructed him to

*come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and **received instruction and intelligence from him at each of our interviews**, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.²*

No *notebook* exists that explains what went on for the four years (1823 to 1827) that Joseph was meeting with Moroni and receiving “instruction and intelligence” from this resurrected being. Nevertheless, it was during these significant and crucial four years of “instruction and intelligence” that Joseph received the information he would need to fulfill his calling in the way that the advanced beings who met with him expected of him. This information, once revealed, would explain many undisclosed details about Joseph and the religious faith that came forth from his work. The details of this “instruction and intelligence” will be revealed throughout this *official* and *authorized notebook* of **real truth—i.e., a disclosure of what really happened.**

This disclosure will put to rest, once and for all, any misconception of who Joseph Smith Jr. was and what he was instructed to do. Unfortunately, once these things are finally revealed, all sects of Mormonism will find themselves in a dilemma of forced self-introspect. How could so many different sects of Mormonism, each believing that it has the *only* truth, be the result of what Joseph was mandated to do? Is the Mormon God a God of confusion? The disclosure of this information presented in its entirety will explain **exactly** what Joseph was instructed to do and how “[the] kingdom [of God] was to be conducted in the last days.”

The largest Mormon-based organization in the world, the modern Church of Jesus Christ of Latter-day Saints (LDS Church), has its own *notebook* version. The LDS Church has named one of *their* many notebooks, the *History of the Church of Jesus Christ of Latter-day Saints* (nicknamed *Documentary History of the Church*, or DHC), a seven volume set that presents the life of Joseph Smith as they accept it; or rather, as they *want* it to be. Although the preface of this LDS set of books boldly alleges that Joseph Smith wrote the history himself, LDS historians do not dismiss the probability (and actuality) that Joseph had little or nothing to do with its compilation.³ LDS leadership is very insistent about protecting the integrity of *its* version of the history. The church leaders have found themselves in the midst of controversy, suppression, and even crime⁴ in an effort to keep their members from finding out anything of a historical significance that might cast a negative shadow on the modern-day LDS beliefs.⁵

Besides the more populate LDS Church, there are many fragmented branches of Mormonism that have been established since the death of Joseph Smith Jr., each with its own set of *notebooks*. Most significant among these *notebooks* is the accepted history of the Reorganized Church of Jesus Christ of Latter Day Saints, a sect now known as the Community of Christ. Members of this denomination claim that their church is a continuation of the only true church that was initially organized by Joseph Smith, Jr., on April 6, 1830, in Fayette, New York. They claim that Joseph Smith III, the eldest surviving son, was the *only* one granted divine and legitimate claim to Joseph’s authority and church succession.⁶ The disputations between the different sects pertaining to the proper authority and history of Mormonism cause the sincere seeker of truth to reflect upon the error of it all.

One of the most important agreed-upon historical facts made by all of the differing Mormon sects is that Joseph Smith Jr. was called by God to do *something* for the benefit of the world. Defining exactly **who** this God is and **what** Joseph was called to do for Him has caused much contention between the different Mormon camps. These

theoretical differences and inconsistencies make any concise and complete explanation of the life of Joseph Smith nearly impossible.

On the other side of the controversy, LDS critics have compiled a substantial array of verifiable referenced information that counters the history that Mormon believers accept.⁷ Anti-Mormons and their supporting critical analyses of Joseph's life create their own set of *notebooks*. Their often prejudice and demeaning accumulation and interpretation of historical accounts seem only to cloud the issue even further.

Does anyone actually know the **real truth**?

To begin to unravel and present the *real* history of Joseph Smith Jr., we must consider what history *does not* dispute.

Neither side, nor any competent historian of honest integrity, disputes the fact that Joseph and his brother Hyrum were murdered in a Carthage, Illinois jail on June 27, 1844. No one disputes the fact that Joseph Smith published the Book of Mormon in 1830. No one disputes the fact that Joseph established a new religion under the charters and laws protected by the Constitution of the United States of America on April 6, 1830, calling it the Church of Christ, later to be named officially, the Church of Jesus Christ of Latter Day Saints.

Everything else presented by the different sides, either for or against Mormonism, is a mass of confusion, hypocrisy, and outright conjecture, caused by each side wanting to convince the other that it has the truth—the ONLY truth!

What really happened in the spring of 1820 to a young American boy? He claims to have received a heavenly visitation and instructions regarding religion. During this visitation he claims that he received specific instructions: "*He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.*"⁸

One would think that if someone were visited by God (or a supernatural being that came down from the heavens) and was told certain things, that *everything* that was said would be *very* important to know! Yet, not one of those who have accepted Joseph Smith's story has ever wondered exactly what the "many other things" were that he was told! They were obviously very important—and they were "many." Joseph's *true* history would have to account for these things.

The First Vision presents the beginning of Joseph Smith's historical relevance in world history. His murder in the Carthage jail ended his ability to account for the rest of his history himself and left the world with blank pages of his *true notebook*. And just as the account of his First Vision leaves so many unanswered questions, the account of Joseph's death only exacerbates the confusion. But even if he were alive, because Joseph withheld many things from his followers, one must wonder what he would and would not tell the world about himself.

The cause of the Smith family separating into two completely different sects of Mormonism after their patriarchs were killed, leaves one wondering what happened to cause such a division. Joseph and Hyrum Smith were as close as any two brothers could possibly be. There's no question about this fact from any Mormon historical source. Common sense would tell us that if Joseph and Hyrum were close, then their immediate families would also be very close. We could, and should, suppose that since the brothers were one in all things, especially when it came to religious doctrine and belief, then their wives, sons and daughters, and loyal friends should have likewise been united. One

would have hoped that the two families and their friends could have come together to console each other and find solace in family bonds and the union of their mutual emotions towards their murdered husbands, fathers, sons, uncles, friends, and religious leaders. But this normal expected mourning did not occur.

Nothing in published Mormon history discusses in detail what happened after Joseph and Hyrum were killed. No one has breached the curiosity that leaves the logical mind wondering what caused the eternal rift between the two families. Why did Hyrum's family follow Brigham Young out west to Utah and Joseph's didn't? Why is the religion that Brigham Young established and perpetuated so diametrically opposed to the religion that was "reorganized" by Joseph Smith's wife, his sons, and others of the most prominent leaders in early LDS history, even those who were most intimate with Joseph and Hyrum?

These questions about the First Vision and the events that took place after Hyrum's and Joseph's murders are just a few of the many questions that cannot be answered by the feuding Mormon camps. They do not have the answers, *or* they are unwilling to disclose the truth because it would cast a shadow of doubt on the authenticity of their modern-day beliefs and accepted history. Nevertheless, in order to finalize an accurate and complete **true** history of Joseph's life, these questions must be considered and *fully* answered.

This book, *Without Disclosing His True Identity—the Authorized and Official Biography of the Mormon Prophet Joseph Smith Jr.*, will answer every question ever considered about the beginnings of Mormonism. It will finalize the debate on such Mormon controversies as polygamy, the dark race issue, priesthood authority, the rejection of Joseph as a prophet by most of his intimate friends, and many other doctrines and events that cloud the minds of those who make a sincere effort to understand what this unique American religion is all about and how it came to be.

The history will be presented as a *notebook*, being comprised of 38 chapters, each representing one year (one page of the notebook) of Joseph's short life. Where it is possible, footnotes will be made available presenting the published references made by the differing *notebooks* that touch on the subject of his life and Mormonism in general.

There will be no confusion in the presentation of the facts given in this book. There will be no suppression of information or subjective editing to hide any embarrassing or unwanted facts. Everything will be presented as it **really** happened, not from the perception and opinion of those who *think* they know who Joseph Smith was and why he did what he did, but from the point of view of Joseph himself. It is this claim (that everything in this book is the **true history of Joseph Smith given through his own words and perception**) that will cause the honest skeptic to consider the author's words as nothing more than another opinion given by someone with a personal agenda to fulfill. In this consideration, the skeptic would be absolutely correct! And the author's agenda is this: to counter everything that has ever been written about Joseph Smith and Mormonism and present the world with the **real truth**.

Since the skeptic probably doesn't believe anything about Mormonism and considers Joseph Smith to be a charlatan and opportunist with an imaginary mind that conjured up the first authentic American religion protected under the laws of the newly formed United States, the claims of this book might not change his or her mind. But to the individual who believes in Joseph Smith Jr. and accepts the Book of Mormon for

what it claims to be, this claim of authenticity and truthfulness should ring as true to his or her common sense and faith as anything he or she has ever read or considered.

