

**THE SAVIOR HAS BEEN
IN YOUR MIDST:
APPEARANCES OF JESUS CHRIST IN
KIRTLAND**



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Forward

The roughly 7 years the Saints lived in Kirtland were unlike any other years before or since. Woven through the stories and lives of the Saints in Kirtland is Jesus Christ. There are 3 things to keep in mind about the Savior in Kirtland.

First, Joseph Smith saw the Savior. Several Apostles and Seventies also saw Jesus. But, regular church members like you and me had deep and intimate experiences with Jesus Christ and the in Kirtland.

The second thing to remember is that Christ promises to be in our midst. The fulfilment of that promise is well documented in the Kirtland histories, but it also remains in full force in our lives as well.

A story related by Mary Elizabeth Rollins Lightner illustrates the first and second points very well. Mary and her family lived in Kirtland when they first heard the Restored Gospel preached by Oliver Cowdery, Peter Whitmer Jr., Parley P. Pratt and Ziba Peterson in the winter of 1830/1831. She and her mother quickly joined the Church after reading the Book of Mormon they borrowed from Isaac Morley. In 1831, 13 year old Mary and her mother were invited to a small prayer meeting attended by the Smith family and a few others. They brought in buckets and boards to make benches. Joseph opened the meeting, when suddenly he stopped and looked into the heavens. Mary recorded a physical change came over Joseph and stated it looked like a search light shown from within. He appeared almost transparent and his face out shown the candle on a shelf behind him.

After a pause, Joseph asked if they knew who had been in their midst. Some responded an angel, or Moroni, or Nephi. Martin Harris responded that it was Jesus Christ. Joseph declared, “Yes, brothers and sisters, the Savior has been in your midst. I want you to remember it. ... I want you to remember this as if it were the last thing that escapes my lips.” Mary reported that though many years had passed, the vividness and clarity of that experience had not faded for her.¹

The Savior in our midst is found often in modern revelation. He has said, “where two or three are gathered together in my name, ... behold, there will I be in the midst of them—even so am I in the midst of you;”² “I will encircle thee in the arms of my love;”³ “Lift up your hearts and be glad, for I am in your midst;”⁴ “I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me;”⁵ Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded;”⁶ “be of good cheer, and do not fear, for I the Lord am with you, and will stand by you;”⁷ “for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.”⁸

This isn’t just a nice sentiment or a great feel good story, but a reality. God is real! Jesus is real! They know us and love us. This is one of the greatest messages of the Restoration—that God and Jesus really do exist. We can trust in that and we can trust in God.

The third thing to keep in mind when we consider the Savior in Kirtland is that He was found in the Temple. Once the Kirtland temple became usable Joseph and the Saints utilized the sacred space for learning, meetings and ordinance work as far as it had been revealed,

which consisted of the Sacrament and washings and anointings. Against the backdrop of the sacrament and early temple ordinances the Savior and His angels made their appearances.

In the dedicatory prayer Joseph invoked the blessing “that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; And that all people who shall enter upon the threshold of the Lord’s house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.”⁹

One week later Jesus appeared to Joseph and Oliver in the pulpits of the temple and accepted the temple and the sacrifice of the Saints in building it. He told them, “I will manifest myself to my people in mercy in this house.”¹⁰ President Russell M. Nelson said, “This significant promise applies to every dedicated temple today. I invite you to ponder what the Lord’s promise means for your personally.”¹¹

This mirrors the promise he made that “*every sincere seeker of Jesus Christ will find Him in the temple*. You will feel His mercy. You will find answers to your most vexing questions. You will better comprehend the joy of His gospel.”¹²

¹ Mary Elizabeth Rollins Lightner, Transcript of meeting held April 14, 1905, 1 held in the BYU Special Collections; Karl Ricks Anderson, The Savior in Kirtland, 148-49 and 172-3.

² D&C 6:32

³ D&C 6:20

⁴ D&C 29:5

⁵ D&C 38:7, 8

⁶ D&C 49:27

⁷ D&C 68:6

⁸ D&C 84:88

⁹ D&C 109:12, 13

¹⁰ D&C 110:7

¹¹ “Rejoice in the Gift of Priesthood Keys,” Conference Report, April 2024; *Italics* in the original

¹² “The Lord Jesus Christ will Come Again,” Conference Report, October 2024; *Italics* in the original

Introduction

Elder M. Russell Ballard once said, “We May yet discover that Kirtland is our most significant Church history site.”¹ What would cause Elder Ballard to say this?

The Saints were in Kirtland from 1831 to 1838. The Kirtland era was unlike any other period in the church. During this time the church grew from a handful of members led by a prophet of God to nearly 18,000 Saints with the church structure resembling our current Church. In June 1831 at a general conference of the church Joseph Smith called all the priesthood leaders to a small schoolhouse on the property of Isaac Morley. after asking the brethren to bear testimony of the work Joseph Smith responded, “brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this church and Kingdom than a babe upon its mother's lap. You don't comprehend it. It is only a little handful of priesthood you see here tonight but this church will fill North and South America– it will fill the world.”² Kirtland is so significant because of the many organizational changes that took place here but, more importantly, the many divine manifestations that occurred in the Kirtland area. These Divine manifestations were so vital and so important the prophet Malachi prophesied about them in 430 BC, roughly 2,266 years before their fulfillment in Kirtland. Christ told the Nephites to record the writings of Malachi so that they had them (3 Nephi 24:1) in 34 AD. And the angel Moroni repeated these prophecies with other scriptures 5 times to the young 17-year-old Joseph on the night of September 21st and 22nd 1823. Three Prophets in three different dispensations testified of the events in the Kirtland Temple.

In Kirtland the first First Presidency, Quorum of the Twelve, Quorums of the Seventies, and High Council are organized. But more interesting are the documented appearances and visions of the Savior while in Kirtland This divine outpouring prompted In a letter written to his “dear wife” Emma while he was on a mission with Bishop Whitney Joseph declared, “God Is my friend; in him I shall find comfort ... I desire to be with Christ.”³

George Q. Cannon reported, “Oliver Cowdery, as well as Joseph Smith, saw this vision; they beheld this glorious personage, even the Son of God, when He accepted the Kirtland Temple after its dedication. These witnesses are also supplemented by *hundreds of others who have beheld in vision and otherwise*, glorious personages in these last days. There are men alive who have beheld the Son of God, who have heard His voice, and who have been ministered unto by Him in this our day and generation. In the face of these testimonies, which cannot be impeached successfully, is it any wonder that faith grows in the hearts of the people of God, the Latter-day Saints? That notwithstanding the growth of skepticism outside of this Church, faith continues to manifest itself and find lodgment in the hearts of the Latter-day Saints?”⁴ If President Cannons estimate of “*hundreds*” is correct we likely do not have all the accounts of the divine manifestations experienced in Kirtland.

The Lord told the Saints that he will maintain a “stronghold in the land of Kirtland for the space of 5 years ...”⁵ After the 5 years expired the Church in Kirtland was thrown into a spirit of apostasy. But, for the 5 years the Kirtland time period of the Church was unlike any other time period in terms of divine appearances and manifestations.

This book seeks to bring these manifestations to life, to bring Kirtland to life. You truly cannot separate Jesus Christ and His love from Kirtland and the events that transpired in and around Kirtland.

¹ “What Came From Kirtland,” BYU Speeches, November 6, 1994

² Wilford Woodruff, in Conference Report, April 1898, 57

³ The Joseph Smith Papers, *Documents*, 2:251

⁴ “Kind of God the Saints Believe In,” *Journal of Discourses*, 25:158, *Italics* added for emphasis

⁵ D&C 64:21

Summary Chart of Divine Manifestations

This chart, is designed to illustrate all the divine manifestations in chronological order to illustrate the overall spiritual experiences of the Saints in Kirtland.

Date	Location	Description of Divine Manifestation
About 1830	Whitney Home	Voice of the Lord heard by <i>Newel K. and Ann Whitney</i> as they prayed at midnight declaring that the truth was coming Kirtland
1830 or 1831	Baptismal Site	Holy Ghost felt as never before; some saw the Savior ; pillar of light seen over the baptismal site for 1 month; many signs and wonders in heaven and earth
1831	Isaac Morley Farm	<i>Joseph</i> saw Jesus Christ and <i>Martin Harris</i> detected through the Spirit in the presence of a small gathering including the Smiths and Rollins Families; approximately 15 present.
6 June 1831	Isaac Morley Farm	At the ordination of the first High Priests Satan bound several present and was cast out by <i>Joseph</i> ; <i>Lyman Wight</i> , <i>Joseph Smith</i> , <i>Harvey Whitlock</i> and possibly others saw Jesus Christ and God the Father . John the Revelator also possibly seen. Approximately 25 present.
16 Feb 1832	John Johnson Farm	<i>Sidney Rigdon and Joseph</i> saw a vision of the eternities including Satan and the sons of perdition, Jesus and God , and the exaltation of the righteous as recorded in D&C 76 in the presence of about 12 -14 others. <i>Joseph</i> and <i>Sidney</i> “saw and ... conversed” with Jesus . A voice out of heaven bearing record of Jesus .
18 Mar 1833	Whitney Store School of Prophets	Speaking in tongues ; <i>John Murdock</i> , <i>Zebedee Coltrin</i> and possibly others saw Jesus and God ; “many saw a heavenly vision of the Savior .” 20 attended the
18 Dec 1833	John Johnson Inn Kirtland Ohio	<i>Joseph Jr.</i> saw Adam ministering to his posterity in the valley of Adam on <i>David Ahman</i> and Jesus appearing to them as recorded in D&C 107:53-57
June 1833		<i>Joseph Smith</i> , <i>Frederick G. Williams</i> and <i>Sidney Rigdon</i> see the Kirtland Temple in vision; it passed over them so they could see inside and outside in great detail
April 1834	Amherst Ohio	<i>Joseph</i> shows <i>Oliver</i> and <i>Zebedee Coltrin</i> a vision of Adam and Eve sitting on a golden throne.
Undated	Kirtland Temple	Angels seen protecting the temple during its construction
21 & 22 January 1836	Kirtland Temple	Angels ministered to the <i>Kirtland and Missouri High Councils</i> ; <i>Joseph</i> saw Adam, Abraham, his brother Alvin , his father and mother and the quorum of the Twelve Apostles in the Celestial Kingdom and God and Jesus ; <i>Joseph</i> saw an angel protecting <i>Brigham Young</i> on a mission; Jesus standing in the midst of the down trodden Apostles on a mission; voice of the Lord declaring the salvation of little children. Angels ministered to those present. The Savior “embraced ... crowned and kissed each of the 12 Apostles.” <i>Warren Parish</i> saw the armies of heaven protecting the saints; some saw the face of the Savior ; apostle John present; horseman of Isreal and chariots were seen by <i>Sylvester Smith</i> . 40 church leaders present.
28 January 1836	Kirtland Temple	Pillar of fire seen resting on those present; <i>Roger Orton</i> saw a mighty angel riding a horse of fire with a flaming sword protecting the saints; <i>Zebedee</i>

		<i>Coltrin and Joseph saw the Savior and Joseph saw God also; William Smith saw the Lord's hosts protecting the anointed. About 100 present.</i>
6 Feb 1836	Kirtland Temple	"many saw visions , many prophesied and many spoke in tongues "
1836	Kirtland Temple	<i>Warren Snow</i> plainly heard the voice of the Lord when he was endowed
27 March 1836	Kirtland Temple Dedication	Christ appeared during the dedicatory prayer; angels joined the choirs and were seen walking on the roof; <i>Brigham Young</i> spoke in tongues while <i>David Patten</i> interpreted; Peter was likely seen; Apostle John likely seen; 12 legions of angels and the horseman and chariots of Israel also seen. Over 1,000 members present
27 March 1836	Kirtland Temple Leadership Meeting	<i>Oliver</i> saw the glory of God ; the Spirit heard as a mighty rushing wind; the temple illuminated in light ; <i>David Whitmer</i> saw 3 angels ; <i>Joseph</i> saw the temple filled with angels . 2 individuals saw 3 angels holding bright priesthood keys. A pillar of fire seen. 316 present.
29 March 1836	Kirtland Temple	<i>Some</i> saw the Savior ; <i>some</i> saw chariots ; <i>one man</i> lay in a vision of the eternities for ½ hour; many visions told. About 12 present.
Undated Sunday	Kirtland Temple	<i>Father Stevens</i> saw 2 rows of angels in the Kirtland Temple
Undated	Kirtland Temple	Angels seen on the roof appearing of the Temple appearing as a fire at a fast meeting
30 March 1836	Kirtland Temple	Speaking in tongues ; The Savior appeared to some; angels ministered to others; <i>Joseph, Oliver, and others</i> saw John . 300 present.
3 April 1836	Kirtland Temple	Jesus appeared ; Moses, Elias, and Elijah restored vital priesthood keys to <i>Joseph and Oliver</i> . About 1,000 members present on the other side of the lowered veils of the temple.
6 April 1836	Kirtland Temple	Angels seen by many; Spirit of prophecy lasted several days
Undated	Unspecified	Elisha with his chariot of fire; Peter, James, and John ; Adam also seen (see Benjamin Brown report)

Visions by the Numbers

The volume of divine appearances is also quite remarkable. At least 23 individuals saw or heard the Savior.¹ Five identified individuals saw God the Father and Jesus Christ. Joseph Smith saw God and Jesus Christ at the Isaac Morely Farm, at the John Johnson farm in Hiram Ohio while receiving what is now known as D&C 76, at the Newel K. Whitney store while the School of the Prophets met, and in the Kirtland Temple. Lyman Wight and Harvey Whitlock saw God and Jesus Christ while being ordained as High Priests in June 1831 at the Isaac Morely Farm. Zebedee Coltrin and Harvey Whitlock saw God and Jesus at a prayer meeting held in the Newel K. Whitney store School of the Prophets in March 1833. Sidney Rigdon saw God and Jesus while receiving D&C 76 at the John Johnson farm in Hiram Ohio.

