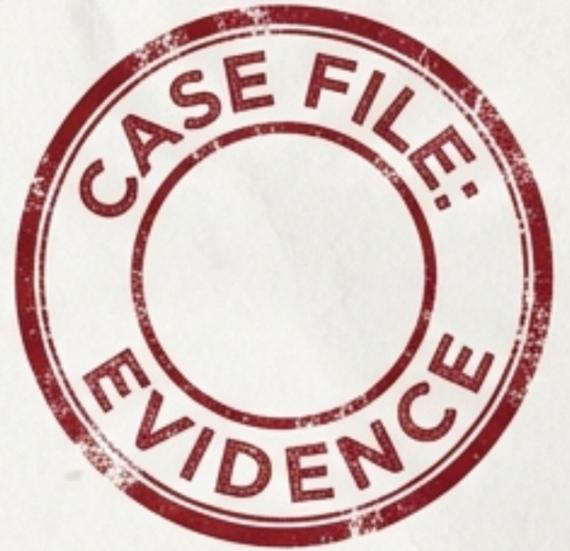


# Case File: D&C I32

## An Examination of the Evidence

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The Church of Jesus Christ of Latter-day Saints canonizes Doctrine & Covenants Section 132 as a divine revelation on eternal marriage and polygamy. This document presents a critical examination of the text and its historical context, presenting the evidence piece piece by piece. The central question is simple: What does the evidence suggest about its origin?

# THE INVESTIGATOR'S DILEMMA

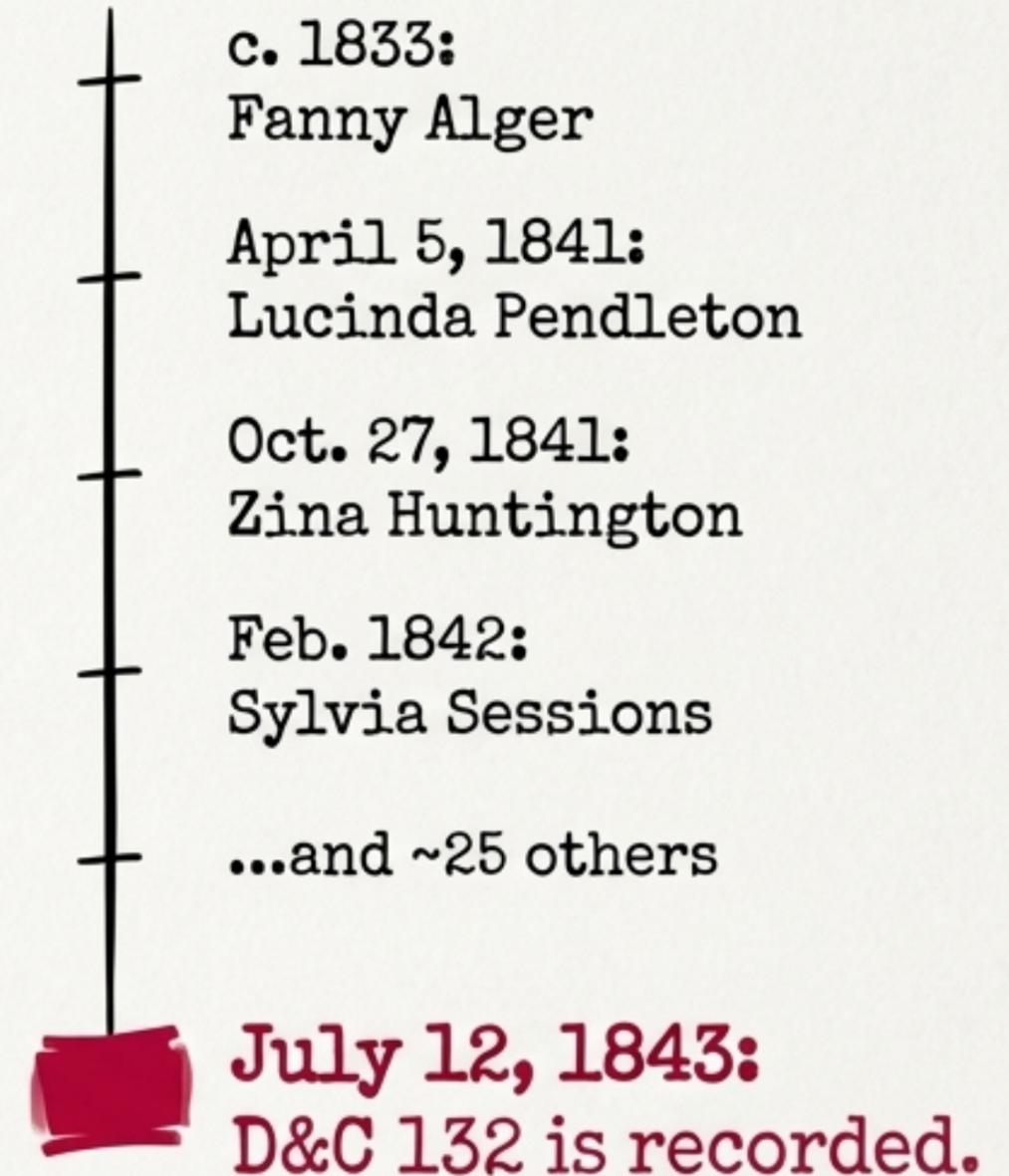
A deep dive into the text of D&C 132 forces one of two conclusions. This analysis is not about attacking faith, but about closely examining the words presented as God's.