Joseph Smith Jr., like his predecessor Moroni, is a living, advanced (resurrected) human being living on another planet near our own solar system. He is waiting for the time to come when he will reveal himself, along with other advanced human beings, to a world of unaware free-willed human beings; thus helping to save them from their own demise. If the angel Moroni is real, then why can't—why shouldn't—the resurrected Joseph be? The proper protocol for revealing information to the world was shown in the example of how Joseph Smith received his mission and the instructions to carry it out from Moroni and other resurrected beings.

Because Joseph is a real person, he has the power to tell his **own** story and explain his own history. His own words will confound the wisdom of the learned historian and everyone else who pretends to know who he was and what he accomplished during his tenure as a mortal upon this earth. Some might question the veracity of his existence as an advanced being and the manner in which his **true** history is presented, claiming that if Joseph does indeed exist, then he should present himself to the whole world as a resurrected being and tell it from his own mouth. The same could be required of Moroni. But there was only ONE man who ever saw the angel Moroni and claimed to have received instruction from him through face-to-face communication. And there is only ONE man who has ever seen the *angel* Joseph and claims to have received instruction from him through face-to-face communication. Those who doubt the story of Joseph's interactions with Moroni have good cause to doubt the claim that Joseph chose a single man to whom he would disclose the **true** reality of his history. But those who *do* believe in Joseph's claim have a personal responsibility to investigate the claims of this author also.

These claims alone are not sufficient to prove the veracity of the information given in this book. However, the information will prove the claims! The empty and incomplete pages of Joseph Smith's *notebook* of history will be filled with disclosures of facts that will finally make sense out of everything that he did. It is hoped that upon so doing, Joseph's critics will be silenced once and for all. Considering the information given, and reasonably analyzing it with logic and common sense, one will finally have the answers that solve the mystery of who Joseph Smith was and what Mormonism is all about.

The First Vision

One of the most defining events in Mormon history is called the First Vision. The name given to the event displays a sincere lack of knowledge of those who call it this. It was not a vision. It was a visitation. It was a face-to-face communication! And in spite of its magnitude in being the principle event that began Joseph's history, no one in the world can honestly proclaim that they understand exactly what occurred.

Critics claim, with integrity, that Joseph didn't publically publish the details of the event until 1838, eighteen years after the event happened!⁹ He didn't tell his family; he didn't tell his friends; he didn't tell anyone the **real truth**. Critical historians also rightfully conclude that, up until the official account was published, many different accounts of Joseph's first visitation spread through rumor circles of the burgeoning early

LDS Church. These *rumors*, which led to various personal affidavits later gathered by Joseph's enemies, stemmed from an 1832 version of the account that Joseph attempted to write, and from two entries in Joseph's diary written by his scribe, Warren Parrish in 1835.¹⁰ There is no doubt that these versions are not consistent in their presentation of such an important part of Mormon history. But why were there such conflicting accounts? Why didn't Joseph tell the truth from the beginning?

The easy and short answer to these two questions is that Joseph was not allowed to tell the **real truth** because the people weren't worthy to receive it. Apologetic Mormon historians do **not** want to consider the possibility that they were not and are not worthy to know the truth! This would be preposterous to their sense of pride and blasphemous to their belief that the Mormon religion is the *only* true religion of God upon the earth. But whether they can swallow their pride or not and accept this fact, this is **exactly why Joseph didn't disclose the truth from the beginning**, and never has until the publication of this book.

The blindness and hardheartedness of Mormons keep them from humbly admitting that they are not as good as they think they are. They might be called, but few of them are chosen. "And why are they not chosen? Because their hearts are set so much upon the things of this world and they aspire to the honors of men."¹¹

Mormons' self-aggrandizing hypocrisy is hard to dismiss in light of all that their founding prophet said about them. Joseph's references and quotes about their "unrighteousness," "wickedness,"¹² and "lack of preparedness" to receive a "fullness of the mysteries of God" (which includes a true accounting of their own history) are plentiful. He was often asked, "Will everybody be damned, but Mormons?" To which he responded, "Yes, and a great portion of them, unless they repent, and work righteousness."¹³

To consider themselves "fools before God" is something that both the early and modern-day Mormons could not and cannot do. Although it was this required deep humility and acceptance of his lack of knowledge that allowed Joseph to have "God...open up unto [him]," few, if any, of those who believed in Joseph throughout his lifetime or those who believe in him today, share this same attitude. Deservingly, "*the things of the wise and the prudent shall be hid from them forever.*"¹⁴

In Joseph's day, the people wanted a leader; and eventually they desired a General to lead them in war against their enemies. Under mandate to give the people what they wanted, Joseph organized the Nauvoo Legion.¹⁵ In modern times, American Mormons, more than any other organized group of citizens, are complete patriots and very supportive of a strong military that can crush their enemies. What neither group of "Saints" realized/s is that fighting against anyone for any reason is contrary to the "fullness of the gospel of Jesus, the Christ." Their natural tendencies to protect themselves and their beliefs make them enemies of the very God to whom they pledge allegiance and subservience.

Joseph attempted to persuade them otherwise and to "*submit to all things which the Lord seeth fit to inflict upon [them], even as a child doth submit to his father.*" But the Mormons fight "their Father" instead of submitting to Him. They could not, nor do they today, "*yield to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love.*"¹⁶ If the early Mormons had followed the

example of the Anti-Nephi-Lehi people mentioned in the Book of Mormon,¹⁷ they would have been eligible to receive the “endowment from on high” that Joseph wanted to give them. If they would have turned the other cheek to their enemies, blessed those who cursed them, did good to those who hated them, and prayed for them who despitefully used and persecuted them,¹⁸ instead of complaining and wanting to fight against them, they would have won the favor of their God instead of His sorrow for rejecting the words of His Son. Instead of Christ becoming the hero of the Mormon people, Lieutenant General Joseph Smith and Orin Porter Rockwell did.¹⁹ What Joseph never disclosed to his followers was how much he despised doing what he was required to do.

The Mormon people do not know the **real truth** because they do not deserve to know something that they do not seek to know. When one believes that he or she is in possession of something (in this case the truth), what motivates one to search for it? Whether they will accept or not, no Mormon, or any of their leaders, upon this earth, nor any other inhabitant, has had access to the truth about their existence as human beings in our endless Universe. Perhaps if their hearts were not kept so busy being set upon the things of the world and aspiring to the honors of men, they would take the time to search for truth. Mormons have no excuse for their ignorance. Their own scriptures teach them that they must “consider themselves fools before God, and come down in the depths of humility, or [God] will not open unto them.” But first, they must knock!²⁰

Like the Jews who followed Moses in the stories of the Old Testament, the Mormon people refuse to search for answers themselves, but depend on their leaders to get the answers for them. For a wise purpose, the Book of Mormon prophesies that Joseph Smith would be “like unto Moses.”²¹ Joseph would give the people who “desired to worship a golden calf” exactly what they wanted.

Joseph was under strict mandate to **not** disclose any details about the First Visitation to anyone, until the people first learned the principles of proper human conduct, as detailed by the advanced human being with whom Joseph conversed during the event. During Joseph’s day, and until the year 2004,²² no mortal upon the earth knew the truth about the incident. But even the disclosure made on December 23, 2004 was not a full declaration of what occurred. The reason why the fullness of the **real truth** was not given to the people of the earth is because they could not abide by the basic and simple principles of the gospel of the one who visited Joseph. Therefore, until they gave “*heed and diligence to the portion of his word which he doth grant unto [them] ... [they received] the lesser portion of the word until they knew nothing concerning*” the things that he told Joseph.²³

Jesus, the Christ visited Joseph on April 6, 1820. Because of the magnitude of the event, this date would never leave Joseph’s mind and heart. He would later use the date to forever commemorate another event that was paramount in continuing to give the people the *lesser portion of the word* because of their neglect in giving heed and diligence to the gospel of Christ. On this same date, exactly ten years from the date of the First Visitation, Joseph legally established the Church of Christ.