One commentator noted that Joseph Smith saw 10 visions of Christ including seven with the Father² (although I was only able to 5). 8 of these visions of Jesus took place in the Kirtland Temple and 4 of the visions also included God the Father.³ Over 200 individuals witnessed the changes in Joseph and others as they saw Jesus.⁴

In addition, there were over 30 angelic manifestations seen by numerous individuals. Some are known by name. God the Father and Jesus Christ the Savior, John the Revelator (at least twice), Peter, James, Adam and Eve, Abraham, Moses, Elias (possibly Noah⁵), and Elijah. Elisha was seen with his chariot of fire. Joseph's beloved brother Alvin was also seen in the Celestial Kingdom. Satan made his appearance. Other angels remained unnamed. "A mighty angel" was seen "riding on a horse of fire." Angels were seen walking in the temple. "Twelve legions of angels" were seen at the temple dedication. Joseph saw the temple "filled with angels." 3 angels were seen with "bright keys in their hands." The Lord's Hosts were seen also. The Armies of Heaven were seen protecting the Saints. "An angel with a drawn sword" was seen protecting Brigham Young on a mission in a foreign land surrounded by hostile individuals. The "horseman of Isreal" was seen with his chariots. Angels were seen protecting the Saints and the temple during its construction and operation. And there were numerous occasions of angels ministering to those present. There truly were divine manifestations seen, heard and experienced in the Kirtland Temple.

¹ See Karl Ricks Anderson, *The Savior in Kirtland*, 129

² *The Savior in Kirtland*, 134

³ *The Savior in Kirtland*, 228

⁴ *The Savior in Kirtland*, 145

⁵ Joseph Fielding Smith proposed that Elias was Noah in *Answer to Gospel Questions* 3:141

	Divine Appearances										Witnessed by		
Event	God	Jesus	Unnamed Angels	Identified Angels	Protective Angels	Large # of Angels	Pillar of Fire/Light	Voice of the Lord	Speaking in Tongues	Temple & Ordinances	Few (1-5)	Some	Many
Leadership Meeting (1836)													
Angels seen Protecting Temple													
Bishopric Meeting (1836)											(Savior)	(chariots)	(visions)
Meeting 30 Mar 1836													
3 April 1836													
6 April 1836													
Angels Seen (undated)													
Totals	5	12	11	10	8	4	3	4	5	13	12	7	4



PART 1: DIVINE MANIFESTATIONS

1830-1834



Introduction to Early 1830s

The Church was reorganized on April 6, 1830. By September 1830, 5 months later, there were about 30 baptized members of the Church. Joseph and Oliver held a conference in Fayette, New York. During this time “a great desire was manifested” to teach the Native Americans. “The desire was so great” that the conference decided that Joseph “should inquire of the Lord” concerning the matter. After prayerful consideration Oliver was called to oversee a mission to “the Lamanites.” Peter Whitmer Jr., one of the Eight Witnesses, Parley P. Pratt, a recent convert with a burning testimony of the Book of Mormon, and Ziba Peterson were called to accompany him.¹ Oliver Cowdery also stated that he was to build up a Church “where the temple of God shall be built, in the glorious New Jerusalem.”²

At Parley P. Pratt’s request, they stopped in Kirtland where he had previously lived and visited his former minister, Sidney Rigdon. Sidney was a powerful and eloquent speaker and had gained a large following in the Kirtland area. After receiving a Book of Mormon from Parley P. Pratt, Sidney reluctantly agreed to read it. He stated that he “had considerable doubts” about the Book but would read it for two weeks and “see what claim it has upon my faith.”³ He later recalled that he was “very much prejudiced” against the Book of Mormon.⁴ As he read he became “so engaged in it that it was hard for him to quit long enough to eat ... he read it day and night.”⁵ Parley P. Pratt preached a powerful sermon on the Book of Mormon to Sidney’s congregation. Sidney encouraged his congregation to listen to the missionaries and not dismiss them without being fully convinced they were false.⁶ After a vision where Sidney saw the corruptness of religious teachings and the Book of Mormon “pure as an angel”⁷ Sidney was “fully convinced of the truth of the work, by a *revelation from Jesus Christ* which was made known to him in a remarkable manner.”⁸

After accepting the Gospel and deciding to be baptized he approached his wife Phebe, and asked, “My dear, you have once followed me into poverty, are you again willing to do the same?” His wife responded with determination, “I have weighed the matter; I have contemplated on the circumstances in which we may be place, I have counted the const and am perfectly satisfied to follow you. Yea, my desire is to do the will of God, come life or death.”⁹

Speaking of this time of preaching in Kirtland, Parley P. Pratt recorded, “the people throng us night and day in so much that we had no time for rest and retirement ... multitudes came together ... while thousands flocked about us daily. In 2 or 3 weeks ... we had baptized 127 souls and this number should increase to 1,000. The disciples were filled with joy and gladness while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great and persecution was heavy.”¹⁰

The faithfulness of the of the Rigdons is amazing, but they were not alone. On the Morley farm there were close to 100 individuals striving to live the law of consecration as they understood it. They called themselves the “big family” and had all things in common. Many from the Big Family would embraced the Gospel.

These 4 missionaries found a people well prepared. Within a few short weeks they had 130 converts. Sidney prepared Lorenzo Snow (5th President), Frederick G. Williams (Joseph's First Counselor), Parley P. Pratt and Lyman Wight (Apostles), Isaac Morley (Bishop and Presiding Bishop Counselor), Newel K. Whitney (Second Bishop), John Murdock (Patriarch, Bishop), John Corril and Titus Billings (Counselors in Presiding Bishopric), Eliza R. Snow (General Relief Society President), and Elizabeth Ann Whitney (General Relief Society Counselor). Other notable converts at this time were Edward Partridge and the John Johnson family.

With 130 members, the Kirtland Saints became the largest congregation in the Church at the time.

First Baptisms (1830)

At the September 1830 conference Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt and Ziba Peterson were called on a mission to the Native Americans. They stopped by Kirtland Ohio and preached in the congregations of Sidney Rigdon. These 4 missionaries, equipped with burning testimonies of the Book of Mormon had quick success.

In this time of preaching and sacrifice as God established His kingdom in Kirtland and Satan established his kingdom of heavy persecution, the first visions of Christ were seen in Kirtland and surrounding areas. Speaking of his baptism, recent convert *John Murdock* said, "*the Spirit rested upon me as it never did before and others **said they saw the Savior.***"¹¹ *Philo Dibble* stated that "There were **many signs and wonders seen in the heavens above and in the earth** beneath in the region of Kirtland, both by the saints and strangers. A **pillar of light** was seen every evening for more than a month, hovering over the place where we did our baptizing."¹²

The Whitneys Hear the Voice of the Lord

Whitney Home, December 1830

The Whitneys were devout Christians and adhered to the religion taught by Sidney Rigdon. However, they felt something was missing. *Elizabeth Whitney* recorded a remarkable experience while praying in their parlor in Kirtland. She stated,

"It was midnight—as my husband (Newel K. Whitney) and I, in our house at Kirtland were praying to the Father to be shown the way, the Spirit rested upon us and a **cloud** overshadowed the house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. We were wrapt in the cloud. A solemn awe pervaded us. We saw the cloud and felt the Spirit of the Lord. Then we heard a **voice out of the cloud** saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we marveled greatly, but from that moment we knew that the world of the Lord was coming to Kirtland."¹³

Though the voice was not identified, a short time later, Joseph, Emma and a few others arrived in Kirtland. Joseph presented himself, calling Newel K. Whitney by name. When Whitney could not identify the Prophet, Joseph stated, “You have prayed me here, now what do you want of me?”¹⁴

The Whitney’s didn’t identify the voice. But 13 months after his baptism, Newel K. Whitney heard the **voice of Jesus Christ** when he was called as the second Bishop of the Church. Joseph received D&C 72 on 4 December 1831 which laid out the duties of a bishop and called Whitney to the position. In humility Whitney responded, “I do not see a Bishop in myself, Brother Joseph; but if you say it’s the Lord’s will, I’ll try.” Joseph invited him to not take his word only, but to go home and pray for confirmation. He heard a **“voice from heaven**, saying, ‘Thy strength is in me.’”¹⁵

The voice of the Lord provided him with the comfort to accept the call and the confidence to move forward as a bishop in Kirtland. Later he would be the bishop of the Middle Ward and eventually the Presiding Bishop.

Martin Harris Detects the Savior (1 May 1831)

Isaac Morley Farm

The Rollins family moved from New York to Kirtland Ohio in 1828. They were among the first converts to the Church in the Kirtland area. Mary Elizabeth Rollins was just 12 years old when she and her mother were baptized in October 1830. In a meeting Mary Elizabeth learned that brother Isaac Morley had a book of Mormon, the only one in the area. Mary Elizabeth felt a desire to read the book. She asked brother Morley if she could borrow the Book of Mormon, but he responded it was too late and he hadn’t had time to study it like he desired. Mary recorded, “but I plead so earnestly for it he finally said, ‘child, if you will bring this book home before breakfast tomorrow morning you may take it.’”

She continued, “If any person in this world was ever perfectly happy in the possession of any coveted treasure I was when I had permission to read that wonderful book. We all took turns reading it until very late in the night as soon as it was light enough to see, I was up and learned the first verse of the book.” Brother Morley gave her permission to continue reading it. About the time Mary Elizabeth finished the last chapter, Joseph came to Kirtland. Joseph was impressed with her reading of the Book of Mormon. Joseph visited the Rollins family and saw the Book of Mormon. Joseph recognized the Book of Mormon as the one he had given to Isaac Morley and asked how they had it. Mary Elizabeth’s uncle related the story and Joseph asked to see her. “When he looked at [Mary Elizabeth] so earnestly, [she] felt almost afraid. after a moment or two he came and put his hands on [Mary Elizabeth’s] head and gave her a great blessing.” Joseph gave her the book and said he would give brother Morley another.¹⁶

This young girl, because of her faith, was blessed with being a secondary witness of the Savior while in Kirtland. On May 1, 1831, 13-year-old Mary Elizabeth attended a meeting with the entire Smith family, Martin Harris, and a few others. Joseph looked around and said there was enough present to have a little meeting. They brought in wood planks and put them over buckets for benches. *Mary Elizabeth* recorded,

"All at once his countenance changed and he stood mute. ... He got so white that anyone would have thought he was transparent. ... Those who looked at him that day said there was a search light within him, over every part of his body.

"[The] power rested upon the congregation. Every soul felt it. The spirit rested upon us in every fiber of our bodies." ¹⁷ On Another occasion she said "his face outshining the candle that was on the shelf behind him ... he looked as though a searchlight was inside his face shining through every pore."¹⁸

"He looked over the congregation as if to pierce every heart. He said, 'Do you know who has been in your midst this night? One ... said, 'An Angel of the Lord. ... *Martin Harris* ... said, 'I know, it was our Lord and Savior, Jesus Christ.' Joseph put his hand on Martin's head and answered, 'Martin, God has revealed that to you. Yes, brothers and sisters, **the Savior has been in your midst**. I want you to remember it. He cast a veil over your eyes for you could not endure to look upon Him. ... I want you to remember this as if it were the last thing that escapes my lips."¹⁹

Ordination of the First High Priest (6 June 1831)

Isaac Morley Farm

The ordination of the first High Priests took place at a Conference held at the Isaac Morley Farm in Kirtland June 3rd through the 6th, 1831. This conference was eventful for a number of reasons. First, about 63 priesthood leaders and about 2000 members attended the conference.²⁰ 23 High Priests were ordained for the first time in this dispensation of the fullness of times. Joseph Smith ordained five and Lyman White ordained eighteen. The Prophet Joseph Smith "prophesied that John the Revelator was then among the 10 tribes of Israel ... preparing them for their return from their long dispersion."²¹ Joseph also prophesied that even though it was only a handful of priesthood at the conference the church would fill North and South America, and eventually it would fill the world." Wilford Woodruff continued stating that the church would fill the Rocky Mountains, open the door for the establishing of the Gospel among the Lamanites, build temples to the Most High, raise up a posterity, and that the Son of Man would come to them while in the Rocky Mountains."²²

On Friday June 6, 1831, the day the first High Priests were ordained "**Satan** took a notion to make known his power."²³ Satan bound several present, knocked many to the ground, and lifted an individual into the air before Joseph rebuked him and sent him away. Harvey Green was knocked to the floor in convulsions, John Murdock and Harvey Whitlock were bound so they could not speak,²⁴ and one 200 pound individual named Leman Copley was picked up and flown through the air.²⁵ Joseph commanded the devil in the name of Christ and he departed "to our joy and comfort."²⁶ These events fulfilled at least in part 2 Thessalonians 2:3 (JST) which states that the man of sin will be revealed even the son of perdition. ²⁷

Philo Dibble stated that "*Joseph Smith* ... said that before the conference closed there were those present who should see the heavens open and bear record of the coming of the Son of Man and that the man of sin should be revealed." Joseph promised that "**some should see their Savior face to face**."²⁸

Joseph turned to *Lyman Wight* and “said you shall see the Lord ... laid his hands upon [Lyman Wight] and blessed him with the visions of heaven” and ordained him a high priest.²⁹ “The spirit fell upon Lyman, and he prophesied concerning the coming of Christ.” “[Lyman] saw the heavens opened and the **Son of man sitting on the right hand of the Father** making intercession for his brethren, the saints. He said that God would work at work in the last days that tongue cannot express, and the mind of is not capable to conceive. the glory of the Lord shone around.”³⁰ Some noticed a visible change in Lyman. Lyman wrote, “I ... saw The visible manifestations of the power of God.” It was said of Lyman, “his countenance was a brilliant, transparent white” and “Lyman was white.”³¹

Joseph also saw God the Father and Jesus Christ. According to Levi Hancock, “... The spirit of the **Lord descended upon the Prophet Joseph Smith** in an unusual manner, and he rose in great majesty and power and prophesied that **John the Revelator** was at that time working with the 10 tribes of Israel. ... he reminded the Saints of the parable of the mustard seed. ... Finally, the prophet concluded his great prophecy with this testimony: ‘I now see God, and Jesus Christ at his right hand, let them kill me, I should not feel death as I am now.’”³²

A third individual also saw Jesus Christ and God the Father. 22 year old *Harvey Whitlock*, who moments before had been bound by Satan Also testified that he saw the heavens open and **Jesus** ... on the right hand of the father.”³³

Joseph concluded in his journal, “It was clearly evident that the Lord gave us power and proportion to the work to be done, and strength according to the race set before us and Grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened.”³⁴

Vision of the Eternities, Doctrine and Covenants 76

(February 18, 1832)

John Johnson Farm, Hiram Ohio

Doctrine and Covenants 76 is a series of visions that grew out of what Joseph Smith called a “translation” of the Bible. After returning from the conference held in Amherst Joseph took up the revision of the Bible with Sidney Rigdon acting as his scribe. Joseph moved from the Isaac Morley farm in Kirtland to the John Johnson Farm in Hiram Ohio focus more on the revision of the Bible. They came to John 5:28-29 which speaks of the “resurrection of life” for “they that have done good” and “the resurrection of damnation” for “they that have done evil.”