“When you really start to dissect this text, either you're going to start to see God in a new light... or you're going to see Joseph Smith in a new light.”

- Alicia, *Mormon Stories Podcast Ep. 1676*

# Exhibit A: A Revelation of Convenience?

D&C 132 was dictated on July 12, 1843. By this date, Joseph Smith had already been sealed to approximately 30 other women, many without his first wife Emma's knowledge or consent. This was not a command to *begin* a practice, but a document written in the midst of it.



“It almost makes it look like this was a **revelation out of convenience...**  
an **ex post facto revelation** to justify the prior bad behavior.”

- John Dehlin

# Exhibit B: The Scriptural Contradiction

The Book of Mormon (c. 1829)

Jacob 2:24, 27

“...David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.”

Doctrine & Covenants (1843)

D&C 132:1, 38-39

“I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon... in nothing did they sin...”

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Which is it? God cannot both find a practice ‘abominable’ and also have ‘justified’ it. This direct contradiction calls the divinity of one or both texts into question.

# Exhibit C: Misrepresenting Biblical Precedent

## The Claim (D&C 132:34)

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife... for I the Lord commanded it."

## The Reality (The Bible)

At no point in the Book of Genesis does God command Abraham to take Hagar or enter into polygamy. The plan was initiated by Sarah (Genesis 16:1-3) as a cultural solution to her barrenness.

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## The Claim (D&C 132:1)

God "justified" Isaac in having "many wives and concubines."

## The Reality (The Bible)

Isaac only had one wife, Rebekah, and no concubines.

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## Analysis

The revelation rewrites biblical history to create a precedent that does not exist. It builds its justification on a faulty premise.

# Exhibit D: Redefining Adultery

D&C 132 redefines sin not by a universal moral standard, but by Joseph Smith's personal sanction. Adultery is no longer about fidelity to a spouse, but about fidelity to Joseph's "appointment."

INVESTIGATORS

**"...if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed her by the holy anointing, she hath committed adultery a adultery and shall be destroyed."**

D&C 132:41

**Implication:** This framework places enormous pressure on women. Being with any man other than Joseph (or his appointee) is a damnable sin, but being with Joseph is righteous. It inverts traditional morality to serve the prophet's agenda.

# Exhibit E: The Language of Coercion

## The Principle of Priesthood (D&C 121:41-42)

“No power or influence can or ought to be maintained by virtue of the priesthood, only by **persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned...**”

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## Analysis

The language used against Emma is not one of gentle persuasion but of unrighteous dominion. Is this the voice of Jesus, who told an adulteress to ‘go, and sin no more,’ or the voice of a man trying to force his wife into compliance?