It will be disclosed throughout this authorized biography how this church became one of the greatest stumbling blocks to the people who desired it. Joseph attempted to teach the people what Christ had told him and that which was plainly presented as the words of Christ in both the Bible and the Book of Mormon. But instead, the people “*despised the words of plainness...and sought for things that they could not understand.*”

Wherefore, because of blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.”²⁴

The visitation of Christ to the young Joseph was, in almost every detail, exactly what the Book of Mormon relates as his visitation to the people who inhabited ancient America.²⁵ Both accounts relate of a foreboding “thick darkness” that permeated the surrounding area just before the visitation occurred. Both relate that God announced his son, “Behold, my Beloved Son...hear him!” Both relate that the being “descended” down from heaven.²⁶

Joseph did not actually see God, the Father during the event. Common sense should prevail in understanding that the advanced human male responsible for this solar system *only* deals with the “Christ” who has been assigned to it. Using logic, if a man were to only say the words, “This is my Beloved Son, hear ye him!” to a billion different groups of people living in a billion different solar systems, it would take him over 158 years of saying it continuously without taking a breath. Joseph learned that there is a Christ assigned to each solar system, who then becomes the “Father” because of the way he was foundationalized as a human being to act like the Father in all things. He is known as “the Son” because of his flesh, “*thus becoming the Father and Son—And they are one God, yea, the very Eternal Father of heaven and of earth.*”²⁷

Joseph would later disclose this universal proper protocol in the presentation of the temple endowment. During the endowment, the character representing God has nothing to do with the “man Adam and his posterity in the Telestial world,”²⁸ except through Jehovah. God gives orders to Christ, who gives orders to **true messengers**, who are the only ones who deal with mortals upon the earth. Through the presentation of the endowment, Joseph taught that not at any time, does God hear or answer any prayers, or involve himself in the concerns of mortals upon the earth. This is part of what Joseph learned during his visit with Christ—a part that had he revealed to the people of his day, they would have killed him!

As explained below, Joseph used the account given in the Book of Mormon as a template for his official (undisclosed) version of the First Vision. He did not reveal the whole truth about what actually happened. Pressured by those who were getting the “lesser portion of the word,” which was causing them to stumble exceedingly, Joseph gave the people what “they desired.”

In 1838, under the continued mandate not to disclose a fullness of the details, he gave them an incomplete and “lesser” version of the actual event.²⁹ He would tell the people that Christ “*again forbade me to join with any of [the religions]: and many other things did he say unto me, which I cannot write at this time.*”³⁰ Joseph didn’t reveal “even a hundredth part of the things which Jesus did truly teach” him. He received the same mandates (for the same reasons) given to Mormon concerning what he could and could not reveal. These mandates and reasons are written in Mormon’s account of Christ’s visit to the people gathered in the land of Bountiful:

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; But behold the plates of Nephi do contain the more part of the things which he taught the people.

*And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me.*³¹

In Joseph's 1838 account of the First Visitation, he also wrote *the things which [had] been commanded [him]*, leaving the people with the *lesser part of the things which Jesus taught him*. The people's faith was tried and tested, and they failed. They looked way beyond the *mark* left by Christ in the words of the fullness of his everlasting gospel as he had delivered them to the people.³²

The following chapters in this book will discuss the years of Joseph's life leading up to the establishment of the Church of Christ. It will also be disclosed in detail how the people *sought for things that they could not understand* and were given these things *because they desired it*. Joseph was doing what God commanded him to do so *that [the people would] stumble*.³³

In agreement with Mormon, this author cannot write *in this book even a hundredth part of the things which Jesus did truly teach unto the young Joseph*. However, after *The Sealed Portion* was translated and published in 2004, the commandment was given to finally reveal everything that Christ taught the people gathered in the land of Bountiful in ancient America, which is what he taught Joseph in 1820, and are the same things that he taught his disciples in private meetings during his mortal life at Jerusalem.³⁴

An overview of all that Christ taught is presented to the world in the only book ever written on the subject of human reality—who we are and why we exist.³⁵ There isn't a religious word or connotation in the book. It is a book of reality—the **real truth**—a knowledge of things as they are, and as they were, and as they are to come.³⁶ The book takes away all of the *stumbling blocks* purposefully placed before the people by Joseph Smith to cause them to stumble. The information transcends religion and incorporates human common sense in the delivery of heretofore hidden truths. The resurrected Joseph himself oversaw the publication of this extraordinary work in order to ensure that everything he was taught during the First Visitation was covered.

Knowledge of how things **really** are throughout the Universe is what “redeems” a person from the “fall.” In our “fallen” state as mortals, we don't remember anything beyond our experiences on this earth. We have no evidence of advanced human beings. We have no evidence of any knowledge beyond what we learn from considering each other's theories, opinions, ideas, and speculations. We *believe* in what we choose to believe in and use our free will to accept these beliefs as final answers to life's many

questions. Religion is a product of accepting what we are told to believe by others, or that which we imagine on our own. When we imagine something on our own and make it a belief, it is human nature to create value for our new belief by trying to convince others that what we have imagined is real truth. In this way, all belief and religion are created and accepted in our *fallen state*.

The advanced human who visited Joseph told him to reject all religion and every bit of its doctrines, precepts, and beliefs. Joseph summarized this counsel in his 1838 proclamation, saying,

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."³⁷

In the 1838 officially published account, Joseph did not say that Christ commanded him to form his own religion and establish a church—because Christ never did! The Mormons assume that this mandate was part of the “many other things” told to Joseph. In some respects, they are correct. Joseph was told that he would be taught many things concerning the “*mysteries of God and the path that He desireth that His children should follow to eternal life... for the establishment of peace and happiness.*” He was told that the people would require a church, and that “*unto you it shall be given according to the desires of the Gentiles.*”³⁸ Later when Joseph translated the passage found in Jacob 4:14 of the Book of Mormon, he understood the relevance of allowing the people to have whatever they desired if they rejected the plainness of the words of Christ.

When Christ visited the people of ancient America, he taught them a “fulness” [sic] of his “everlasting gospel.”³⁹ After he concluded his teachings, he told the people that he had taught them the *same things* that he taught the Jews during his lifetime “before I ascended to my Father.” He told the people that “whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.” Christ then perceived “that there were some among them who marveled, and wondered what he would concerning the law of Moses.”⁴⁰ The people marveled because Christ didn’t mention one thing—NOT ONE THING—about organizing a church, listening to leaders, honoring the priesthood (nor did he mention *anything* about a priesthood), paying tithing, or attending to ordinance work. What he taught the people was the universal code of humanity that governs all human beings throughout the Universe.

Critics of Joseph would claim that the Book of Mormon is an invention that plagiarized the Bible nearly word for word in some parts. Yes, Joseph *did* plagiarize the Bible, especially the parts that are the most important things that Christ taught the Jews at Jerusalem, which parallel the most important things he taught the Nephite and Lamanite people. When Joseph dictated to Oliver Cowdery the translation that came through the Urim and Thummim of 3 Nephi, chapters 12 thru 14, Oliver commented on how similar the passages were to Matthew, chapters 5 thru 7. Joseph later asked Oliver to locate a Bible and interpolate into the Book of Mormon text the exact words taken from Matthew into the place where Oliver had written down what Christ taught in the Book of Mormon.

Oliver was not happy about having to do this, as the words dictated from the Urim and Thummim were much more pure and complete. The pure version of Christ's words that came through the Urim and Thummim were published in 2008 as an integral part of the translation of the sealed portion of the gold plates.⁴¹

In the Book of Mormon account, Christ told the people that he "received a commandment of the Father" to go visit other groups of people throughout the world and teach them the same things.⁴² But the people just couldn't grasp that all there was to living righteously and pleasing God was to follow this simple code of humanity in how they should interact with each other. They couldn't accept that Jesus was their servant, not a God to be worshipped. So, instead of allowing him to go, they begged him to stay, wanting more than what he told them.

Christ perceived the weakness of the people "that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time." He told them to go home and "ponder upon the things which I have said." But the people wanted him to stay, so they started to cry and "look steadfastly upon him as if they would ask him to tarry a little longer with them."⁴³

Christ was so dismayed at the lack of understanding of the people that he "groaned within himself, and said: Father, I am troubled because of the wickedness of the people."⁴⁴ Just as Joseph Smith was under strict rules of protocol in what could and could not be revealed to mortals, Jesus was under the same protocol. Jesus, the Christ, gave the people what they wanted. He would go on to allow them to organize a church in his name and perform ordinances like the Jews did. What believers in the Book of Mormon fail to realize is *why* he "groaned within himself." Joseph Smith would often "groan within himself" throughout his tenure as a **true messenger** under the mandate to give mortals what they wanted according to their free will. Joseph was also greatly troubled because of the wickedness of the Mormon people.

During the First Visitation, Joseph was told that he would become the "Moses" to the Gentiles. It will be disclosed that his older brother, Alvin, played an important role in preparing Joseph to receive and understand these important instructions from Christ. Alvin's influence affected what the young teenager understood about the Moses of the Old Testament, the *lower* and *higher* laws given to the ancient Jews, and the priesthood authority that came as a result of it all. The calling of Joseph in becoming the latter-day Moses was also prophesied in the Book of Mormon.⁴⁵

Becoming a modern-day Moses was symbolic of Joseph leading a group of people around in the "wilderness" because they weren't worthy to enter the "Land of Promise." Joseph played the role well. No follower of Joseph Smith ever "enter[ed]... the promised land." They could not, because they did not even understand what the "promised land" was and they certainly fell far short of following the simple mandates given by Christ.