As they pondered these verses questions arose about the resurrection and Joseph and Sydney saw in vision Jesus, the 3 degrees of glory, and the fall of Satan. Joseph reflected, “From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self evident from what truths were left, that if God reward everyone according to the deeds done in the body the term ‘Heaven,’ as intended for the Saints’ eternal home must include more kingdoms than one.”³⁵ Joseph then wrote the contents of D&C 76.

Often individuals would be present when Joseph received revelations. This time there were about 12 individuals present for the vision that lasted about an hour and a half.³⁶

Those present would often note a change in Joseph's physical appearance as he received revelation or conversed with the Lord. "Seldom did Joseph Smith ever receive revelations from the Lord in private with no others present. ... Joseph's normal mode was to invite others to join him. ... They could perceive that the Savior was near and bestowed inspiration, knowledge, and Revelation upon Joseph. they noticed the change in him. ... Many mentioned that they detected a light or heavenly glow surrounding Joseph, especially in his face."³⁷

The receiving of Section 76 was no different. *Philo Dibble* noted that during the vision "Joseph wore black clothes, but at this time seemed to be dressed in an element of Glorious white, and his face shown as if it were transparent ..." ^{38 39} Joseph "appeared strong as a lion," but Sydney "sat limp and pale, apparently limber as a rag" and "weak as water." Joseph then remarked, "Sydney is not used to it as I am."⁴⁰

During the vision Sidney sat on one side of the table and Joseph sat on the other. they took turns asking, "What do I see?" and describing the vision. the other would respond, "I see the same." They followed this pattern for the duration of the vision.⁴¹

Joseph and Sidney said that they "**saw and ... conversed**" **with Jesus** "in the heavenly vision" (D&C 76:14). In greater detail, they boldly declared,

"... The Lord touched the eyes of our understanding and they were opened and the glory of the Lord shone round about. And we beheld the **glory of the Son, on the right hand of the Father**, and received of his fullness. and saw his holy angels, and them who are sanctified before his throne, worshiping God and the Lamb ... And now, after the many testimonies which have been given of him, this is the testimony ... we give of him; That he lives! For we saw him, even on the right hand of God; And we heard the voice bearing record that he is the Only Begotten of the Father – That by him, through him and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God" (D&C 76:20-24).

Joseph and Sidney also heard a "**voice out of the heavens**" bearing record that Jesus came into the world "to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness" (v. 41).

In addition to seeing the Savior sitting on the throne with the Father they also saw many aspects of the Savior's mission. They witnessed that "besides Him there is no other Savior" (v. 1), that "[He] delights to honor those who serve [Him]" (v. 5), and that just men and women are made perfect through His atonement (v. 69). They saw and bore witness that Christ is the creator of worlds without number and that he is the Savior of the inhabitants of all the worlds that he created (v. 24).

They also saw there will be far more who inherit the Celestial Kingdom. We tend to think that there will be very few who will inherit the Celestial kingdom or as a preacher in 1830 declared that Christ will have a few "trophies of his mission to the world, while [Satan] will have [his] countless millions."⁴² We may be tempted to question whether we will make it, whether we will inherit the Celestial kingdom. This, however, is the exact opposite of what Joseph and Sidney saw. They saw "an innumerable company of angels ... whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all" (vs. 67, 70). An image of a very full celestial kingdom is found in all the standard works⁴³ and speaks to the mercy of God and His

plan. They gazed on “the glory of the celestial kingdom, which excels in all things—where God, even the Father, reigns upon his throne forever” (v 92).

The impact of this vision on those who saw it and read it was great. Philo Dibble felt the power of what was revealed, but later recalled, “**I saw the glory and felt the power**, but did not see the vision.”⁴⁴ Wilford Woodruff declared, “When I read the vision ... it enlightened my mind and gave me great joy ... and I felt to love the Lord more than before in my life.”⁴⁵ William W. Phelps printed that it was “the greatest news that was ever published to man.”⁴⁶ Joseph said, “Nothing could be more pleasing to the Saints ... than the light which burst upon the world, through the foregoing vision ... every honest man is constrained to exclaim, it came from God.”⁴⁷

In a conference in Nauvoo in April 1844 Sidney Rigdon reminisced on the glorious vision he saw with Joseph Smith in 1832. He said,

“God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution Upon Us unto death, so we were obliged to retire to our secret Chambers and commune ourselves with God. ... there we sat in secret and beheld the glorious visions and powers of the kingdoms of Heaven pass and repass. ...

“I know God. I have gazed upon the glory of God, the throne, visions and glories of God and the visions of Eternity in days gone by. ... these were the beginning of good days— shut up in a room eating nothing but dried johnny-cake and buttermilk. ... get the visions of heaven, and seek not what you shall eat or what you shall drink, seek the will of God. Get into the presence of God, and then you will have johnny cake and milk and water no more. ... If we were to tell you when Jehovah is looked upon, lo it is beauty, it is heaven, it is felicity to look upon Jehovah.”⁴⁸

Joseph, though highly visionary, may not have revealed all that he knew concerning the eternities. He said, “I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it. The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of His ways, as they can hear it. The Lord deals with this people as a tender parent with a child, communicating light and intelligence and knowledge of his ways as they are able to bear it.”⁴⁹

The School of the Prophets (March 18, 1833)

Newel K. Whitney Store, Kirtland Ohio

In December 1832 Joseph received a revelation commanding them to organize a school for the elders to prepare them to serve missions. This revelation commanded them to teach diligently with the promise that his grace would attend them and that they would be instructed more perfectly in theory, in principle, in the doctrine, in the law of the gospel, and all things that pertain unto the kingdom of God...⁵⁰ The first School of the Prophets began meeting in January 1833 and met each winter through 1836.

During the first meeting held January 22, 1833 there was a great outpouring of the spirit including all present **speaking in tongues**.⁵¹

The greatest manifestation occurred on March 18, 1833 when the Elders of the church gathered into the upper room of the Newell K Whitney store. After conducting the business of the school Joseph promised that the pure in heart should see a heavenly vision. they met in secret prayer.” The promise was verified for many present had the eyes of their understanding opened by the spirit of God. ... *Many of the brethren* saw a **heavenly vision of the Savior and concourses** of angels and many other things of which each has a record of what he saw.”⁵² Though Joseph indicated that many experienced a heavenly vision of the Savior and angels we only have two records of what they saw.

John Murdock said, “We had a number of prayer meetings in the Prophet’s Chamber. In one of those meetings The Prophet told us, if we could humble ourselves before God, and exercise strong faith, we should see the face of the Lord. And about midday, the visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in the most majestic form. His eyes, a keen penetrating blue, and skin of his neck a most beautiful white, and he was covered from neck to feet with a loose garment, pure white ... his countenance was most penetrating, and yet most lovely! and while I was endeavoring to comprehend the whole personage from head to feet the vision slipped from me, and the vision was closed up. but it left on my mind the impression of love, for months, that I never before felt to that degree.”⁵³

Zebedee Coltrin also left an account which adds details to the events of this heavenly vision. Roughly 2 years after this vision, Joseph ordained Zebedee as a president of the Seventies and promised “You shall have heavenly visions and the ministering of Angels shall be your lot.”⁵⁴ Zebedee’s account indicates that in the vision God the Father and Jesus Christ were actually seen. He said, “At one of these meetings after the organization of the school ... when we were all together, Joseph having given instructions, and while engaged in silent prayer, ... [I saw] a personage ... Joseph asked if we saw him. I saw him and supposed the others did, and Joseph answered that is **Jesus, the son of God, our elder brother**. ... Afterward Joseph told us to resume our former position in prayer, which we did. Another person came ... He was surrounded as with a flame of fire; I experienced a sensation that it might destroy the tabernacles; it was of consuming fire of great brightness. The prophet Joseph said this was the **Father** of the our Lord Jesus Christ”⁵⁵ On another occasion he said that Their “glory and brightness was so great that [he could] liken it to nothing but the burning bush that Moses saw, and its power was so great that had it continued much longer, [he] believed it would have consumed [them].”⁵⁶ He also declared, “I saw Him. I did not discover his clothing for he was surrounded with a flame of fire, which was so brilliant that I could not discover anything else but his person. I saw His hands, His legs, His feet, His eyes, nose, mouth, head and body in the shape and form of a perfect man. ... This appearance was so grand and overwhelming that it seemed I should melt down in his presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones.”⁵⁷

Vision of the Kirtland Temple Pattern (June 1833)

Joseph Smith, Sidney Rigdon, and Frederick G. Williams

Perhaps a vision of a building seems strange to include with visions of God and Jesus Christ and angels. However, God felt it was important enough to show them the pattern that He revealed it to them and that makes it important enough to include with other visions.

On December 27, 1832 Joseph was instructed to build a temple in Kirtland.⁵⁸ On June 1, 1833 God told Joseph, “Therefore, let it [the Kirtland Temple] be built up after the manner which I shall show unto three of you ...” He then gave the dimensions of the temple identifying the “inner court” to be dedicated for the sacrament, fasting, prayer, and “offering up your most holy desires unto [God].” The “higher court” was to be dedicated for the school of the Apostles.⁵⁹

In the conference it was decided *that Joseph Smith, Frederick G. Williams, and Sidney Rigdon*, as the Presidency of the Priesthood⁶⁰ would be the three to see the Temple design. After kneeling in prayer asking that “He would show them the plan or model of the house to be built.” “the building appeared within viewing distance. Frederick G. Williams was the first to see it. Then all three saw it. Williams stated, “After we had taken a good look at the exterior, the building seemed to come right over us.”⁶¹

Later in the conference with the leaders of the Church Joseph asked each present to give their views of the Temple. Some favored a frame home and others a log house. After all shared their opinions, Joseph stated that those would not do. “Shall we build a house for our God, of logs? No, I have a better plan than that. I have a plan of the house of the Lord given by himself; and you will soon see by this, the difference between our calculations and his idea of things.” He then gave a full description of the Temple and took them to the place where it was to be built.⁶²

Truman O. Angell, the chief architect stated that Frederick G. Williams visited the temple and declared that “the building came right over us, and the makeup of the hall seemed to coincide with what I there saw to a minutia.”⁶³ “He [Williams] said the temple was thus shown them and he could not see the difference between it and the House as built.” Angell also stated that the “lead mechanic” suggested to Joseph that the seating in the building be rearranged. Joseph responded that he had seen the Lord’s plan in vision and that the original plan needed to be carried out.⁶⁴

Unified by this vision of the Kirtland Temple the Saints labored diligently to build a temple far beyond their experiences, knowledge and finances. Joseph and all who were able cut stone, chiseled ornate woodwork, and made clothing, food, and tools. In speaking of the Kirtland Temple, Brigham Young summarized the difficulty, “[the saints] were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. ... a mere handful of men living on air, and a little hominy and milk ... could not be had. ... with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other.”⁶⁵ Joseph called this unified effort by a “long pull, a strong pull, and a pull all together.”⁶⁶

First Patriarchal Blessings (December 18, 1833)

John Johnson Inn, Kirtland Ohio

Joseph Smith gave Oliver Cowdery and his family a series of blessings considered to be the first Patriarchal blessings on December 18, 1833. When Oliver Cowdery copied these blessings into the histories of the church, he mentioned that the blessings were “given by vision and the spirit of prophecy.”⁶⁷ In the blessing to Joseph’s father he received what is now become D&C 107:53-55. In these verses Joseph reveals that 3 years previous to the death of Adam he called the righteous residue of his posterity into the valley of Adam-Ondi-Ahman and bestowed his last blessing. “And the **Lord appeared** unto them, and they rose up and blessed **Adam**, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee, and thou art a prince over them forever.”⁶⁸

Since these blessings were received by vision we can safely assume that Joseph saw Adam and Christ ministering among his righteous posterity as he pronounced the blessings on his father.

In the blessing to his father Joseph likened the vision of Adam and the Lord to his father Joseph Smith Sr. He said, “blessed of the Lord is my father for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down in years, and shall be called a prince over them and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry ... So shall it be with my father: he shall be called a prince over his posterity ... and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days ... and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation.” Joseph continued that his father would be like Joseph in Egypt for “he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall and his seed shall abide and strength and the arms of their hand shall be made strong by the hands of the Mighty God ...”⁶⁹

While living in Nauvoo Joseph clarified that this was seen in vision and he clarified Adam’s hierarchical standing. He taught, “Christ is the great High Priest; Adam next ... I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. This is why Adam blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., ‘whose builder and maker is God.’”⁷⁰ In another discourse Joseph taught that God revealed the ordinances to Adam and “set Adam to watch over [the ordinances], to reveal them from heaven to man, or to send angles to reveal them. ... These angels are under the direction of Michael or Adam, who acts under the direction of the Lord.”⁷¹

Vision of Adam and Eve (April 1834)

Field in Amherst Ohio

Joseph called a conference in Amherst Ohio, near Kirtland. He asked Oliver Cowdery and Zebedee Coltrin to walk with him “to a place where there was some beautiful grass and grapevines.” They knelt and prayed in turn. Joseph laid down on the ground with his arms

outstretched. He invited Oliver and Zebedee to lay on each arm. He then declared, "Now ... we will see some visions." The heavens gradually opened [and we] ... saw a **golden throne**, on a circular foundation, something like a light house; and on the throne were two aged personages, having white hair, and clothed in white garments." Zebedee stated that they were "the two most beautiful and perfect specimens of mankind" that he had ever seen. Joseph stated that the two were "**our first parents, Adam and Eve.**" Zebedee described Adam as a "large broad shouldered man and Eve as a woman ... large in proportion."⁷²

Angels Seen Protecting the Saints and the Temple (Undated)