## The Practice in D&C 132

(v. 54) “...if she will not abide this commandment **she shall be destroyed**, saith the Lord; for I am the Lord thy God, and **will destroy her** if she abideth not in my law.”

(v. 64) “...then shall she believe and administer unto him, or **she shall be destroyed...**”

# The Human Cost: Women as Property

Throughout D&C 132, women are not presented as equal partners, but as assets to be managed, transferred, and awarded to men.

## Direct Textual Evidence

- **They are “Given”:** “David’s wives and concubines were **given unto him** of me...” (v. 39)| “...receive all those that have been **given unto my servant Joseph...**” (v. 52)
- **They “Belong”:** “...if he has ten virgins given unto him by this law, he cannot commit adultery, for they **belong to him...**” (v. 62)
- **They are Re-assignable:** If a husband is unfaithful, his wife “...will be **given to another** husband in eternity...” (Joseph Fielding Smith, explaining D&C 132)

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“I feel disposable when I read these verses... it makes me feel like God thinks that I am pretty disposable.” – Alicia

# Exhibit F: The Impossible Law

The Rule - The "Law of Sarah" (D&C I32:6I):

If any man espouse a virgin, and desire to espouse another, and the first give her consent... then is he justified.

The Violation:

This rule required the first wife's consent for any plural marriage. Yet, Joseph Smith had married approximately 30 women before this law was recorded, nearly all without Emma's consent.

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Violations Prior to July 1843:

Fanny Alger

Lucinda Pendleton Morgan (polyandrous)

Zina Diantha Huntington Jacobs (polyandrous)

Sylvia Sessions Lyon

Patty Bartlett Sessions

Helen Mar Kimball (age 14)

Lucy Walker

...and more than 20 others.

Every one of these marriages was a violation of the very law Joseph was now introducing as a divine commandment.

# Exhibit G: A Convenient Retraction

After creating the “Law of Sarah,” Joseph appears to realize it gives Emma the power to stop him. He immediately dictates a revocation of the rule. This rapid change of mind within the same text is a powerful indicator of human authorship.

Verse 6I (The Law):

“The first wife must give her consent.”



*Just 4 verses later...*

Verse 65 (The Loophole):

“...if she receive not this law... he is exempt from the law of Sarah... for him to receive all things whatsoever I the Lord his God will give unto him...”

**Analysis:** In effect, the law is: “Emma, you have the choice to consent. But if you choose not to, I will do it anyway, and you will become the ‘transgressor’.” This is not choice; it is coercion with the illusion of consent.

# Exhibit H: Condemned by Its Own Logic

**The Problem of Polyandry:** Joseph Smith married at least 11 women who were already legally married to other men.

## Two Major Violations:

1. The Virgin Rule (v. 61): The law explicitly states the man must "espouse a virgin." Legally married women were not virgins.
2. The Adultery Rule (v. 41): The text states if a sealed woman is "with another man" (her legal husband), she "hath committed adultery and shall be destroyed."

## The Logical Trap:

By marrying these women, Joseph Smith placed them in an impossible position. According to his own revelation, they were condemned to destruction the moment they were intimate with their first, legal husbands. This creates a theological crisis with no solution.

# Exhibit I: The Prophet's Blank Check

The revelation concludes by granting Joseph Smith absolute, divine authority, effectively placing him beyond reproach or question.

## Key Quotes from D&C I32

(v. 45) "And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse..."

(v. 46) "...whatsoever you give on earth... shall be visited with blessings, and not cursings..."