Joseph spent well over 6 hours with Christ at which time he was taught "*many other things.*" *Not even a hundredth part of these things* will be written in this book. So that the human race would never have the excuse that they did not have the opportunity to know the truth of all things, a detailed and comprehensive account that includes all that Christ taught Joseph Smith about human existence in the Universe was published in 2009 under the direction of the resurrected Joseph, as introduced above.⁴⁶

A full disclosure of what he was taught is also contained in the "other books" (besides the Book of Mormon and the Bible) that were prophesied to come forth in the

latter days. These “other books” were to “*convince the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.*”⁴⁷ These books are: The Sealed Portion—The Final Testament of Jesus Christ; 666, The Mark of America—Seat of the Beast: The Apostle John’s New Testament Revelation Unfolded; and Human Reality—Who We Are and Why We Exist, all part of the “marvelous work and a wonder” promised throughout the Book of Mormon.⁴⁸

Christ taught Joseph who he was as an advanced human being, and what position he (Christ) held as the overseer of this solar system. He taught Joseph about the planets of *this* solar system as well as the other solar systems and galaxies found throughout the Universe. Christ taught him about the planet on which advanced human beings created both himself and Joseph, and foundationalized their humanity and foreordained them to do the work that they had done and were doing. In one attempt to reveal some of what Joseph learned from Christ about the Universe (and without violating the mandate not to disclose the **real truth** to the people, except as they wanted to receive things), Joseph invented the book of Abraham⁴⁹ and presented it as ancient scripture.⁵⁰

Joseph was also told about the technology (“*the means of those miracles which he had power to do*”) that was soon to come upon the earth that “*deceiveth them that dwell on the earth.*”⁵¹ In November 1831, many years *before* major advancements in technology were implemented throughout the world, Joseph issued the following prophecy based on what he knew, but hidden in the scriptural concept of the “word of God” that the people desired of their *Moses*:

*For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.*⁵²

Joseph later validated the prophecy and further expressed what happens when “*the devil [has] power over his own dominion*” and how “*peace [is] taken from the earth*” in the hidden symbolism of the LDS temple endowment. The character who plays Lucifer exclaims boldly that he will “*take the treasures of the earth, and with gold and silver I will buy up armies and navies, popes and priests, and reign with blood and horror on the earth!*”⁵³ Technology has enhanced human greed, which is exacerbated by worldwide corporations whose only interest is profit. Furthermore, Joseph accurately knew the **true** identity of Lucifer, as Christ had taught him as a young boy.

Joseph was taught the purpose for allowing the United States of America to become what it is, and how the creators of the earth and all its inhabitants “groan within” themselves because of the great wickedness and blindness of its people. He was taught about the absence of money in advanced human worlds, and many other things about these advanced worlds that are the “promised land” for the inhabitants of this earth, if they will just learn to follow the universal code of humanity. Joseph learned that all advanced humans with “godlike” powers are volunteer servants for the entire human race equally, and that they don’t want to be worshipped or given any special acknowledgement for their service to others. Joseph learned what Christ has always taught those with whom he associates.

The people of Joseph's time rejected the plainness of the simple gospel and desired a religion instead. They wanted a God to whom they could pray and worship. Had Joseph told them all that he learned from Christ about the **real truth** of the mysteries and kingdom of God, and that their church, their ordinances, their priesthoods, and everything else associated with religion were an "abomination before God,"⁵⁴ they surely would have killed him.⁵⁵ Many times, however, he revealed bits and pieces of these eternal truths. This is the reason why most of his close acquaintances and many early leaders of the LDS Church denounced him and called him a false and fallen prophet. At times, he couldn't help himself. He needed someone with whom to share what he knew. The pain and bitterness of his calling was often too much for one mortal man to bear. These times will be revealed throughout the history given in this book.

Joseph was taught the truth behind the "atonement" and what being "redeemed from the fall" actually meant. As mentioned above, the concept of being "redeemed from the fall" by acquiring the knowledge of **real truth** was revealed in the Book of Mormon in the story of the brother of Jared.⁵⁶ The brother of Jared, like the young Joseph, found out that God was in reality an advanced human being. The brother of Jared was startled when he saw God in the flesh and realized that all of the fantasies and myths about who God was, were false. Rather, God was human, like him! Christ said to him, "*Because thou knowest these things ye are redeemed from the fall.*" Christ was telling the brother of Jared that he would "redeem" him and *everyone* who would listen to what he knew. But first, Jared and his friends (associates of the brother of Jared) had to learn to live according to the "lesser things" that Christ taught the people. As a side note to be discussed within the following chapters, the Urim and Thummim, with which Joseph translated the gold plates, came from the brother of Jared.⁵⁷ The Urim and Thummim literally means, *truths/lights* and *perfections*.

Concerning all accounts given before, as well as the official 1838 account of the First Visitation, Joseph states:

*When pressed upon to write a history of what happened prior to the establishment of any doctrine as an official church, I wrote what I thought was appropriate without divulging any of the 'greater things' withheld from the people of the earth.*⁵⁸

Giving due credit to the integrity of the critical historical analyses of the First Vision thus completed, no one had access to the **real truth** when they performed their research and drew their own conclusions. They do not have to believe that Christ visited the young Joseph and gave him counsel and instruction. Nor do they have to believe that God is simply an advanced human, equal to mortal beings, who are also advanced humans simply going through an important mortal stage of their total, overall development. However, they now have no right to counter and condemn **why** Joseph did not reveal the truth behind what the world calls the "First Vision." And those who believe in Mormonism who reject this book, or never even read it, have no right to claim that they were ever worthy enough to have the "greater things" given to them. They would become "worthy" simply by "knocking."

After His Death

The events that happened after Joseph's and Hyrum's deaths, when considered in context of normal human behavior, shed a bright light on the great stumbling blocks that were put before the people and remain to this day. These stumbling blocks remain as solid and as high as they ever did in keeping the people from having a full understanding of the "mysteries of God," something, according to their own scripture, that they must have or they will know nothing. The Mormon people, as well as anyone who does not understand a fullness of the mysteries, are truly held in "the chains of hell."⁵⁹

As mentioned above, there is no historical record that explains *why* Joseph's and Hyrum's immediate families began an eternal family feud instead of supporting each other after the deaths of their beloved patriarchs. The feud left the families continually separated and engaged in an enduring struggle over who was right and who was wrong. Lucy Mack Smith, who survived the death of her sons, was devastated. Not only had she lost all of her sons except for one, but her daughter-in-laws also became bitter enemies. After the events following the death of their husbands, Emma and the Fielding sisters (Mary and Mercy) could hardly be in the same room together.

Brigham Young convinced Hyrum's family that Hyrum had held the right to LDS leadership succession, and therefore, their family did. Yet, not one member of Joseph's family agreed. Furthermore, and more important to Emma, was the true reason (which Emma knew) behind the revelation on plural marriage,⁶⁰ which had been given the year before her husband died.⁶¹ Now that Joseph was out of the way as the "only one man on the earth"⁶² who had the proper authority to authorize a plural marriage, the LDS men needed desperately to find his replacement.

Hyrum's body was barely cold in the ground before Heber C. Kimball started courting Mary Fielding. Hyrum's mourning widow was flattered by the all the attention she received. Six weeks hadn't passed after Hyrum's death before Mary and Heber were married. Emma was livid! She knew how Joseph felt about marrying after the death of one's companion.⁶³ Heber attempted to calm Emma by stating that he only wanted to make sure that Mary was cared for properly. To which Emma responded, "*You licentious Fein! Then why not take her sister Mercy?*"⁶⁴ Mercy was much more homely than her sister, which was something that Kimball couldn't overlook. Emma never spoke to Heber again. Kimball would go on to marry 7 more women before the end of 1844, 4 more in 1845, and another 18 in 1846.⁶⁵

In the name of God and pretended compassion for lonely women, the Mormon leaders began to take as many wives as they could find **immediately** after Joseph's death. Before Brigham Young was sustained as the prophet and president of his church in December of 1847 (which supposedly gave him the *proper* authority to be the "only man on the earth" with the power to do so), he married many women and began to have sexual relations with them. Within six months after Joseph's death, Brigham Young married 10 more wives. In 1845, he married 5 more, and another 21 in 1846.⁶⁶

How can the rational mind bearing any semblance of morality rectify the wives that Brigham Young took *after* Joseph's death, when while the "only man on the earth" was alive Young was limited to only one plural "spiritual wife"?⁶⁷ The same dissonance also exists when considering the wives that Heber C. Kimball took. Incidentally, Kimball would later be called to serve as Young's First Assistant in his new Church Presidency. As will be indicated in the information presented in chapter 38, the revelation on plural marriage was necessary because Brigham Young and so many other Mormon men began to desire more than one wife *without* Joseph's permission.