After the Saints began working on the Temple Satan intensified his attacks. Brigham Young recalled, "we completed a temple in Kirtland and in Nauvoo; and did not the bells of hell toll all the time we were building them? They did, every week and every day."⁷³ Joseph Smith echoed the same sentiment when he said, "the powers of earth and hell seem combined to overthrow us (the Joseph Smith Sr. family) and the Church."⁷⁴ While trouble had boiled over in Jackson County Missouri in 1833 spilling into northern Missouri through 1838 mob action intensified in Kirtland. Mob threats in the fall of 1833 and winter of 1834 were so severe that the Saints had to be on constant alert "and those who labored on the temple were ... at night watch on to protect the walls they had laid during the day, from threatened violence."⁷⁵ During the temple dedication Sidney Rigdon noted "the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them ... and added that there were those who had wet [the temple walls] with their tears, in silent shades of night, while they were praying to the God of Heaven to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared."⁷⁶ In a meeting, Joseph noticed and warned of an "evil" that had crept in among the Saints "which if not repented of, will result in making one third⁷⁷ ... so much my enemies that you will have a desire to take my life, and you even would do so, if God permitted the deed."⁷⁸

George A. Smith stated that for every one man working on the temple there were 3 men guarding, some even armed with pistols.⁷⁹

However, God send his angels to protect the Kirtland Temple. *Brigham Young* and a temple worker named *Truman Angell* were walking near the temple. Angell reported, "we looked up and saw **two Personages** before each window, leaving and approaching each other like guards ... This continued until quite dark. ... one turned his face to me for an instant; but while they walked to and fro, only a side view was visible. I have no doubt that the house was guarded, as I have had no other way to account for it."⁸⁰

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- ¹ History of the Church, 1:118; D&C 28:8-9; 30:5-6; 32:1-3
- ² Joseph Smith Papers, *Documents*, 1:204; see also *Documents*, 2:7 footnote 28; “to rear up a pillar as a witness where the Temple of God shall be built, in the glorious New Jerusalem.”
- ³ “Life and Testimony,” 23
- ⁴ “History of Joseph Smith,” *Times and Seasons* 4, no. 19 (15 August 1843), 239
- ⁵ Life and Testimony, 24
- ⁶ “History of Joseph Smith,” *Times and Seasons* 4, no. 19 (15 August 1843), 239
- ⁷ See Von Wagoner, *Sidney Rigdon*, 62
- ⁸ History of the Church 1:123-125
- ⁹ See Joseph Smith Papers, “History, 1838-1856, Vol A-1 [23 December 1805- 30 August 1834], page 74; see also *Revelations in Context*, 70
- ¹⁰ *Autobiography of Parley P. Pratt*, 48
- ¹¹ John Murdock, “A Brief Synopsis of the Life of John Murdock: Taken from an Abridged record of his journal,” 11 as quoted in *The Savior in Kirtland*, 172
- ¹² See Karl Ricks Anderson, *The Savior in Kirtland*, 172
- ¹³ Orson F. Whitney, “Newel K. Whitney,” *Contributor*, 125 as cited in many LDS books
- ¹⁴ History of the Church 1:146
- ¹⁵ Orson F. Whitney, “Newel K. Whitney,” *Contributor*, 125
- ¹⁶ Autobiography of Mary El. Lightner, *The Utah Genealogical and Historical Magazine* 17 (July 1926): 193-205; See also Mary Elizabeth Rollins: A young girl strong and courageous as retrieved from history.churchofjesuschrist.org.
- ¹⁷ Mary Elizabeth Rollins Lightner, Transcript of meeting held April 14, 1905, 1 held in the BYU Special Collections; Karl Ricks Anderson, *The Savior in Kirtland*, 148-49 and 172-3.
- ¹⁸ “Life Story of Mary Elizabeth Rollins Lightner”
- ¹⁹ Diary of Mary Elizabeth Rollins Lightner, unpublished, pp. 2-4, found in *Ensign*, August 1975, 18
- ²⁰ History of the Church 1:176 footnote
- ²¹ History of the Church 1:176 footnote; See also Joseph Smith Papers, *Histories*, 2:39
- ²² Wilford Woodruff, Conference Report, April 6, 1898, pg. 15, 57
- ²³ History of the Church 1:175 footnote
- ²⁴ History of the Church 1:175 footnote
- ²⁵ “Recollections of the Prophet Joseph Smith, *Juvenile Instructor* 27 (1892) as retrieved from <https://doctrineandcovenantscentral.org/history/recollections-of-the-prophet-joseph-smith-the-juvenile-instructor-27-1892/> on 4/25/2023
- ²⁶ Joseph Smith Papers, *Histories*, 2:40
- ²⁷
- ²⁸ Ezra Booth letter, 31 October 1831 as quoted in *The Savior in Kirtland*, 75
- ²⁹ Levi Hancock Autobiography
- ³⁰ Joseph Smith Papers, *Histories*, 2:40
- ³¹ See Karl Ricks Anderson, *The Savior in Kirtland*, 150
- ³² Journal of Levi Hancock, 33 as cited in *The Prophet Joseph Smith: Essays on the life and mission of Joseph Smith*, 113
- ³³ Zebedee Coltrin Address at a meeting of high priests February 5, 1878
- ³⁴ History of the Church 1:176
- ³⁵ History of the Church 1:245
- ³⁶ For a discussion on the duration of the vision see Doctrine and Covenants Reference Companion, 782
- ³⁷ Karl Ricks Anderson, *The Savior in Kirtland*, 153
- ³⁸ *Juvenile Instructor*, May 1892, 303-304
- ³⁹ Philo Dibble’s account of Joseph’s face matches the accounts given by Parley P. Pratt and Zebedee Coltrin (*The Savior in Kirtland*, 154); for a greater discussion of the physical change of Joseph see pages 150-155 in *The Savior in Kirtland*.
- ⁴⁰ “Philo Dibble’s Narrative” as cited in Joseph Fielding McConkie, *Revelations of the Restoration*, 513

- ⁴¹ ibid
- ⁴² See Revelations in Context, 149-50
- ⁴³ D&C 76:67; Rev. 5:11; 7:9; Daniel 7:10; Genesis 28:17; Alma 13:12; John 14:2; 1 Corinthians 8:5-7
- ⁴⁴ Juvenile Instructor, May 1892, 303-04
- ⁴⁵ Journal of Discourses 5:84
- ⁴⁶ *The Evening and Morning Star*, vol. 1, no. 2, (July 1832), 25
- ⁴⁷ History of the Church 1:252-3
- ⁴⁸ History of the Church, 6:289, 290, 291
- ⁴⁹ See *History of the Church* 5:402; *Teachings of the Prophet Joseph Smith*, 305
- ⁵⁰ D&C 88:78-80
- ⁵¹ History of the Church 1:323
- ⁵² History of the Church 1:334-335
- ⁵³ John Murdock, "A Brief Synopsis," p. 13-14
- ⁵⁴ See Calvin R. Stevens, "The Life and Contribution of Zebedee Coltrin," p. 30
- ⁵⁵ As quoted in the Savior in Kirtland, 182-3
- ⁵⁶ Minutes, Salt Lake City School of the Prophets, October 3, 1883 as retrieved from DoctrineandCovenantscentral.org on 5/11/23
- ⁵⁷ As quoted in the Savior in Kirtland, 182-3
- ⁵⁸ D&C 88:119
- ⁵⁹ D&C 97:14-17
- ⁶⁰ Later called the First Presidency
- ⁶¹ Frederick G. Williams quoted by Truman O. Angell in his autobiography as found in *Teachings of the Presidents: Joseph Smith*, 271
- ⁶² Lucy Mack Smith, *History of Joseph Smith by His Mother*, 230
- ⁶³ Frederick G. Williams quoted by Truman O. Angell in his autobiography as found in *Teachings of the Presidents: Joseph Smith*, 271
- ⁶⁴ Truman O. Angell as quoted in Karl Ricks Anderson, *Joseph Smith's Kirtland*, 157
- ⁶⁵ *Journal of Discourses*, 2:31
- ⁶⁶ Joseph quoted by Brigham Young in *Deseret News Semi-Weekly*, April 20, 1867, p. 2 as quoted in *The Teachings of the Presidents: Joseph Smith*, 273
- ⁶⁷ See Joseph Smith Papers, *Journals*, 1:24 footnote 60
- ⁶⁸ Teachings of the Prophet Joseph Smith, 38
- ⁶⁹ Teachings of the Prophet Joseph Smith, 38-39; Note the History of the Church 1:465-67 and Joseph Smith Papers, *Journals*, 1:21-24 do not have the likening of Joseph Sr. to Adam or to Joseph in Egypt.
- ⁷⁰ *Teachings of the Prophet Joseph Smith*, 158-9
- ⁷¹ *Teachings of the Prophet Joseph Smith*, 168
- ⁷² "Salt Lake City School of the Prophets Minute Book, 1883," 11 October 1883 as found on *Opening the Heavens*, First Edition, 285
- ⁷³ *Discourses of Brigham Young*, 410
- ⁷⁴ *History of the Church* 2:352; Joseph Smith Papers, *Journals*, 1:140
- ⁷⁵ *History of the Church* 2:2
- ⁷⁶ *History of the Church* 2:414
- ⁷⁷ Karl Ricks Anderson noted that one third of the Church leadership did in fact fall away after the collapse of the Kirtland Safety society and resulting apostasy. The apostasy of the general membership of the Church was closer to ____ (see *Joseph Smith's Kirtland*, 218).
- ⁷⁸ Proctor and Proctor, *History of Joseph Smith by His Mother*, 335
- ⁷⁹ See Truman Madson, "Joseph Smith Lecture # 5: Joseph Smith and the Kirtland Temple
- ⁸⁰ Truman O. Angell Autobiography as found in Karl Ricks Anderson, *The Savior in Kirtland*, 85



PART 2: DIVINE MANIFESTATIONS

1836



Introduction to 1836

Joseph noted in his journal that great difficulty arose within his family and within the Church. Troubles began between Joseph and his brother William and his brother in law Calvin Stoddard in early October 1835 and had not fully been resolved. In January 1836 the trouble between the brothers had escalated requiring Joseph Sr., Hyrum, and Martin Harris to act as moderators between the brothers. Joseph noted the deep feelings of his father; “he expressed his feelings of the occasion in a very feeling and pathetic manner, even with all the sympathy of a father whose feeling[s] were wounded deeply on the account of the difficulty existing in the family.” A peaceful agreement was reached between Joseph, William, and Calvin. But a much greater trouble began surfacing. Joseph recorded,

“... this being the beginning of a new year, my heart is filled with gratitude to God, that he has preserved my life and the lives of my family while another year has rolled away, we have been sustained and upheld in the midst of a wicked and perverse generation, exposed to all the afflictions, temptations and misery that are incident to human life ...the Devil has made a violent attack on Br. William and br. Calvin [Stoddard] and the powers of darkness seem to lower over their minds and not only theirs but cast a gloomy shade over the minds ... which prevents them from seeing things as they really are, and the powers of Earth and hell seem combined to overthrow us and the Church by causing a division in the family, and indeed the adversary is bringing into requisition all his subtlety to prevent the Saints from being endowed, by causing division among the 12, and also among the 70 and bickering and jealousies among the Elders and official members of the church, and so the leaven of iniquity fomented and spreads among the members of the Church.

“But I am determined that nothing on my part shall be lacking ... and I know that the cloud will burst and Satan’s kingdom be laid to ruins ... and the Saints come forth like gold seven times tried in the fire, being made perfect through sufferings and temptations and blessings of heaven and earth multiplied upon our heads ...”¹

Meeting with the Kirtland and Missouri High Councils (January 21 & 22, 1836)

Unfinished Kirtland Temple, 3rd Floor

The High Councils of Kirtland and Missouri met on the third floor of the unfinished Kirtland Temple. In Joseph’s account of the meetings held on January 21st and 22nd he stated “the **Heavens were opened**” three times and stated that “**angels** ministered unto us” three additional times. In preparation for the meeting, those present “attended to the ordinances of washing our bodies in pure water” and “anointing [their] heads with holy oil” while the Missouri and Kirtland High Councils waited. The oil was blessed and consecrated in the name of the Lord and Oliver reported that the anointings were done in the same manner as in the days of Moses and Aaron.²

Joseph then saw a series of visions. The first vision will later become D&C 137. Joseph recorded, “The Heavens were open upon *us* and I beheld the **Celestial Kingdom** of God, and

the glory thereof ... I saw the transcendent beauty of the **gate** through which the heirs of [the Celestial] kingdom will enter, which was like unto circling flames of fire, also the **blazing throne of God**, where on was seated the **Father and the Son**. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. In addition to seeing the Celestial Kingdom, God, and Jesus Joseph also saw **Adam, Abraham, Michael**, his father and mother and **Alvin** who had died 12 years earlier. Seeing Alvin in the Celestial Kingdom caused Joseph to marvel. The **voice of the Lord** declared to Joseph saying, "all who have died without a knowledge of this gospel who would have received it, if they had been permitted to tarry, shall be heirs of the Celestial Kingdom." Alvin becomes a type for any righteous individual in any age to receive their exaltation and become heirs of the Celestial Kingdom through the atonement of Jesus Christ.

In the second vision Joseph sees the Quorum of "the Twelve Apostles of the Lamb who hold the keys of this last ministry in foreign lands, standing together in a circle much fatigued with their clothes tattered and their feet swollen, with their eyes cast downward and Jesus standing in their midst, and they did not Behold Him. The **Savior** looked upon them and wept."³ What a beautiful image of the Savior looking upon the suffering of His faithful apostles, penniless and friendless.

The next vision was of Elder William E. McClellin healing "a lame man ... supported by his crutches."⁴

Joseph also sees Elder Brigham Young standing in a strange land upon a rock surrounded by a dozen men who appeared hostile. He was preaching to them in a foreign language and "the **angel of God** standing above his head with a drawn sword in his hand protecting him, but he [Brigham] did not see it [the angel's protection]."⁵

Joseph concludes this series of visions, "[I] finally saw the 12, in the **Celestial Kingdom** of God. I also beheld the Redemption of Zion, and many things which the tongue of man cannot describe in full. *Many of my brethren* who received this ordinance with me, saw glorious **visions** also, **Angels ministered unto them**, as well as myself, and the power of the highest rested upon me, the house was filled with the **glory of God** and we shouted Hosanna to God and the Lamb."⁶ Joseph's scribe, *Warren Parrish*⁷ also in vision "the **armies of heaven** protecting the saints in their return to Zion, and many things which I saw."⁸

At this point, it appears that the *High Councils in Missouri and in Kirtland* were invited into the room to receive their anointings with oil. "The visions of heaven were opened to them also. Some of them saw the **face of the Savior**, and others were **ministered unto by holy angels**, and the spirit of prophecy and revelation was poured out in mighty power. ... Retired between one and two in the morning."⁹

The next day, January 22, a meeting was held in which they rehearsed to each other the glorious scenes that transpired on the previous evening. The Council of the Twelve and the presidency of the Seventies met to receive this ordinance. The high councils of Kirtland and Zion were also present as well as Bishop Newel K. Whitney and Bishop Edward Partridge and their counselors. Joseph recorded "the heavens opened and **angels ministered** unto us." Though Joseph did not identify any angels by name, apostle *Heber C. Kimball* recounted many years later that "when the Twelve in a circle were anointed, [the apostle] **John** stood in their midst."¹⁰

Sylvester Smith said he saw "the **horseman of Israel and the chariots** thereof."