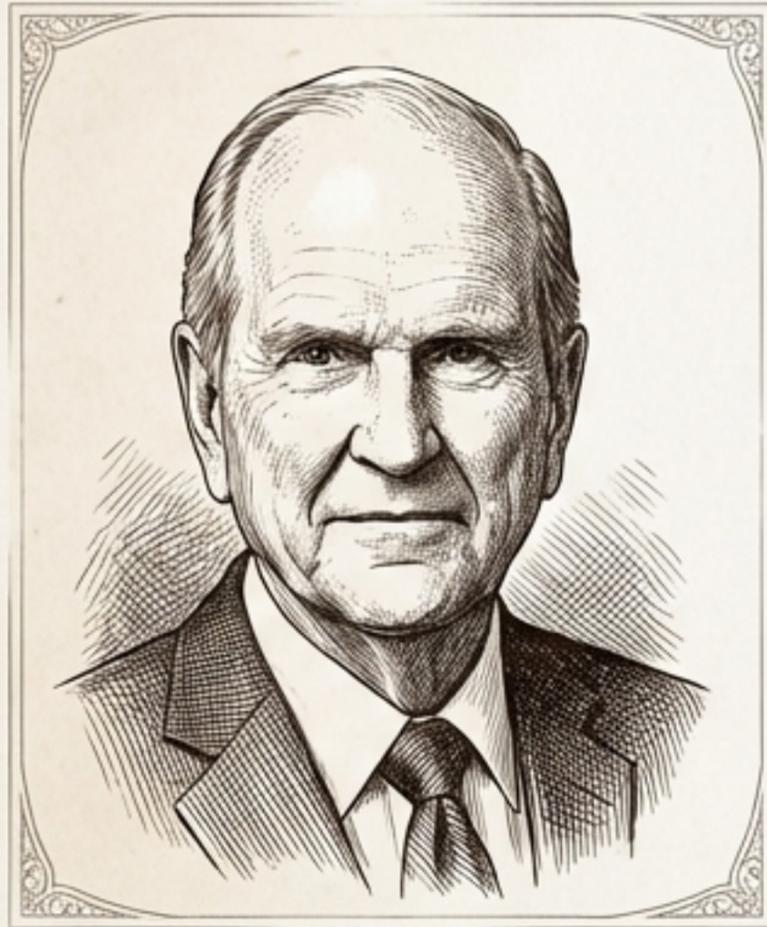
(v. 60) "...if he do anything in my name, and according to my law..."

**he will not commit sin, and I will justify him."**

**Analysis:** In a text designed to quell Emma's rebellion and justify controversial behavior, these verses serve to make Joseph's will synonymous with God's will. Any action he takes is, by definition, not a sin. This is the ultimate self-justification.

# The Lingering Ghost of Eternal Polygamy

While the practice of mortal polygamy was officially ended, the doctrine of eternal polygamy remains core to the temple sealing. D&C 132 is not history; it is current, active theology.



## Modern Day Example

Both President Russell M. Nelson and President Dallin H. Oaks are sealed to their first wives (now deceased) and their current, living wives. They are, by the church's own doctrine, eternal polygamists who expect to have multiple wives in the afterlife.



"I'm so glad we don't have to live in a time with polygamy. And now I look and I go, 'You absolutely do.' It's just that you're not doing it right now." – Mike, *LDS Discussions*

# Dismissing the Trauma

At a 2019 leadership meeting, President Dallin H. Oaks responded to a woman's heartfelt letter asking if she would have her own house in the eternities or have to share with her husband's first wife.

“I just told her to trust the Lord.”

*[Audible laughter from the audience]*

**Analysis:** This response trivializes the deep theological and emotional anxieties D&C 132 creates for women. The laughter from the audience reveals a cultural disconnect from the doctrine's damaging implications. For many women, this is not a joke about celestial housing; it's about their eternal value and autonomy.

# The Verdict: Examining the Evidence

The evidence is before you. A text recorded decades after the practice began. A text that contradicts the Book of Mormon and the Bible. A text that redefines morality, uses coercion, treats women as property, and violates its own rules before retracting them. A text that grants its author unlimited, divine power.

“This is either coming from God, or it is coming from Joseph Smith. It has to be one of those two... As we’re reading through this, I think that was ultimately the thing for me: Is this actually what God said?”

- Alicia