Emma was a smart woman who never condoned the practice of polygamy in the first place. Once her husband was dead and she saw the way the LDS men were snatching up wives right and left and producing mortal children from what was supposed to be a "spiritual" relationship, is it any wonder why she didn't accept Brigham Young?

Joseph's mother, Lucy Mack Smith, leaned toward supporting Brigham Young for a short time after her sons' death, until Young excommunicated her remaining son, William. Lucy's distrust and contempt for Brigham was fostered by public comments Young was heard making about her sanity. The meetings between Lucy and Brigham were very limited. During one encounter after losing her sons though, Lucy was freely speaking to a group of mourning LDS people (of which Young was one). She told about some of the conversations Joseph had shared with the Smith family during the time that he was meeting yearly with Moroni and receiving instructions about his mission. Lucy later wrote about these meetings in her own version of Joseph's history:

*I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life.*⁶⁸

Lucy assured the grieving members that all would be well because her son had taught them many years before that the only reason the people needed a church and leaders was because they were too wicked to save themselves. She related details that gave them hope and condemned the remaining priesthood leaders, who would never be able to take the place of her son...at least in her eyes. Young didn't like what Joseph's mother was saying and attempted to stop the meeting, but was turned away by the people present. Brigham stormed out of the room.

Several factors caused many of Joseph's closest friends to argue against supporting Brigham Young. One was the enmity that developed between Young and the Smith family's matriarch; another was Emma's and many others' distaste for polygamy; still a third was the disputations that arose on the issue of succession. The issue became polemic after Joseph's friends, who had been with him at Carthage, returned and reported of their last conversations with the prophet.

John Taylor, Willard Richards, John S. Fullmer, Stephen Markham, and Dan Jones stayed with Joseph and Hyrum the night before they were murdered. There were some lively discussions between Joseph and the men who were guarding them concerning the unsafe environment in which they were incarcerated. There were discussions held among those present on many topics of concern, owing to Joseph's strong premonitions of his impending death. Taylor inquired about the sealed portion of

the plates and the succession of priesthood authority, if something were to happen to Joseph. Joseph's comments in response to these questions left the most profound impact on Taylor, Richards, Fullmer, Markham, and Jones. What Joseph said on these subjects left the men perplexed. But as they were during his life, they were after his death: all the men present accepted what their prophet had prophesied.

As human nature is, each of the men who attended Joseph during his last night in mortality vividly recalled what he said to each of them *personally*, witnessing to others of their "special" relationship with the prophet. Fullmer claimed that Joseph had him lay his head on Joseph's right arm as they lay down to sleep. Dan Jones, on his left arm, later recounted what Joseph prophesied: that he would live to serve another mission to Wales before he died.⁶⁹ What the world has never known is the *full* content of Joseph's last communication with these men.

Mormon historians with their own agendas have recounted Joseph's last remarks so that they would agree with what *they wanted* him to have said. To cover their tracks of abusing literary license and writing whatever was convenient for them to report about the last events of Joseph's life, they claimed that Willard Richards wanted to take notes on what was said, but was forbidden to do so by Hyrum. They reported that Hyrum looked Cyrus H. Wheelock in the eyes and told him that he would remember all things that were told to him.⁷⁰ Even if Wheelock *could* remember everything he witnessed, he was not even present the night before the martyrdom, when the discussions on the continuation of Joseph's work were held.

Ironically, the LDS church history reports (although discriminately presenting the information in their accounts) that Joseph asked for some tobacco and wine to smoke and drink just before he was killed.⁷¹ Although modern Mormons condemn anyone who smokes and drinks as not being worthy to receive the most sacred LDS ordinances, their revered prophet used his own money to buy wine and tobacco as the last thing that would ever enter his mortal body. This didn't seem to bother the unscrupulous editors who put together a published history of the last hours of Joseph's life. But that which was discussed in the evening hours of June 26, 1844 between Joseph, Hyrum, Taylor, Richards, Markham, and Jones will prove to haunt the LDS faith until Christ himself returns to the earth to bring the fullness of **real truth**.

The following is a true account of a portion of the discussions held:

(Joseph's premonitions of his death had greatly disturbed the men who were with him at Carthage. Joseph smiled throughout their attempts to assure him that they would not allow anything malicious to befall him. Joseph's resolved, yet calm demeanor caused the others to ponder the possibility of his death. The subject of the sealed portion of the plates was then considered. Joseph prophesied throughout his life that the translation of the sealed part would come forth under his and Hyrum's administration. A question on who would lead the Church and continue its mission was considered in light of the ordination of the young Joseph Smith III, which both John Taylor and Willard Richards had witnessed.)⁷²

Taylor: Heaven forbid your demise, dearest brother. Would Hyrum then finish the translation of the sealed part of the gold plates?

Joseph: There is no man upon this earth to whom this important assignment would be entrusted other than Hyrum. *(Turning to Hyrum and taking his right hand:)* One day it shall be you who will finish the mission that I could not during my lifetime. It was during my conversation with our Christ in his first appearance to me that I was informed of your part in this work. May the Lord's work be cut short in the righteousness of what you will do for our eternal Father in heaven. I love you my brother, my friend.

(Hyrum then embraced Joseph and tearfully expressed his undying love and devotion for his younger brother. After a few tender moments of a heartfelt expression of brotherly love, Taylor continued his inquiry.)

Taylor: If Hyrum is to succeed as the President of the Church and the overseer of the kingdom of Christ upon earth, will young Joseph be next after him?

Joseph: My dear friend, you well know the intent of my enemies conspiring with Brother Rigdon. My son's ordination calmed the tide of discord that would have followed my death. Young Joseph was placed under Hyrum's direction and care. But as the Lord lives, none other than Hyrum himself shall take my place and finish this work.

Taylor: Does this mean that the Lord shall come during Hyrum's lifetime?

Joseph: *(smiling)* My dear friend, I was never allowed to disclose my true identity to you or any of the saints; and I haven't disclosed Hyrum's. This means what it means.⁷³

Naturally, after this part of their conversations, Taylor, Richards, Markham, and Jones were left somewhat perplexed. When they recounted what had been said to the many others who were curious to know what the last words of Joseph and Hyrum were, the people were likewise bewildered. Hyrum was dead. This only added to the mourning and confusion of the saints and the families of Joseph and Hyrum. Was the kingdom of God upon earth finished? Would the Saints ever receive the sealed record? Who was to take over Joseph's role as God's prophet upon earth? These things might have never been resolved had Brigham Young not been present and determined his own answers with his ego and agenda. The charismatic and intelligent Brigham knew what to do to calm the controversy when he returned to Nauvoo.

Before Sydney Rigdon and Brigham Young returned to Nauvoo, the people had already heard what Joseph said prior to his death. Sydney arrived first and attempted to calm the people by telling them that he had received a direct revelation appointing him

“Guardian of the Church.” Brigham arrived a few days later and the battle for control of the church began. A conference was to be held on August 8, 1844 to sort out the conflict.

Brigham met first with the men who had reported their last conversations with Joseph. Young had them recount exactly what they remembered. Each of their testimonies supported the others and confirmed what Joseph had said about Hyrum. Brigham Young had a dilemma on his hands. He couldn't very well discount what Joseph had said, but because Hyrum was dead, he had to make something out of the prophecy.⁷⁴

After conversing with the Twelve Apostles, minus William Smith, Young decided to visit the grieving family of Hyrum and discuss the matter with them before the conference. Brigham and Heber C. Kimball visited Hyrum's wives, Mary and Mercy, and Hyrum's seven children: Lovina, age 16; Johnny, age 11; Jerusha, age 8; Sarah 6; Joseph F., age 5; and Martha, age 3, on August 7, 1844. Emma's household and close friends knew nothing of the meeting.

Brigham told the grieving family that the Church would do all it could to care for them. Brigham conveniently assigned the task to Heber Kimball, who readily accepted the calling. Barely a month would pass before Kimball and Mary were married. Young proceeded to explain to the family what Joseph meant when he said that Hyrum would continue the Lord's work. He promised the family that they and their descendents would carry on the work of the Lord. He assured them that he would do everything in his power to fulfill Joseph's last prophecy. As promised, both John and Joseph F. would later serve in positions of authority in Young's church out west. Joseph F. would become the 6th Prophet and President of the LDS Church, and Joseph Fielding, Hyrum's grandson, would become the 10th.