Many other events took place. Oliver recorded that “near the close of the meeting [on January 22] ... almost all broke out in **tongues** and songs of Zion.”¹¹ Joseph summarized the glorious events of the night, “The heavens were opened and angels ministered unto us. ... The gift of tongues fell upon us in mighty power, **angels** mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour. ... the spirit and visions of God attended me through the night.”¹² The meeting dismissed at 2 am.

Oliver Cowdery reminisced that the scenes that unfolded were “too great to be described, ... therefore, I only say, that the heavens were opened to *many*, and great and marvelous things were shown.”¹³ Joseph recalled, “we all communed with the heavenly hosts.”¹⁴ Bishop Partridge stated that “a *number* saw **visions** and others were blessed with the outpourings of the **Holy Spirit**.”¹⁵

Meeting with the Leaders (January 28, 1836)

Unfinished Kirtland Temple

One week after the great spiritual outpourings that took place the previous week, Joseph, his counselors, the Twelve Apostles, and the Seven Presidents of the Seventies gathered in the third floor of the unfinished Kirtland Temple. As they prayed with uplifted hands, “*President Sylvester Smith* saw a **pillar of fire** rest down and abide upon the heads of the quorum [those assembled], as we stood in the midst of the Twelve.”¹⁶

A short time later, “*Elder Roger Orton* saw a **mighty angel riding upon a horse of fire**, with flaming sword in his hand, followed by **five others**, encircle the house, and protect the saints, even the Lord’s anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints.”¹⁷

William Smith saw “the heavens opened and the **Lord’s Hosts** protecting the Lord’s anointed.” *President Zebedee Coltrin* “saw the **Savior** extended before him, as upon a cross, and a little later after, crowned with glory upon his head above the brightness of the sun.”¹⁸

Joseph, without providing details, stated that after “these things were over” he saw “a **glorious vision**.” Harrison Burgess later recounted that “Joseph exclaimed, ‘I behold the **Savior**, the Son of God.’”¹⁹ At this time Joseph possibly saw **God the Father** too.²⁰

Joseph summarized the feelings he had felt, “I felt to praise God with a loud hosana, for His goodness to me and my father’s family, and all the children of men. Praise the Lord, all ye, His Saints, praise His holy name. ... I retired to my home, filled with the Spirit, and my soul cried hosanna to God and the Lamb ... and while me eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord.”²¹

“Many Saw Visions, Many Prophesied, Many Spake in Tongues” in a Quorums Meeting (Saturday, February 6, 1836)

Unfinished Kirtland Temple, 3rd Floor

This meeting is perhaps one of the most instructive of the divine manifestations experienced in Kirtland. On January 21st and 28th Jesus was seen by “some” individuals. 9 days later additional visions were seen. It took place on the 3rd floor of the Kirtland Temple, which is a series of 5 rooms with hallways connecting them. Joseph called a meeting of the quorums who had previously been “anointed” to seal their anointing. Each room allowed separate instruction, but on this occasion Joseph “had considerable trouble to get all the quorums united” in their instruction. Joseph went from room to room instructing the quorums. Joseph recorded, “yet, notwithstanding all my labor, while I was in the east room with the Bishop’s Quorum. I felt by the Spirit that something was wrong in the quorum of the Elders in the west room. I immediately requested Presidents Oliver Cowdery and Hyrum Smith to go in and see what was the matter. The quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos (High Priest President), and mildly requested to preserve order and continue in prayer.”

Despite this precaution, “some of [the Elders] replied that they had a teacher of their own and did not wish to be troubled by others.” This rebellious nature manifested by some “caused the Spirit of the Lord to withdraw ... interrupted the meeting, and this quorum lost their blessing in great measure.”

If the story ended there, the lesson would be clear—be teachable or you will lose your blessing in “great measure.” However, Joseph illustrated the blessings lost.

“The other quorums were more careful, and the quorums of the Seventies enjoyed a great flow of the Holy Spirit. Many arose and spoke, testifying that they were filled with the Holy Ghost, which was like a fire in their bones, so that they could not hold their peace, but were constrained to cry hosanna to God and the Lamb, and glory in the highest.”

William Smith in the Quorum of the Twelve saw the missionary work that was to be done in England “and **prophesied** that a great work would be done by [the Twelve and Seventies] in the old countries, and God was already beginning to work in the hearts of the people.”

He also noted that *Zebedee Coltrin*, one of the seven presidents of the Seventies “saw a vision of the **Lord’s hosts**.”

Others were also filled with the Holy Ghost, spoke in **tongues**, and **prophesied**.

Joseph ended his account, “This was a time of rejoicing long to be remembered! Praise the Lord—”²²

Oliver Cowdery recorded in his journal that “*many* saw **visions**, *many* **prophesied**, and *many* **spake in tongues**.”²³

Yet, while many experienced great spiritual outpourings, the Elders Quorum relied on their own teacher and lost their blessing in great measure.

Warren Snow Hears the Voice of the Lord (Undated)

Kirtland Temple

Warren Snow was 14 years old when he was introduced to the Church. He grew up in a rough and rugged township in Connecticut. A relative named Olive Farr was sick with a “liver complaint” for over a year. Her husband sent their sons to find the missionaries from a new religion. They found Orson Pratt and brought him back to the Farr home where family and neighbors had gathered. Without saying anything to the group he asked Olive if she believed in Jesus Christ. She nodded yes and Orson placed his hands on her head and promised that she would be healed. Within twenty four hours she was made whole. Though impressed, Warren and his family did not get baptized.

One year later Orson Pratt and Luke Johnson returned performing a series of healings and preachings closer to the Snow’s home. This time Warren and his family were baptized. His family moved to Kirtland, then on to Nauvoo and settled in Utah.²⁴

Later in life *Warren* declared in a General Conference, “This kingdom will roll forth until it breaks into pieces every kingdom opposed to its onward progress. That is what I am laboring for with the rest of my brethren. I have testimony upon testimony to bear of the truthfulness of Joseph’s mission. I have seen the power of God manifested in various ways, and my faith in the Gospel has been thereby strengthened. I remember when receiving my endowments in the Temple at Kirtland, I have heard the **voice of God** as plain as I hear my own, and this testimony I have borne for thirty-one years. I expect, if I remain faithful, to be with Joseph and my brethren who have suffered for this work; as I was with them in life so will I be with them in death.”²⁵

Couched in the powerful testimony of living faithful and the blessings we will receive is a declaration that he heard the **voice of the Lord** in the Kirtland Temple as he received his “endowment.”²⁶

Kirtland Temple Dedication (March 27, 1836)

Kirtland Temple

For the past several months many Saints had experienced divine spiritual outpourings in the temple. On Sunday, March 27, 1836, about 1000 Saints gathered to Kirtland temple to participate in the dedication. A large congregation had gathered by 7:00 am. The doors opened at 8:00 but closed before 9 because the temple was filled. Joseph, Oliver Cowdery and Sidney Rigdon seated the congregation. Seeing that the temple was closed Joseph invited those who couldn’t attend to gather at a school room under the printing press. Joseph recorded, “I felt to regret that any of my brethren and sisters should be deprived of the meeting and I recommended them to repair to a schoolhouse and hold a meeting; which they did and filled that house also and yet many were left out.” There were between 400 and 450 who attended the meeting, yet many still went home.²⁷ Roughly the same number of Saints returned to their homes.

Sidney Rigdon opened the dedication with a prayer. During the prayer Frederick G. Williams saw an angel. Truman O. Angell recorded, “when midway through the prayer, there was a glorious **sensation** passed through the [Kirtland Temple] and we, having our heads bowed in prayer, felt a sensation very elevating to the soul.”²⁸ *Frederick G. Williams* reported that an **angel** sat between him and Joseph Smith Sr. during a prayer. Williams described him as a “tall personage, black eyes, white hair, and stop shouldered.”²⁹ In the afternoon session Joseph identified this angel as **Peter**.³⁰ *Joseph, Oliver* and possibly others also saw the Apostle **John**.³¹ David Whitmer also saw **angels** during the dedication.³²

In the morning Sidney Rigdon spoke for 2 ½ hours using Matthew 8:20 as the basis for his talk. Jesus taught, “Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head.” He masterfully likened the scripture to the churches of the past and of the 1800s. “[Sidney] admitted that there were many houses, sufficiently large, built for the worship of God, but not one except this [the Kirtland Temple], on the face of the whole earth, that was built by divine revelation; and were it not for this the dear Redeemer might, in this day of science, this day of intelligence, this day of religion, say to those who would follow Him: ‘The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head.’”³³

Joseph read the dedicatory prayer, which he stated he had received by revelation the day previous. Joseph petitioned that God’s “glory rest down upon thy people and upon this thy house which we now dedicate to thee, ... and that thy holy presence may be continually in this house ... that it is thy house.”³⁴

Bishop Edward Partridge also stated that “an angel, or rather the **Savior**, dressed in his vestiture without seem, came into the stand and accepted the dedication of the house ...” Joseph indicated that the angel was the Savior. He knew it to be Jesus because of the clothing without seem worn. Joseph stated that angels wear different clothing.³⁵

They then “sealed the proceedings of the day by shouting hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, and amen.”³⁶

A number of interesting things happened during the Hosana Shout. During the Kirtland Temple Hosanna Shout, *Erastus Snow* recounted that “**Angels** came and worshipped with us and some saw them, yea, even **twelve legions** of them, the **chariots of Israel** and the **horsemen** thereof.”³⁷

An **infant joined in the Hosanna Shout** and was witnessed by a few in the congregation. A young mother with a few week old child was not aware that small children would not be admitted. In distress she asked Joseph Smith Sr. what she could do with her child after the ushers had turned her away. Father Smith declared, “Brethren, we do not exercise faith; my faith is this child will not cry a word in the house ... from 8 till 4.” The woman and her infant were allowed to enter and the child did not make a noise the entire 8 hour dedication. While the congregation participated in the Hosanna Shout, the child stopped nursing and spoke the Hosanna Shout with the saints in attendance.³⁸

Immediately after the Hosana Shout, *Brigham Young* stood and spoke in **tongues**, while *David W. Patten* interpreted.³⁹ One witness stated that Brigham Young and David W. Patten actually “sang each a song of Zion in tongues and each spake in tongues” while the other interpreted.⁴⁰

For many in attendance the divine spiritual outpourings remained vivid throughout their lives. *Orson Pratt* remembered, “God was there, his angels were there, the Holy Ghost was in the midst of the people ... and they were filled from the crown of their heads to the soles of their feet with the power and inspiration of the Holy Ghost.”⁴¹

Eliza R. Snow also sensed the sacredness of the events felt by all. She recorded, “No mortal language can describe the heavenly manifestations of that memorable day,” *Eliza R. Snow*, who was in the temple for the dedication, later wrote. “**Angels** appeared to *some*, while a sense of divine presence was realized by all present, and each heart was filled with ‘joy inexpressible and full of glory.’”⁴²

One young girl present at the dedication recorded that her father took her and her sister to the Temple dedication. She wrote, “I can look back through the lapse of years and see, as I saw then, Joseph the Prophet standing with his hands raised toward heaven, his face ashy pale, the tears running down his cheeks as he spoke on that memorable day. Almost all seemed to be in tears.”⁴³

Leadership Meeting (March 27, 1836)

After the dedication of the temple the leadership of the Church met in the Kirtland temple. *Oliver* recorded in his journal, “In the evening I met with the officers of the church in the Lord’s house. The Spirit was poured out—I **saw the glory of God**, like a great cloud, come down and rest upon the house, and fill the same like a **mighty rushing wind**. I also saw cloven **tongues**, like as of fire rest upon many, (for there were 316 presently) while they spake with other tongues and prophesied.”⁴⁴

Joseph opened the meeting by stating, “Do not quench the spirit, for the first one to open his mouth shall receive the Spirit of Prophecy.” Joseph’s 19 year old cousin, *George Albert Smith* immediately stood and began to prophesy. When “a noise was heard like the sound of a rushing mighty wind, which filled the temple and all the congregation simultaneously arose, being moved upon by an invisible power; *many* began to speak in **tongues** and to prophesy; *others* saw glorious **visions**; and I (*Joseph*) beheld the Temple was **filled with angels**, which fact I declared to the congregation. The people of the neighborhood came running together (hearing the unusual sound within, and seeing a bright light like a **pillar of fire** resting upon the Temple, and were astonished at what was taking place.”⁴⁵

George A. Smith later recalled, “There were great manifestations of power, such as speaking in **tongues**, seeing **visions**, administration of **angels** ... *David Whitmer* bore testimony that he saw **three angels** passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind and almost every man in the house arose, *hundreds* of them were speaking in **tongues and prophesying** or **declaring visions**, almost with one voice.”⁴⁶

Benjamin Brown also recorded, “On the Pentecost evening the west end of the House (Kirtland Temple) was illuminated by a **light** from heaven seen on the outside by many.”⁴⁷

David Whitmer informed a close friend that during this leadership meeting he had seen 3 **angels**.⁴⁸

Benjamin Brown reported that “perhaps there were *forty* speaking at once, cloven **tongues of fire** was seen to sit on many of them; a hand was seen laid upon one when he spake in tongues to the Lamanites; many visions seen. One saw a ...**cloud** rest down upon the house

bright as when the sun shines of a cloud like as gold. Two others saw **three personages** hovering in the room with bright keys in their hands and also bearing a chain in their hands.”⁴⁹

William Draper, a counselor in an Aaronic Priesthood presidency recorded, “my pen is inadequate to write in full [and] my tongue [to] express it. But I will here say that the Spirit was poured out and came like a mighty rushing wind and filled the house, that many spoke in **tongues** and had **visions**, saw **angels** and prophesied and had a general time of rejoicing such as had not been known in this generation.”⁵⁰

Father Stephans sees Angels (Undated Sunday)

Kirtland Temple

In a letter to his wife Benjamin Brown reported that “*Father Stephans* saw on Sunday two rows of **Angels** through the House. At another time the glory of God came down ...”⁵¹

Though no specific date is given, he could be referencing the Sunday dedication on March 27, 1836 or another Sunday meeting held in the temple.