(In a divine twist of ancestral fate, Hyrum's great, great granddaughter, Ida Smith, would one day support the unraveling and disclosing to the world of all that Brigham did to manipulate and cause an eternal rift between Hyrum's and Joseph's families. Ida Smith will go down in history as one of the greatest protectors and progenitors of her great, great grandfather's **true** legacy.⁷⁵)

The rift between the two Smith families came to a boiling point when Emma learned of Brigham's secret meeting with Hyrum's family. To make matters worse between the grieving widows, she heard the news first from her nemesis, Mary Fielding, who couldn't wait to tell her sister-in-law the good news that Joseph's prophecy would indeed come true, exalting her sons over Emma's.

Young also made great promises to Taylor, Richards, Markham, and Jones for accepting his slant on Joseph's last discussions with them. These men all eventually served in positions of authority in Brigham's church. Young even made sure that Joseph's prophecy about Jones came true by sending him to Wales on a mission soon after Joseph was killed.⁷⁶

The conference was held and Rigdon stood his ground, but was countered contentiously by Young. The charismatic Young won over many of the people, including Hyrum's immediate family members, whom he had visited the evening before. After the vote on August 8th, those who did not support Brigham Young were disenfranchised and most excommunicated from the Church.

William Smith was unable to attend the conference. But when he finally returned to Nauvoo in the spring of 1845, all hell broke loose. When he figured out what Brigham

was doing, he flew into a fit of rage and confronted the opportunistic President of the Quorum of the Twelve Apostles. Young acquiesced to allowing William to take Hyrum's place as Patriarch of the Church—not wanting to create more confusion and contention for the mourning Saints, but still desiring to find a way to somehow incorporate Joseph's immediate family into his plans. (And especially to appease Lucy Smith in regards to her last surviving son.) With this ordination, William became somewhat reconciled to the other quorum members.⁷⁷ This reconciliation, however, didn't last long.

William publicly and loudly objected to the members of the Quorum of the Twelve taking as many wives as they seemed “fit and able,” and also to their unanimous intent on taking control of the Church and aligning its doctrines and precepts according to *their* way of thinking. Subsequently, Young got rid of this last thorn in his side, and the last of Joseph's immediate family, by excommunicating William for apostasy on October 19, 1845.⁷⁸ The position of Church Patriarch was later bestowed upon Hyrum's eldest son, John Smith, in 1855, in fulfillment of Young's promise to Hyrum's family. The position was held by the descendants of Hyrum Smith's family until 1979, when the office was officially discontinued.

With Joseph's family out of the way, and Hyrum's family now subdued under the “priesthood authority” of their new family patriarch Heber C. Kimball, Brigham was free to pursue his course of action unchallenged as the new prophet, seer, and revelator of the Church of Jesus Christ of Latter-day Saints. Newel K. Whitney, who was also present at the April 1844 ordination of Joseph Smith III, initially stood against Brigham Young. But when he was offered the position of Trustee in Trust of the *entire* Church, he could not refuse.⁷⁹ He later became the Presiding Bishop of Young's church. Young convinced John Taylor that as a senior member of the Quorum of the Twelve, he would succeed him as President. He promised Willard Richards a continued position of prominence and authority in his church. (Richards held Young dear to his heart because Young had ordained him as an apostle on April 14, 1840.)

Young failed to convince Alpheus Cutler to support him and to forget about the ordination of Joseph III. Cutler didn't like Brigham Young, and being predisposed to this lack of affection, wasn't promised anything. Cutler attempted to form his own branch of the LDS faith known as The Church of Jesus Christ (Cutlerite). George J. Adams could not be swayed by Young's promises and charisma either. He would eventually support James Strang⁸⁰ for a time until he became his *own* prophet, promoting whatever doctrine and authority he could get others to follow. The other two men who were present at the ordination, W. W. Phelps and Dr. John Bernhisel, won accolade and prominent positions among Brigham Young's Utah Saints.

After Ridgon was rejected as the successor to Joseph, he persisted to pronounce himself the Church's leader until he was summarily excommunicated in September of 1844. This didn't bother him in the least. He fled Nauvoo back to Pittsburg, Pennsylvania, proclaimed himself prophet, seer, and revelator of the Church as given the authority by Joseph Smith⁸¹ and promptly excommunicated Brigham Young and the rest of those who stood against him.

Brigham succeeded at creating his own legacy not only by destroying the filial bonds between Joseph and Hyrum's families, but also in establishing a church that preyed on the egos of men and the weaknesses of women. He introduced a concept that has

made the LDS people, like the Jews who believe they are God's *only chosen* people, some of the most arrogant and self-centered among all the world's major religions. Young introduced the concept of "modern-day revelation," or better, continuing revelation through leaders of the Church, thus corrupting Joseph Smith's original mandates to give the people what *they* wanted according to the dictates of *their* own conscience.

Joseph Smith had given the people the right and authority to act for themselves, even overriding his own authority at times.⁸² Conversely, Brigham Young became a dictator, convincing the people that they *could* receive personal revelation,⁸³ so long as it conformed to the revelation that the leaders of the Church were receiving. One of Young's successors introduced the fallacy that God would never allow a leader of the Church to mislead the people.⁸⁴ Young's church controlled the minds and hearts of its members, teaching them "You can always trust the living prophets. ...Your greatest safety lies in strictly following the word of the Lord given through His prophets, particularly the current President of the Church."⁸⁵

Joseph Smith succeeded at his mortal mission according to the mandates he was given by the advanced humans who oversee this earth. He gave the people what they desired. He gave them a religion that has convinced them accordingly to the point that they don't care to think or bother themselves with understanding the "mysteries of God in full,"⁸⁶ as long as they are following the counsel of their leaders. This is what the people wanted instead of living the simple concepts of humanity taught by Jesus, the Christ.

Like the ancient Jews, the LDS people desire a spokesman to give them the word of God. Joseph set the precedent for such a spokesman and gave the people every opportunity to have their desires fulfilled. He paved the way for Brigham Young and his successors, and all sects of Mormonism, to give the people everything that would cause them to stumble throughout their mortal lives.⁸⁷ Nevertheless, to retract everything that he allowed the people to believe, and to counter everything that he suffered to be done in his name, Joseph Smith left a hidden key to understand the **real truth** behind what he accomplished during his mortal life. He left everything he wanted to teach the people hidden in the symbolism of the LDS Temple Endowment.⁸⁸

Through the presentation of this endowment, Joseph taught that all men and women are equal, not only to each other, but to their creators. He taught that this solar system is our eternal home and that the planets will one day become our final residence according to the individual desires of our hearts. He taught that mortality is a "lone and dreary" place where we are cut off from knowledge and contact with our advanced creators. He taught that when we pray with words, we are being answered only by "Lucifer"—who represents the free will of each human being to act according to his or her own choice and responsibility. He taught that all religion, scripture, doctrines, and philosophies are products of "Lucifer"—inclinations of our vain and foolish imagination. He taught that our creators (Elohim) do not hear or answer any prayers, but only condone the "true order of prayer," a prayer of actions, which is the way we treat each other according to the words of Christ as contained equally in the New Testament and the Book of Mormon.

Joseph Smith was one of the chosen **true messengers** commissioned to "not disclose his true identity," and to allow Lucifer (i.e., our free will) to reign and rule over

us, allowing us to believe what we want and establish any type of religion we desire. This could have only been accomplished in the free nation of the United States.

Joseph was commissioned to finish his work as an “undisclosed” **true messenger** upon this earth in mortality, then to oversee the continuation of this work as an advanced, resurrected human being. He was to oversee the work of another messenger, whom he trained while mortal (unbeknownst to the messenger-in-training). In this way, this **true messenger** could one day reincarnate upon the earth to disclose his true character and identity and cast “Lucifer” out of all those who would listen to his message. And this message is the only message that will last forever, as it has forever:

Each and every human being upon this planet and upon every other planet that exists in this Universe is the only **true** God of this Universe. There is no other, and should be no other, God before you. You should love this God with all your heart, might, mind, and soul and allow no other God in the heavens above or upon the earth below to influence or have control over this God. You are this God. You were created as a God, to be a God of your own Universe. There is no other God before you, behind you, or beside you.

And the second part of the message is just as important as the first:

Value and treat your fellow human beings as the Gods that they are. Treat them as if they are Gods like you are a God. If they are Gods, then how can you tell them what they should do, what they should think, what they can do, what they have to do? How can you judge a God? How can you set a measure for a God? How can YOU command a God, except for the God who you are?

This message is what Joseph *wanted* to tell the people. It is what he tried to tell them at first, only to be forced under mandate to allow them their free will to do as they wished in all things.

This message is the **true** legacy of the Mormon Prophet, Joseph Smith Jr., who, through this book that was **authorized by him** as his **official biography**, will finally disclose his true identity! After reading what is offered upon these pages of Joseph Smith’s **true** history, one will have no doubt why this biography, and this one **alone**, is called: The **AUTHORIZED** and **OFFICIAL** Biography of the Mormon Prophet, Joseph Smith, Jr.

The rest of the title, “Without Disclosing His True Identity,” is poignant in the proclamation that Joseph never disclosed to any other mortal the **real truth** behind *what* he was doing and *why* he was doing it. Throughout his life, he would often tell his followers and friends that if they knew the truth behind who he was and what he was doing, that they would kill him.⁸⁹ Although many claimed to know Joseph and gave their declarations of what “they thought” he was all about, Joseph himself devalued their testimonies of him, exclaiming, “*I rejoice in hearing the testimony of my aged friends. You don’t know me; you never knew my heart. No man knows my history.*”⁹⁰

As early as 1831, Joseph hoped that one day he would be allowed to tell the world the **real truth** behind his mission and about the “many other things” that he was told during the First Visitation. Although he had this hope and desire, he was never given permission to reveal these things. Joseph described this understanding of the truth of all things as being “endowed with power from on high.”⁹¹ He explained that knowing these “mysteries of God” was the true “power of the highest (Melchizedek) priesthood.”⁹² So although he knew these “mysteries,” he was under a strict mandate not to disclose his true identity to the world. Because of this, Joseph prepared an “endowment from on high” that would fully disclose everything that he couldn’t openly tell the people.

Finally, just before he died, Joseph managed to prepare an endowment that encapsulated all of the hidden truths that he wanted to tell the world, but was forbidden to. On May 4, 1842, in the Nauvoo temple, Joseph presented his final version of an endowment that had evolved over many years to nine of his closest associates: Associate President and Patriarch to the Church, Hyrum Smith; first counselor in the First Presidency, William Law; three of the Twelve Apostles, Brigham Young, Heber C. Kimball, and Willard Richards; Nauvoo stake president, William Marks; two bishops, Newel K. Whitney and George Miller, and a close friend, Judge James Adams of Springfield, Illinois.⁹³

This final version became the official and (ostensibly) *never changing* and *everlasting* “endowment from on high” as had been promised to the people many years earlier. It embodied everything Joseph wanted the world to know about who he was and what he knew. However, these disclosures of **real truth** are presented in such rich and abundant symbolism that **none** of the nine who were first presented with the endowment, nor any current LDS leader or any other faithful Mormon, can fully understand the symbolic nature of the presentation. Because they didn’t understand the symbolism, the subsequent LDS Church leaders have changed the *everlasting and unchangeable* original endowment according to their whims and supposed “revelations.”

After Joseph’s death, Brigham Young boasted that Joseph gave him permission to change the endowment, as he (Brigham) understood it should be.⁹⁴ This was according to the historical *notebook* of those who invented *their own* history. This “history” supported their self-proclaimed authority, their desires to modify the original endowment, and anything else that *they wanted* Joseph to have said. At no time did Joseph Smith ever give anyone permission to change the endowment. How can an *everlasting* “endowment from on high” be changed?

After Brigham Young, many other LDS leaders made additional changes to the endowment, in order to fit their *endlessly changing* LDS doctrine.⁹⁵ As mentioned, the permission to do so was conveniently entitled, “Modern-day Revelation,” something Joseph never included as part of original church doctrine. Joseph taught that God was an unchangeable being.⁹⁶ He taught that *anyone* could find out “the mysteries of God” and that the way to do this has never changed and never will.⁹⁷

Regardless of the changes made to the endowment, enough of its original presentation has survived to give the world a comprehensive understanding of the **real truth** that Joseph did not disclose to the world. In the endowment, Joseph presents two distinct mandates given to the characters Peter, James, and John, who represent all **true messengers** called properly by God. The first mandate is that they are sent among mortals “*without* disclosing their identity.” They are mandated to “*observe conditions*

*generally; see if Satan is there, and learn whether Adam has been true to the token and sign given to him in the Garden of Eden.”*⁹⁸ They would later receive a second mandate that would require them to “*go down in your **true** character as apostles of the Lord Jesus Christ to the man Adam and his posterity in the Telestial world. Cast Satan out of their midst.*”⁹⁹

Joseph lived under the first mandate. During his tenure as a **true messenger**, he did not “cast Satan out” but rather “observe[d] conditions generally” of how humans were responding to “Lucifer and his minister” (both prominent characters in the presentation of the original endowment) and the “philosophies of men mingled with scripture,” otherwise known as religion. Neither did Joseph disclose his true identity or character as an “apostle of the Lord Jesus Christ.” Instead, he did what he was mandated to do from the “many other things” that he was told during the First Vision. These things he was not allowed to disclose to the people of the world at the time. A full disclosure of all these “many...things” will be given in this book. The meaning behind the symbolism of the LDS endowment, the embodiment of everything that Joseph knew, will be fully disclosed and understood. And most importantly, everything that Joseph wanted to tell the world during the making of his history (throughout his life) will be revealed.

As “it is important...that as far as possible the events which make up the history be related by the persons who witnessed them...giv[ing] the reader testimony of the facts at first hand,”¹⁰⁰ the following will be discussed in this notebook of Joseph’s life:

- Advanced human beings visited Joseph at a time when the inhabitants of earth finally had a government and country where all people could be free to exercise their free will. They made contact with Joseph at a young age when his mind was not yet fettered with the chains of religious ignorance, which was the bane of human existence.
- His upbringing and life were overseen, not only through the use of advanced technology by advanced human beings living on another planet, but also by four semi-mortal men known in religious circles as the Three Nephites and John the Beloved.
- Joseph was commanded to give the people an organized church because human nature rejects the simplicity and plainness of the fullness of the *everlasting* and *unchangeable* **real truth**. Mortal humans in an imperfect state created religion, philosophy, theory, and assumption during thousands of years of exercising their free will. Joseph was to counter all that the human race had brought about *without* taking away the free will of human beings to think and act as they choose. Under the guidance and auspices of advanced humans and the semi-mortals mentioned, he was to use an invented and imagined religion to counter all previously invented and imagined religion. To do this, he was to play the role of a modern-day Moses, leading a people who were aimlessly wandering in the wilderness (symbolically), because they were not allowed to enter the Promised Land.
- He was commanded to allow the people to have whatever their hearts desired when it came to religion, church, priesthood authority, and leadership—even allowing them to believe everything that had nothing to do with the proper code

of universal humanity.¹⁰¹ This “proper code” can be summarized in a *Royal Law*: Do unto others what you would have them do unto you.

- He was commanded **not** to disclose his true identity.

This book (the *notebook* of truth) will discuss these and prove them and many other important truths that are relevant to the life and mission of Joseph Smith Jr. and Mormonism.

1 Pearl of Great Price, Joseph Smith—History 1:33–34. Hereafter referred to as JSH.

2 JSH 1:53–54.

3 Dean C. Jessee, “The Writing of Joseph Smith’s History,” *BYU Studies* 11:4 (Summer 1971): 439. (See also *History of Joseph Smith, the Prophet by Himself*, Preface, introduction, and notes by B. H. Roberts, Period I. [Known as: Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts 7 vols. (Salt Lake City: Deseret Book Company, 1980.)] Hereafter referred to as *HC*.)

4 See: Linda Sillitoe, and Allen D. Roberts, *Salamander: The Story of the Mormon Forgery Murders* (Salt Lake City: Signature Books, 1988); and Richard E. Turley, Jr., *Victims: The LDS Church and the Mark Hofmann Case* (Urbana: University of Illinois Press, 1992).

5 Dallin H. Oaks, “Recent Events Involving Church History and Forged Documents,” *Ensign*, Oct 1987: 63

6 “Community of Christ History,” 1999, 16 May 2010 <<http://www.cofchrist.org/history>>.

7 Three of the most popular and comprehensive LDS-critical works: Richard Abanes, *One Nation Under Gods: A History of the Mormon Church* (New York: Four Walls Eight Windows, 2002); Jerald and Sandra Tanner, *Mormonism: Shadow or Reality?* (5th ed. Salt Lake City: Lighthouse Ministry, 1987); Fawn M. Brodie, *No Man Knows My History* (2nd Revised enlarged ed., New York: Vintage Books, Aug 1995).

8. JSH 1:20.

9. The account wasn’t made public until published in the Church-owned periodical, *Times and Seasons* 3:727–28 (15 Mar 1842); and 3:748–49 (1 Apr 1842).

10. *The Papers of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book Company, 1989). Vol. 1 *Autobiographical and Historical Writing*. 27–29; and *The Papers of Joseph Smith*, ed. Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992). Vol. 2 *Journal, 1832–1842* 68–79.

11. *The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints Containing Revelations Given to Joseph Smith, the Prophet, with Some Additions by his Successors in the Presidency of the Church* (Salt Lake City: Intellectual Reserve, 1981) 121:34-35. Hereafter referred to as *D&C*.