Healings (undated)

Kirtland Ohio

At least two healings were reported. A young man sprained his ankle and could not stand. The Elders blessed him and he was healed immediately.

Another boy broke his arm so badly in folded back on itself. Brother Benjamin Lewis laid his hands on him and blessed him. His arm was wrapped in a rag soaked in vinegar. The boy could move his fingers. The next morning the boy was pulling weeds in the garden and had no more trouble.⁵²

Two Saw the Savior (March 29, 1836)

Kirtland Temple

The First Presidency, the Missouri Presidency, Bishop Whitney and Bishop Partridge and their counselors were washed and cleansed in the Kirtland Temple. They then partook of bread and wine. Bishop Partridge reported that “they partook of the Sacrament as the Passover.”⁵³ Joseph stated, “The **Holy Spirit** rested down upon us and we continued in the Lord’s house all night prophesying and giving glory to God.” Bishop Partridge reported that those present “prophesied and spake in tongues and shouted hosannas; the meeting lasted till day light.”⁵⁴

Again, Benjamin Brown’s letter to his wife provides additional and vital information. He wrote, “**angel** seen over the Elders, *many prophecies* given, and speaking in

tongues; this 29th of March two quorums continued all night in the House. ... the Heavens was opened, *two* saw the **Savior**, *some* saw **chariots** and ... *one* lay about half an hour and saw from eternity to eternity many miraculous experiences, ... **many visions** told.”⁵⁵

Solemn Assembly (March 30, 1836)

The Kirtland Temple was dedicated on March 27, 1836. There were divine manifestations during that time. The solemn assembly was held 3 days later on March 30th.

Joseph used the term “solemn assembly” to refer to special meetings such as the meetings of the School of the Prophets and the dedication of the Kirtland Temple. This solemn assembly was associated with the promise of an endowment of power as preparation for their missions.⁵⁶ This solemn assembly came with a promise of seeing Christ.

Preparations for this special meeting began months beforehand. On October 5, 1835, Joseph instructed the Twelve Apostles to attend the School of the Prophets to “attend to the ordinance of washing the feet and to prepare their hearts in all humility for an endowment with power from on high.”⁵⁷

After instructing them that the ordinance of washing of the feet, that it was instituted to unite hearts and prepare them for the endowment of power from on high that was promised, Joseph stated, “I feel disposed to speak a few words more to you ... concerning the endowment, all who are prepared and sufficiently pure to abide the presence of the Savior will see him in the solemn assembly.”⁵⁸

Accordingly, they began to prepare. Elder W. W. Phelps wrote to his wife, “Our meetings will grow more and more solemn, and will continue till the great solemn assembly when the House is finished! We are preparing to make ourselves clean, by first cleansing our heads, forsaking our sins, forgiving everybody, putting on clean decent clothes, by anointing our heads, and by keeping all the commandments. As we come nearer to God, we see our imperfections and nothingness plainer and plainer.”⁵⁹

The prophet Joseph, 300 leaders, and members of the Kirtland Stake held a solemn assembly in the Kirtland Temple on Wednesday, March 30. There was speaking in **tongues** and **prophecy**. They began at 8 am and attended to the ordinance of washing the feet. They blessed and passed “the sacrament ... as the feast of the Passover for the first time in more than 1800 years.”⁶⁰ They continued in fasting all day long. Joseph gave them instruction and then retired at 9 pm leaving the meeting in charge of the Twelve. Joseph had to prepare for the second session of the temple dedication held the next morning, but felt “that it was expedient for the brethren to tarry all night and worship before the Lord in HIs house.” They continued until 5 am. Joseph noted, “The **Savior** made His appearance to *some* while **angels ministered** to *others*, and it was a **Pentecost** and an endowment indeed long to be remembered, for the sound shall go forth from this place into all the world ... and celebrated as a day of **Jubilee**.”⁶¹

Benjamin Brown reported, “I again went up to Kirtland, to attend the dedication of the temple, and to meet with the solemn assembly that was there convened. There the Spirit of the Lord, as on the day of Pentecost, was profusely poured out. *Hundreds* of elders spoke in **tongues**, but many of them being young in the Church, and never having witnessed the manifestation of

this gift before, felt a little alarmed. This caused the Prophet Joseph Smith to pray the Lord to withhold the Spirit. Joseph then instructed them on the nature of the gift of tongues, and the operation of the Spirit generally. We had a most glorious and never-to-be-forgotten time. **Angels** were seen by *numbers* present, and the first endowments were received.”⁶²

Kirtland Temple Dedication Second Session (March 31, 1836)

Kirtland Temple

Joseph recorded that the second session followed “the same manner as at the former dedication and the spirit of God rested upon the congregation and great solemnity prevailed.” W. W. Phelps indicated that this session was even more sublime and solemn than the first.⁶³ Bishop Edward Partridge similarly wrote that “this meeting (the Second Session) rather surpassed the Sunday (March 27, 1836) meeting both in length and goodness.”⁶⁴

Jesus Appears to Joseph and Oliver (April 3, 1836)

Kirtland Temple, First Floor Assembly Room, West End Above the Pulpits

During the dedicatory prayer of the Kirtland Temple Joseph asked that the Lord accept the Kirtland Temple and the workmanship that the Saints had preformed according to the commandments, which they had done unto the name of the Lord. He stated that the Saints had offered such a great sacrifice in building the temple “that the Son of Man might have a place to manifest Himself to His people.”⁶⁵

This petition was realized on April 3, 1836. About 1,000 saints gathered to the recently dedicated Kirtland Temple. There were speakers and then the Twelve administered the sacrament to all who were gathered. The veils of the temple were lowered and *Joseph and Oliver* bowed “in solemn and silent prayer” on the pulpits of the temple on the first floor of the temple. After rising from the prayer, a vision opened to both of [them].”⁶⁶ Joseph recorded,

“The veil was taken from our minds, and the eyes of our understanding were opened.

“We saw the **Lord** standing upon the breast work of the pulpit before us; and under his feet was a paved work of pure gold, in color like amber.

“His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shown above the brightness of the sun; and his voice was as the sound of the rushing of Great Waters even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth, I am he who was slain; I am your Advocate with the father. Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. ... For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in Mercy in this house. Yea, I will appear unto my servants and speak unto them with my own voice, if my people will keep my commandments, and do not pollute this holy house.”⁶⁷

Then in an experience similar to the Mount of Transfiguration (Matt 17, Mark 9, Luke 9), **Moses, Elias,^{68 69} and Elijah⁷⁰** appeared to *Joseph and Oliver* and placed their hands upon their heads and gave keys.

Moses appeared and gave Joseph and Oliver the “keys of the gathering of Israel from the four parts of the earth and the leading of the ten tribes from the land of the north.”⁷¹

Elias, whose identity is unknown,^{68 69} appeared and “committed the dispensation of the gospel of Abraham, saying, that in them and their seed all generation after them should be blessed.”⁷² We would call the keys delivered by Elias as a restoration of the Abrahamic Covenant which unites families.

Then “a great and glorious vision burst upon [them].”⁷³ **Elijah** then appeared “to turn the hearts of the fathers to the children and the hearts of the children to the fathers,”⁷⁴ and restore the keys “of the fulness of the Melchizedek Priesthood.”⁷⁵ Joseph taught that “the word turn here should be translated as bind or seal.”⁷⁶ Joseph clarified that “... what you seal on earth, by the keys of Elijah, is sealed in heaven.”⁷⁷ He also taught that we use these keys by doing the work for our dead. He said, “...This is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on Earth to those who dwell in heaven. This is the power of Elijah and the Keys of the Kingdom of Jehovah.”⁷⁸

This event was so important that Malachi (430 bc⁷⁹) received the prophecy, Jesus told the Nephites to write the prophecies of Malachi,⁸⁰ and that Moroni recited it with a little variation 5 times to the young Joseph on September 21 & 22, 1823.⁸¹ If Elijah hadn’t come to “reveal ... the priesthood ... to plant in the hearts of the children the promises made to the fathers”⁸² and to “turn the heart of the fathers to the children and the heart of the children to their fathers”⁸³ then the earth would have been smitten with a curse and “utterly wasted at his coming.”⁸⁴

It is noteworthy that April 3, 1836 was Passover Sunday for Jews. During Passover, Jews eat the Seder dinner which symbolizes Christ delivering captive Israel and taking the bitterness out of life as you eat bitter herbs and drinks. As part of the dinner a seat at the table is left empty and the door is left open for Elijah to enter the house and sit at the table. While Jews awaited Elijah’s return, he came with Jesus, Moses, and Elias to restore sealing keys.

Moses came to gather families, Elias came to unite families in the Abrahamic Covenant, Elijah came to seal families, and Christ came to exalt families.

Angels Administered to Many, (April 6, 1836)

Heber C. Kimball recorded that on April 6th, 1836, the 6th anniversary of the restoration of the church, great spiritual outpouring. The leaders of the church gathered in the Kirtland Temple fasting and praying. They partook of the Lord’s Supper and the ordinance of washing of the feet. “The meeting continued on through the night, the spirit of **prophecy** was poured out upon the assembly. ... also **angels** administered to *many* for they were seen by *many*.” This administering of angels had a profound effect on those present. Heber remembered “a spirit of **prophecy**” that lasted for several days.⁸⁵

Visions of Angels (Undated)

In Benjamin Brown's valuable letter to his wife, he mentions visions of angels without specifying the settings of these visions. He wrote, "*Others* have seen **angels on the four corners** of the house of the Lord with drawn swords and also stood thick on the ridge **Elisha** with his **chariot** of fire, **Peter, John and James** ... *some* saw the **redemption of Zion** and other thing[s]." Old father **Adam** was seen, beautiful man; his hair stood back and curled most beautiful, even down on his shoulders. ... ⁸⁶

Angels Seen on the Roof as a Fire

Prescindia Huntington, a sister who lived near the temple reported, "On one occasion I saw **angels** clothed in white walking upon the temple. It was during one of our monthly fast meetings, when the saints were in the temple worshipping. A little girl came to my door and in wonder called me out, exclaiming, 'The meeting is on the top of the meeting house!' I went to the door, and there I saw on the temple **angels** clothed in white covering the roof from end to end. They seemed to be walking to and fro; they appeared and disappeared. The third time they appeared and disappeared before I realized that they were not mortal men. Each time in a moment they vanished, and their reappearance was the same. This was in broad daylight, in the afternoon. *A number of the children* in Kirtland saw the same." When her fellow Saints returned from the temple that evening and reported that during the meeting someone had said that "the **angels** were resting down upon the house," Prescindia understood.⁸⁷

¹ Joseph Smith Papers, *Journals*, 1:140-41; *History of the Church* 2:352

² *Messenger and Advocate* article as found in *Opening the Heavens: Accounts of Divine Manifestations 1820-1844*, First Edition, 338

³ Joseph Smith Papers, *Journals*, 1:168; *History of the Church* 2:379-81

⁴ Ibid

⁵ Ibid

⁶ Joseph Smith Papers, *Journals*, 1:168-169

⁷ See Joseph Smith Papers, *Journals*, 1:170 footnote 324

⁸ Joseph Smith Papers *Journals*, 1:170; *History of the Church* 2:381

⁹ Joseph Smith Papers *Journals*, 1:170; *History of the Church* 2:382

¹⁰ See Joseph Smith Papers, *Journals*, 1:171 footnote 331

¹¹ Oliver Cowdery Journal, 22 January 1836 as found on <https://catalog.churchofjesuschrist.org/assets/d11962ee-4618-4177-90aa-aa72cedc0f98/0/27> as retrieved on 9/25/24

¹² Joseph Smith Papers *Journals*, 1:171; *History of the Church* 2:383

¹³ See Leonard J. Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketchbook,'" *BYU Studies* 12, no. 4 (1974), 419

¹⁴ Dean Jessee, *Papers of Joseph Smith*, 2:158

¹⁵ Bishop Edward Partridge Journal as found in *Opening the Heavens*, First Edition, 286

¹⁶ *History of the Church* 2:387; Joseph Smith Papers, *Histories*, 1:175

¹⁷ *History of the Church* 2:387; Joseph Smith Papers, *Histories*, 1:175

¹⁸ *History of the Church* 2:387; Joseph Smith Papers, *Histories*, 1:175

¹⁹ Joseph Smith Papers, *Histories*, 1:175 footnote 343

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- ²⁰ See Karl Ricks Anderson, *The Savior in Kirtland*, 235-237
- ²¹ History of the Church 2:387; Joseph Smith Papers, Histories, 1:175
- ²² Joseph Smith Papers, *Journals*, 1:180-182; History of the Church 2:391-2
- ²³ Joseph Smith Papers, *Journal*, 1:182 footnote 361
- ²⁴ John A. Peterson, *Warren Stone Snow, A Man in Between: A Biography of a Mormon Defender*, 17-18
- ²⁵ Warren S. Snow, "Minutes of a Conference," *Millennial Star* 26 (January 23, 1864): 51 as retrieved from <https://contentdm.lib.byu.edu/digital/collection/MStar/id/27277> on May 22, 2023
- ²⁶ The full endowment was not done until the Nauvoo Temple. The endowment referred to here would have been the washing, the anointing, and possibly the washing of the feet as these were the only ordinances performed in the Kirtland Temple.
- ²⁷ Joseph Smith Papers, *Journals*, 1:200 and footnote 418
- ²⁸ Autobiography, Pioneer Heritage, Writings of Early Latter Day Saints, 198
- ²⁹ *Journal of Discourses* 9:376
- ³⁰ Truman O. Angell, Autobiography, Pioneer Heritage, Writings of Early Latter Day Saints, 198
- ³¹ Heber C Kimball, *Journal of Discourses* 9:376
- ³² See *History of the Church* 2:427; Joseph Smith Papers, *Journals*, 1:211
- ³³ *History of the Church* 2:414-16
- ³⁴ D&C 109:12,13
- ³⁵ *Journal of Discourses* 11:10
- ³⁶ *History of the Church* 2:428
- ³⁷ (A Journal or Sketch of Erastus Snow, Typescript, 6, BYU Special Collections).
- ³⁸ For Benjamin Brown Report see *Opening the Heavens: Accounts of Divine Manifestations 1820-1844*, First Edition, 336; for Eliza R. Snow's accounts see *Women in Mormondom*, 94-95
- ³⁹ Truman G. Madsen, *Joseph Smith Lecture 5: Joseph Smith and the Kirtland Temple*
- ⁴⁰ See Stephan Post, *Opening the Heavens*, First Edition, 351
- ⁴¹ "Remarks," *Deseret News*, Jan. 12, 1876, 788
- ⁴² *Woman of Mormondom* 95
- ⁴³ Sylvia Cutler Webb, *The Saints Herald*, 24 March 1915, 289
- ⁴⁴ Oliver Cowdery Journal, 27 March 1836 pages 27-28 as retrieved from <https://catalog.churchofjesuschrist.org/assets/d11962ee-4618-4177-90aa-aa72cedc0f98/0/27> on 9/25/24
- ⁴⁵ *History of the Church* 2:428
- ⁴⁶ *Journal of Discourses*, 11:10
- ⁴⁷ Letter of Benjamin Brown to his wife ca. 1836 as found in Church History Catalog as retrieved from <https://catalog.churchofjesuschrist.org/assets/3e274d1f-e4ad-420b-a863-abd38715cf39/0/3> on 9/24/24
- ⁴⁸ Joseph Smith Papers, *Journals*, 1:211 and footnote 440
- ⁴⁹ *Opening the Heavens*, First Edition, 336
- ⁵⁰ "A Biographical Sketch of the Life and Travels of William Draper" as found in Ivan J. Barrett, *Joseph Smith and the Restoration*, 325
- ⁵¹ *Opening the Heavens*, First Edition, 337
- ⁵² Letter of Benjamin Brown, *Opening the Heavens*, First Edition, 336
- ⁵³ Joseph Smith Papers, *Journals*, 1:213 fn 448
- ⁵⁴ Joseph Smith Papers, *Journals*, 1:213 and fn 449
- ⁵⁵ *Opening the Heavens*, First Edition, 337
- ⁵⁶ See D&C 95:8 and Joseph Smith Papers, *Journals*, 1:471-2
- ⁵⁷ Joseph Smith Papers, *Journals*, 1:68
- ⁵⁸ Joseph Smith Papers, *Journals*, 1:99; History of the Church 2:310
- ⁵⁹ Letter of Phelps to his wife Sally, January 1836 as quoted in *Opening the Heavens*, First Edition 331
- ⁶⁰ W. W. Phelps, Joseph Smith Papers, *Journals*, 1:214 footnote 454
- ⁶¹ History of the Church 2:430-33; Joseph Smith Papers, *Journals*, 1:213-16
- ⁶² Benjamin Brown, *Autobiography*, 6 as found on DoctrineandCovenantsCentral.org
- ⁶³ Joseph Smith Papers, *Journal*, 1:216 and footnote 461

⁶⁴ See Hartt Wixom, *Edward Partridge: The First Bishop of the Church of Jesus Christ of Latter Day Saints*, 78

⁶⁵ D&C 109:4, 78

⁶⁶ History of the Church 2:434-5

⁶⁷ D&C 110:1-10

⁶⁸ The identity of Elias is uncertain. Elias is the Greek form of Elijah. However, in this vision they are listed as separate beings. Elias is a title meaning forerunner or someone who makes ready for the coming of Christ. An Elias has a specific mission and restorative functions. Also, there was a man named Elias who lived in the days of Abraham. (*LDS Bible Dictionary*, Elias). It is this Elias who restored the Gospel of Abraham to Joseph and Oliver. Joseph Fielding Smith proposed that this Elias was Noah (*Answers to Gospel Questions*, 3:141; see also Bruce R. McConkie, *Millennial Messiah*, 102-104).

⁶⁹ Orson F. Whitney stated, "The mission of Elias is the mission of preparation, the lesser going before the greater, opening up the way. The day-star heralding the dawn. The wedge of truth piercing the wall of prejudice, cleaving the ranks of error, creating the gap through which shall ride on victory's flaming wheels, the chariot of Righteousness." (*The Life of Heber C. Kimball*, (1945), 145

⁷⁰ Joseph taught that "Elijah was the last prophet that held the keys of the Priesthood ... Why send Elijah, because he holds the keys of authority to administer in all the ordinances of the priesthood" (Teachings of the Prophet Joseph Smith, 172)

⁷¹ D&C 110:11

⁷² D&C 110:12

⁷³ D&C 110:13

⁷⁴ D&C 110:15

⁷⁵ Joseph Smith Papers, Journals, 1:222 footnote 478

⁷⁶ Teachings of the Prophet Joseph Smith, 330; History of the Church 6:183-84

⁷⁷ *Teachings of the Prophet Joseph Smith*, 338

⁷⁸ *Teachings of the Prophet Joseph Smith*, 337-8

⁷⁹ See LDS Bible Dictionary, Malachi

⁸⁰ 3 Nephi 24:1; 3 Nephi 25:5, 6

⁸¹ Joseph Smith History, 1:36-39

⁸² Joseph Smith History 1:39

⁸³ Malachi 4:6 & 3 Nephi 25:6

⁸⁴ Malachi 4:6; Joseph Smith History 1:39

⁸⁵ See Joseph Smith Papers, *Journal*, 1:223

⁸⁶ *Opening the Heavens*, First Edition, 334-35

⁸⁷ See *Women In Mormondom*, 207

Appendix A – The History Kirtland Temple

The Saints were commanded to build the Kirtland Temple on December 27, 1832.¹ However, because of the vastness of the task, the inexperience of the Saints, and the financial poverty of the members, the construction of the temple was delayed and eventually all progress halted.

After a 6 month shirking in building the temple the Lord chastised the Saints for not following the commandment to build the temple. In the revelation the Lord states that the members “have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house” (D&C 95:3). He likened the delay in building a temple to “walking in darkness at noon day” (95:6). Noon day is the time of day with the greatest light, clarity and sight. The temple would have provided that highly spiritual light and eternal insight. But because they didn’t move forward they were walking in spiritual darkness without the clarity the temple would have provided.

With this chastisement the Saints immediately began work on the Temple on June 1, 1833. They formed a planning and building committee. The members caught vision of the blessings of the temple and threw themselves into the work.

Perhaps, none were as zealous as Hyrum Smith. After a leadership meeting where Joseph revealed the general plan for the temple and the location Hyrum zealously grabbed a wheat scythe. When his mother asked what he was doing, Hyrum responded, “we are preparing to build a house of the Lord and I am determined to be the first at the work.” He then cleared a large portion of the wheat while those gathered discussed the temple building project. Others joined in by tearing down a fence. Hyrum grabbed a shovel and began digging a trench for the cornerstones. Just a few days later, the saints labored at the quarry and the temple building commenced in Kirtland.²

Now that the Saints had begun the construction of the Temple the Lord could deepen their understanding of the promised blessings. On August 2, 1833 the Lord told the Saints, “my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God” (D&C 97:15, 16).

His presence shall be in the temple makes sense, but what may the Lord have meant by “[his] glory shall rest upon it?” Moses 1:39 states, “For this is my work and *my glory* to bring to pass the immortality and eternal life of men.” His glory may deal with the promised blessings of saving ordinances. Just about 1 month before the saints were chastised for not building the temple, the Lord told them, “The *glory of God* is intelligence, of in other words light and truth” (93:36). In the temple we receive intelligence, light and truth.

The Saints were also promised, “you should build a house, in the which house I design to endow ... with power from on high; For this is the promise of the Father unto you” (95:8, 9).

Reading the history of this magnificent building and the divine manifestations therein we see that the promises of the Lord were entirely and fully fulfilled.

The building of the Kirtland Temple was a costly endeavor for the Saints. They were poor. Many of the Saints in Kirtland had moved from other places and were not well

established in Ohio when the call came to build the temple. A large body of the Saints were 900 miles away in Jackson County Missouri. There was a lack of skilled workers and the task of building such a Temple was beyond their knowledge. In addition, many of the men were serving missions to proselytize for the Church. To help, the Lord revealed the pattern for the temple to Joseph, Sidney Rigdon and Frederick G. Williams. However, because of the challenges, the Kirtland Temple is perhaps the most costly temple the Church has ever built.³ Though it is difficult to determine the exact cost to build the temple estimates range between \$30,000 to \$100,000 with the most commonly accepted building cost being about \$40,000. When we take into account the purchasing of the Kirtland Temple in March 2024 the Kirtland temple truly is the most expensive temple.

To help cover the cost, the sisters in the Church organized penny drives. The youth scoured the town looking for broken glass and pottery to put in the stucco to make it sparkle.⁴ The men donated 1 day in 7 to labor on the temple. Many also donated money to the temple construction. Vienna Jacques donated \$1,400.⁵ John Tanner donated perhaps as much as \$42,000 in supplies and money for the building of the temple and goods for a storehouse.⁶ Numerous others, including Joseph, Sydney, Frederick G. Williams, Hyrum and many others made substantial donations.

Joseph was conversing with Church leaders about who could oversee such a daunting project. Brigham Young mentioned that on a mission to Canada he met a man named Artemus Millet who had the skills to build the temple. Joseph turned to Brigham and said, “I give you a mission to go and baptize him and bring him here and tell him to bring a thousand dollars with him.” His son reported that “Artemus gave more than a thousand dollars.”⁷

In 1855 John Taylor added additional insight. “It cost the martyred Prophet Joseph and his brother Hyrum, and their revered and honored father and hundreds of the dead and living Saints, many many days of toil, labor and anxiety who labored on the walls in the midst of poverty reproach and almost the lack of everything. ... Stalwart men labor’d on that Temple with nothing but mush and milk to live upon and in many instances, barely bread & water until their knees trembled with weakness.”⁸

But not all sacrifices were monetary. On July 20, 1833, as the Kirtland Saints gathered to lay the cornerstones of the temple, a mob orchestrated by Lt. Governor Boggs gathered against the Saints in Jackson County. The mob threatened the Saints, tore down a printing press, burned the type and pages of the Book of Commandments, and demanded that the Saints leave the County by January 1834. Bishop Partridge and Charles Allen were tarred and feathered.

Appendix B – The Temple Dedication and the Passover

On Palm Sunday, Jesus triumphantly rode into the holy city Jerusalem. It was so monumental that it is recorded in all 4 Gospels.⁹ On Palm Sunday, the disciples placed their

garments on the back of a colt and placed Jesus upon it. A great multitude came out to meet him. They cut palm branches and placed them over the path that led into Jerusalem. Others waved palm leaves. The vast multitude shouted, “Hosanna: Blessed is the King of Israel” and “Hosanna in the Highest.”

Upon entering into Jerusalem Jesus went into the Temple. Then in the evening Jesus blessed his disciples.

Sunday, March 27, 1836 was Palm Sunday. A large multitude of over 1,000 members gathered to the newly finished Kirtland Temple, which bears the title, “the House of the Lord.” They gathered with the promise the righteous and prepared would “see the Lord face to face.”

During the prayer the Savior came into the Kirtland Temple and sat between Frederick G. Williams and Joseph Smith Sr. The large congregation shouted, “Hosanna, Hosanna to God and the Lamb” repeated 3 times.

That night the Lord blessed the leadership of the Church with wonderful experiences. They spoke in tongues, saw visions, and prophesied. They were administered to by angels. Joseph reported that the temple was filled with angels and that a pillar of light rested upon the temple.

That week devout Jews would have celebrated the Passover. On April 1, 1836 Jews would have partaken the Passover dinner, called the Seder dinner. This dinner commemorates Jehovah’s deliverance of Israel from Egypt. They ate bitter and sweet herbs, symbolizing the bitterness of Egyptian slavery and the sweetness of deliverance. They ate flatbread symbolizing the haste of their flight. They partook of wine and oil, symbols of the atonement of the Messiah. They relate stories of the deliverance of Israel and they shout praises to God. At this dinner they reserve a place of honor for Elijah the prophet. They have a place setting with a cup of wine for him to join them. They leave the door open and send a child to look for and invite Elijah to the meal.

On Sunday, April 3, 1836 Jews would have had the feast Pesach II where Jews would have celebrated the first fruits of the harvest after arriving in the promised land. This feast in 1836 corresponded with Easter Sunday, when Christians celebrated the first fruits of the resurrection and newness of everlasting life, the great culmination of Jesus’ atonement.

On April 3, 1836 Joseph and Oliver gathered to the first floor west end pulpits of the Kirtland temple. They dropped the currents and knelt in prayer. Jesus appeared and officially accepted the Temple and the sacrifice of the Saints. Then, like on the mount of transfiguration Moses, Elias, and Elijah appeared to restore vital priesthood keys in fulfillment of the prophet Malachi (chapter 4). Elijah did return. He did restore priesthood keys. While faithful Jews around the world celebrated the harvest of the first fruits, Joseph and Oliver enjoyed the first fruits in redemption of all God’s children from any age.

Appendix C – The Hosanna Shout

After the closing remarks and a short prayer by President Rigdon, “we sealed the proceedings of the day by shouting hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, amen.”¹⁰

The Shout is repeated three times. Three symbolizes more than any other symbol God and His divine involvement.¹¹ Hosanna means “Save us, we beseech thee.” Thus, the repetition of Hosanna three times indicates God’s divine involvement in our salvation and our ever reliance upon Him for salvation. Amen is also repeated three times. Amen means “firm” or “true” and is used to denote acceptance or truthfulness.¹² By repeating Amen three times we affirm the truthfulness of our reliance on God for our exaltation. Additionally, John the Revelator called Christ “the Amen, the faithful and true witness” (Rev. 3:14).

“Hosanna” and “Amen”

Hosanna means “Save us, we beseech thee;” this contains a supplication. It was used in the Feast of the Tabernacles and was accompanied by the waving of palm branches. The Feast of Tabernacles was in commemoration of Israel’s sojourn in the wilderness and celebration at the end of a harvest. The Feast of Tabernacles also contained the recitation of Psalm 118 each day by a priest. In the which contains the Hosanna Shout (118:25). At the culmination of the ceremony the people waved palm branches.