12 *D&C* 68:31.

13. Joseph Smith, with ed. Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1938) 119.

14. *The Book of Mormon: An Account Written by the Hand of Mormon, Upon Plates Taken from the Plates of Nephi*, trans. Joseph Smith, Jr. (Palmyra: E. B. Grandin, 1830) 2 Nephi 9:42–43. Hereafter will be referred to as *BOM*.

15. Hamilton Gardner, “Nauvoo Legion, 1840-1845—a unique military organization,” *Journal of the Illinois State Historical Society* 54 (Summer 1961): 181–197.

16. *BOM*, Mosiah 3:19.

17. *BOM*, Alma 24.

18. Matthew 5:44 and *BOM*, 3 Nephi 12:44.

19 See: Harold Schindler, *Orrin Porter Rockwell: Man of God, Son of Thunder* (Salt Lake City: University of Utah Press, 1966)

20. *BOM*, 2 Nephi 9:42.

21. *BOM*, 2 Nephi 3:9.

22. *The Sealed Portion—The Final Testament of Jesus Christ*, trans. Christopher (San Diego: Worldwide United Publishing, 2004) 635. Hereafter referred to as *TSP*.

23. *BOM*, Alma 12:9–11.

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24. *BOM*, Jacob 4:14.
 25. *BOM*, 3 Nephi, chapters 9 thru 30.
 26. Compare JSH 1:15–17 and *BOM* 3 Nephi 8:20; 11:7–8.
 27. Compare JSH 1:15–17 and *BOM* 3 Nephi 8:20; 11:7–8.
 28. Christopher, *Sacred, not Secret—The Official Guide In Understanding the LDS Temple Endowment* (Salt Lake City: Worldwide United Publishing, 2008) 115. Hereafter referred to as *SNS*.
 29. *HC*, 1:4–5.
 30. JSH 1:20.
 31. *BOM*, 3 Nephi 26:6–12.
 32. JSH 1:34.
 33. *BOM*, Jacob 4:14.
 34. Matthew 13:10–11.
 35. *Human Reality—Who We Are and Why We Exist* (Melba: Worldwide United Publishing, 2009). Hereafter referred to as *HR* in some notes.
 36. *D&C* 93:24.
 37. *D&C* 93:24.
 38. *TSP*, 638.
 39. *BOM*, Introduction.
 40. *BOM*, 3 Nephi 15:1–2.
 41. *TSP*, 643–655.
 42. *BOM*, 3 Nephi 16:3.
 43. *BOM*, 3 Nephi 17:3–5.
 44. *BOM*, 3 Nephi 17:14.
 45. *BOM*, 2 Nephi 3:6–10.
 46. *Human Reality—Who We Are and Why We Exist*
 47. *BOM*, 1 Nephi 13:39.
 48. “Marvelous Work and a Wonder,” 27 May 2010 <<http://marvelousworkandawonder.com>>.
 49. *Pearl of Great Price: being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: LDS Church, 1878). Hereafter referred to as *PGP*.
 50. See notes and commentary in chapter 30.
 51. Christopher, *666, The Mark of America—Seat of the Beast; The Apostle John’s New Testament Revelation Unfolded* (San Diego: Worldwide United Publishing, 2006) 309. Hereafter referred to as 666.
 52. *D&C* 1:35.
 53. *SNS*, 60.
 54. Isaiah 1:10–17.
 55. “‘Brethren, if I were to tell you all I know of the kingdom of God, I do know that you would rise up and kill me.’ Brother Brigham arose and said, ‘Don’t tell me anything that I can’t bear, for I don’t want to apostatize.’” (As recalled by Parley P. Pratt in *Millennial Star* 55:36 [September 4, 1893], 585.)
 “‘If I revealed all that has been made known to me, scarcely a man on this stand would stay with me.’” “The Prophet Joseph said to me [Brigham Young], about sixteen years ago [at Kirtland], ‘If I was to show the Latter-day Saints all the revelations that the Lord has shown unto me, there is scarce a man that would stay with me, they could not bear it.’” (*Millennial Star* 13:17 [September 1, 1851]: 257.)
 “‘Would to God, brethren, I could tell you WHO I am! Would to God I could tell you WHAT I know! But you would call it blasphemy and . . . want to take my life!’” (Orson F. Whitney, *Life of Heber C. Kimball* [Salt Lake City: Kimball Family, 1888] 332–33.)
 56. *BOM*, Ether 3:12–13.
 57. *BOM*, Ether 3:23.
 58. Urim and Thummim, accessed 16 May 2010. Hereafter referred to as U&T.
 59. *BOM*, Alma 12:9–11.
 60. *D&C* 132.
 61. See chapter 38 commentary on Section 132.
 62. *D&C* 132:7.

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63. The question was often asked Joseph, “Do Mormons believe in having more wives than one?” To which he responded, “No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practiced among us, to our great mortification, in marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.” Joseph Smith, with ed. Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1938) 119.
64. U&T, accessed 16 May 2010.
65. Stanley Kimball, *On the Potter's Wheel: The Diaries of Heber C. Kimball* (Salt Lake City: Signature Books, 1987).
66. Jeffrey Ogden Johnson, “Determining and Defining ‘Wife’—The Brigham Young Households,” *Dialogue: A Journal of Mormon Thought* 20:3 (Fall 1987): 57–70.
67. See notes and commentary on chapter 38.
68. See notes and commentary of chapter 18. See also Lucy Mack Smith and Orson Pratt, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations, by Lucy Smith, Mother of the Prophet* (also widely known as *History of Joseph Smith, By His Mother*) (Liverpool: S.W. Richards for Orson Pratt, 1853) chapter 18.
69. *HC*, 6:601.
70. *HC*, 6:609.
71. *HC*, 6:616.
72. See chapter 39 for events of April 7, 1844.
73. U&T, accessed 2 March 2009.
74. *Times and Seasons*, 5 (Oct. 15, 1844): 683.
75. “Ida Smith’s Personal Story,” *Marvelous Work and a Wonder* 27 May 2010 <<http://www.marvelousworkandawonder.org/rainbow/stories/story13-ISmith.htm>>.
76. Rex LeRoy Christensen, “I Have a Question: I’ve heard that a Dan Jones was one of the most successful missionaries of the early church. Can you tell me more about him?” *Ensign*, Mar. 1982, 19.
77. *HC*, 7:418.
78. *HC*, 7:483.
79. *HC*, 7:247.
80. See commentary on James Strang in chapter 39.
81. Earlier, on March 27, 1836, at the dedication of the Kirtland Temple, Joseph Smith had asked the members of the church to accept the members of the First Presidency and Quorum of the Twelve as “prophets, seers, and revelators.” See *HC*, 2:417. See also *Latter Day Saints’ Messenger and Advocate* 2:277.
82. See commentary in chapter 38 on Joseph attempting to oust Rigdon.
83. At this conference of August 8, 1844, Brigham Young also addressed the issue of revelation. More specifically, did revelations cease with Smith’s death, or, if not, who would receive and publish them? He indicated his own uncertainty concerning the subject, concluding, “Every member has the right of receiving revelations for themselves, both male and female.” Then he elaborated: “If you don’t know whose right it is to give revelations, I will tell you. It is I.” (*Times and Seasons*, 5 [date]: 682–683.)
84. Wilford Woodruff, Doctrine and Covenants Official Declaration 1.
85. “True to the Faith: A Gospel Reference,” *Prophets*. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004), 129–30.
86. *BOM*, Alma 12:9–10.
87. *BOM*, Jacob 4:14.
88. *SNS*, ante note 43, Preface.
89. See footnote 45 above.
90. *HC*, 6:317.
91. *D&C* 38:32.
92. *D&C* 107:18–19.
93. Devery Scott Anderson and Gary James Bergera, *Joseph Smith’s Quorum of the Anointed, 1842–1945: A Documentary History* (Salt Lake City: Signature Books, 2nd printing, 2005) 2.
94. Anderson and Bergera, 7.

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95. Wikipedia, "Endowment (Mormonism)" 16 Mar. 2010.
<[http://en.wikipedia.org/wiki/Endowment_\(Mormonism\)#Later_modifications_by_the_LDS_Church](http://en.wikipedia.org/wiki/Endowment_(Mormonism)#Later_modifications_by_the_LDS_Church)>.
96. "For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity." (Joseph Smith, translator, *The Book of Mormon (B of M)*, Moroni 8:18.)
- 97 "For he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him. For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (*BOM*, 1 Nephi 10:18–19.)
98. *SNS*, 95.
99. *SNS*, 115.
- 100 *HC*, Preface, I:III.
- 101 *BOM*, Jacob 4:14.

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