When the Savior rode into Jerusalem on a colt the multitudes cried, “Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matt 21:9). Palm branches were cut down from the tree and laid in the way.

Other occasions in Church History when the Hosanna Shout was used was at the close of President Rigdon’s Salt Sermon in Missouri June 1838, by the Twelve before leaving for England, upon their arrival in England, laying the capstone of the Nauvoo Temple, entering the Salt Lake Valley, and in other meetings held in the Church. The Hosanna Shout initiated as a supplication or prayer. For this reason the hand is raised above the head, indicating supplication and the purest form of prayer. However, it has become a form of rejoicing and celebrating.

When the Gadianton Robbers were extinguished from the land the righteous exclaimed, “Hosanna to the Most High God ... Blessed be the name of the Lord God Almighty, the Most High God” (3 N 4:32). This Hosanna Shout was accompanied by tears of joy that “gushed out” (4:33).

When the Savior came to the Americas the people exclaimed, “Hosanna! Blessed be the name of the Most High God. And they did fall at the feet of Jesus, and did worship him” (3 N 11:17).

We are unsure of how it originated in the Church. However, it has been used very early on. When Martin Harris was called to preach he was instructed to do so “with a loud voice, with the sound of rejoicing, crying—hosanna, hosanna blessed be the name of the Lord God” (D&C 19:37). It seems to be very closely tied to the bringing of salvation to the nations (ibid; 36:3; 39:19).

Christ is the ultimate source of salvation. The Feast of Tabernacles celebrates His delivering of Israel in the wilderness. Additionally, the Shout was performed as He entered Jerusalem.

Though the Shout has been performed in a variety of occasions, we currently reserve the shout for Temple dedications. On these occasions we act as Christ acted by standing in proxy for others and we bring them salvation.

In our dispensation we do not know where and how it originated. However, there is some indication that it occurs at the throne of God. Lehi saw “the heavens open” and he saw God “sitting upon his throne, surrounded by numberless concourses of angels in the attitude of singing and praising their God” (1 N 1:8). Joseph also saw “holy angels, and they who are sanctified before his throne worshipping him” (D&C 76:21). Lorenzo Snow and John Taylor were present at the Kirtland Temple dedication, and hinted that the Hosanna Shout has its beginnings in pre-mortality. Elder John Taylors stated that the shout was “older than the everlasting hills, ... older than the earth. ... For we shook the heavens before the foundations of the earth were laid, when ‘the morning stars sang together and all the sons of God shouted for joy” (Life of John Taylor, 365, 366; Job 38:7). Elder Snow said the first Hosanna Shout occurred “when ... all the sons of God shouted for joy.”¹³

During the Kirtland Temple Hosanna Shout, Erastus Snow recounted that “Angels came and worshipped with us and some saw them, yea, even twelve legions of them, the chariots of Israel and the horsemen thereof.”¹⁴

Lorenzo Snow also stated that the Hosanna Shout is “a sacred shout” and cautioned “not only to express the word, but that their hearts shall be full of thanksgiving.”¹⁵ The “awkwardness” of the Shout comes because we do not fully understand or appreciate its importance, role, and history in the Church of Christ. It’s pre-mortal in origin, it is worship in its purest form, and it is in celebration of the victory of Christ.

Appendix D – D&C 76 and the Tar and Feathering of Joseph Smith and Sidney Rigdon

Joseph Smith and Sidney Rigdon were brutally attacked on March 24, 1832. Sidney was drug from his house, over a wood pile and through fields for about a mile with his head hitting the frozen ground. So violent was the attack of Sidney that Joseph thought he was dead. For quite some time after the attack Sidney suffered from mental anguish. A few days after the attack Joseph visited Sidney. Sidney asked Joseph for a knife so he could kill his wife Phoebe. When Joseph refused Sideny asked his wife for a knife to kill Joseph. He alternated between psychosis and reality.

Joseph was pulled from the Johnson home where he was choked until he passed out. The mob tried to force a vile of poison into his mouth, but Joseph clinched his teeth breaking the vile and burning his face. His tooth was also chipped and he spoke with a whistle until it was fixed in Nauvoo. They stripped him of his clothing and jumped on his scratching his body. Both men were brutally tarred and feathered. During the events poor 10 month old Joseph Murdock Smith died from exposure due to the attack.

What could have been the motive for such an attack on two men who professed to be men of God? Why such a brutal attack? What warranted this?

Some, like Fawn Brodie and others have picked the low-lying fruit and blamed the attack on polygamy. Antagonists love this idea and jump all over it. The Johnsons did have

a 16 year old daughter, Marinda living at the house and she does become one of Joseph's "eternity only"¹⁶ plural wives many years later. However, supporting evidence ends there. This claim can be traced back to a debate between an RLDS missionary and a Church of Christ, Disciples preacher in Kirtland in 1884.¹⁷ This debate should be taken cautiously for a number of reasons. First, the debate took place 52 years after the events and 40 years after Joseph's death making it very unlikely that any involved had firsthand knowledge of the actual events. In fact, the preacher stated that Johnson's son, Eli Johnson was a prime mover of the attack. The problem is, the Johnsons did not have a son by that name.

So could they have just mistaken the name of Johnson's son who could have been involved. John and Elsa Johnson had ___ sons. Luke and Lyman Johnson remained faithful and were selected as members of the first Quorum of the Twelve Apostles in 1835. Even after their disaffection with the Church as a result of the Kirtland Safety Society they remained closed to the Church. After leaving the Church Lyman made the statement that he would give his right arm to believe again; his life had been peaceful when he was within the Church but it was all darkness since. Luke was a peace officer in Kirtland when he left the Church. At the time Joseph had an arrest warrant for fraudulent banking stemming from the Kirtland Safety Society. Luke arrested Joseph on a charge of \$5 so that he could not be arrested for the federal banking charge until it was resolved. Luke paid the \$5 and helped Joseph escaped. Another son, Olmstead had left for Mexico and Texas and was gone at the time of the attack. Later they discovered that he died as he was returning to Ohio. John Johnson Jr. appears to leave the Church at this time, but there is no contemporaneous accounts that place him with the mobs. It is possible that Eli Johnson referred to John's brother Eli.

Another problem with the debate is that at this time the RLDS church was being led by Joseph Smith III who was very actively claiming that Joseph had not participated in plural marriage and that it was an invention of Brigham Young and the Utah Church. Knowing this was a point of contention the Church of Christ preacher would have pushed the point.

Additionally, John and Elsa Johnson tried to aid Joseph, which would be very odd behavior for the parents of a teenage daughter who was being advance on by an older married man living in the home. John heard the commotion and ran to the door. Finding the door was held by the mob he called for Elsa to get his gun so he could shoot his way out. She did. John found the mobbers had left. He rushed outside toward the noise. He came upon Joseph and Sidney being tarred and feather. He yelled at the mob to stop, but they turned on him. As he ran John bumped into another member of the Church. Each thinking the other was a mobber John Johnson's collar bone was broken. David Whitmer healed his arm. Emma, Elsa, and other friends spend the night removing the tar and feathers from Joseph's body. Elsa furnished the lard. Particularly odd behavior if there was any suspicion of inappropriate behavior on Joseph's part.

A mobber, Symonds Ryder later claimed that their motivation for the attack was financial. Ryder wrote that the attack stemmed from "the horrid fact that a plot was laid to take their (Johnson's) property from them and place it under the control of Smith."¹⁸ In 1833 John Johnson does sell his lavish and beautiful property in Hiram and he does give the money

to Joseph for the construction of the Kirtland Temple. He is given stewardship over the Kirtland Inn which is renamed the John Johnson Inn.

In 1880s the claim that the tar and feathering was a result of plural marriage reached Mirinda Johnson Hyde in Salt Lake City. She issued a statement, “I feel like bearing my testimony that during the whole year that Joseph was an inmate of my father’s house I never saw aught in his daily life or conversation to make me doubt his divine mission.”¹⁹ Additionally, if the tar and feathering was a result of Joseph making advancements toward Mirinda, why brutally attack Sidney?

The likelihood that the tar and feathering of Joseph and Sidney was a result of plural marriage is very low in light of the previous evidence. So why?

Whatever the motives of the mobbers, I believe the tar and feathering of Joseph and Sidney was a direct result of Doctrine and Covenants section 76 in which they saw God and Jesus Christ. They also saw the fall and nature of Satan and his followers; that he held a position of authority, sought to overthrow God’s kingdom and take God’s glory for his self; that he was rejected and cast out of God’s presence for rebellion and that he and his followers became perdition, irredeemably lost. This is distasteful for Satan. Section 76 was received on February 16, 1832, just 36 days before the tar and feathering.

Appendix E – The Kirtland Temple, Priesthood Keys and the Gathering of Israel

On April 3, 1836 Joseph and Oliver gathered to the west end priesthood pulpits, knelt down and prayed. Jesus appeared and accepted the temple and the sacrifice of the Saints in building the temple. He then testified of his mission, with a “voice ... as the sound of the rushing of great waters,” “I am the first and the last; I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold thy sins are forgiven you; you are clean before me.” (D&C 110:3-5). He then promised, “Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments and do not pollute this holy house. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house. And the fame of the house shall spread to foreign lands and this is the beginning of the blessings which shall be poured out upon the heads of my people.” (110:7-11).

This promise from Jesus to Joseph and Oliver has many valuable applications. One of which is in light of the missionary work. Because of the endowment of power that Brigham Young, Heber C. Kimball, Wilford Woodruff, and other missionaries received in the Kirtland Temple in 1836 many thousands of converts received the glorious promised Gospel in foreign lands of England, Wales, Ireland, Scotland and other countries.

After Jesus appeared, Moses appeared and restored the “keys of the gathering of Israel from the four parts of the earth and the leading of the ten tribes from the land of the north.” (110:11). Then Elias appeared and “committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.” (110:12). Then the long awaited appearance of Elijah to “turn (or bind or seal²⁰) the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse” (110:15) and be “utterly wasted at His coming” (JSH 1:39).

The Saints did gather from many areas of the United States. They gathered to Fayette New York by the 10s, to Jackson County Missouri and Kirtland Ohio by the 100s. However, it was not until after the gathering, uniting and sealing keys received in the Kirtland temple were given to a Prophet of God did the gathering from the four corners of the earth begin to bless tens of thousands of converts in the middle 1800s. One newspaper editor in 1891 stated, “... although the Saints had gathered in from the different States of the Union previous to this [1836] no general gathering of Israel from the four corners of the earth had been contemplated; neither could this be effective until the *keys* for that purpose were committed to men in the flesh; but soon after the appearing of *Moses* to Joseph and Oliver, in the Kirtland Temple, *the first foreign mission was opened*, and the gathering of Israel from the British nations, and subsequently from Scandinavia, Germany, France, Italy, the islands of the sea, and many other countries, has since been going on steadily; and it will thus continue until all the ancient and modern predictions concerning the gathering of that chosen people in the last days, shall be fulfilled.”²¹

In April 1836 Heber C. Kimball called fellow apostle Parley P. Pratt on a mission to Canada. Parley was heavily in debt, his wife, Thankful Pratt, was ill, and his sick mother in law was also living with the Pratts. At this time Parley’s home burned down with his wife and mother in law inside. By the grace of God he arrived in time to get both of them safely out, but his house was a total loss. In these dire circumstances Parley was called on a mission to Canada. Heber came gave Parley a priesthood blessing promising that if he went to Canada his wife would bear a son and that “from the things growing out of this mission [to Canada] shall the fulness of the Gospel spread into England.”²² From these efforts Parley baptized British immigrants John Taylor and his wife Leonora, Mary Fielding (Hyrum’s future wife), and her siblings Mercy and Joseph Fielding.

In June 1837 Joseph sat in the Kirtland Temple. He leaned over and whispered to Heber C. Kimball, “Let my servant Heber go to England and proclaim my gospel, and open the door of salvation to that nation.”²³ Heber felt overwhelmed. Looking back, in light of the success, we wonder how he could have felt inadequate. He recorded in his journal, “The idea of being appointed to such an important office and mission was almost more than I could bear up under; I felt my weakness and unworthiness and was nearly ready to sink under the task ... , I could not help exclaiming: O Lord, I am a man of ‘stammering tongue’ and altogether unfit for such a work. How can I go to preach in that land, which is so famed throughout Christendom for [learning], knowledge, and piety?”²⁴ Joseph reflected on the mission to England and determined “In this state of things God revealed to me that something new must be done for the salvation of the Church.”²⁵

Heber was accompanied by Orson Hyde of the Quorum of the Twelve Apostles, Willard Richards and 4 of Parley P. Pratt's English converts from Canada, including Joseph Fielding.

Joseph Fielding's brother James Fielding was a minister in England and allowed the missionaries to preach in his congregations. The missionaries found a people awaiting and excited about the Gospel. Some in Reverend Fielding's congregation had seen the missionaries in vision before they arrived in England.²⁶ They had quick success baptizing 9 converts 10 days after arriving in England. George D. Watts won a foot race to the River Ribble and was the first person baptized in England. Records indicated that the first baptism was attended to by over 8,000 people.²⁷ The numbers grew to 2,000 converts within 8 months and the organization of 26 branches in Preston England areas.²⁸ It was truly the beginning of the "thousands and tens of thousands" who "shall greatly rejoice in consequence of the blessings ... poured out, and the endowment ... in this house (Kirtland Temple)" (110:7) as spoken of by Jesus Christ.

Though they had immediate success, they also experienced immediate opposition. On the day of the first baptisms Heber C. Kimball, Orson Hyde, and brother Russell were attacked by evil spirits that swirled above them gnashing and foaming.²⁹ Other ministers, preachers, and priests opposed the missionaries with slander and hatred.

In 1839 the Quorum of the Twelve Apostles returned to England. From 1839 to 1841 9 Apostles served missions in the British Isles. They included Heber C. Kimball (mission leader), Brigham Young, Wilford Woodruff, John Taylor, Parley P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, and Willard Richards who remained in England after the 1837 mission.³⁰

Brigham Young summarized their efforts on this second mission to the British Isles, "We . . . baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 Hymn Books, 2,500 volumes of the *Millennial Star*, and 50,000 [missionary] tracts." The youngest apostle, 21 year old George A. Smith, reported that there were 18 branches and that through their efforts they had baptized 580 converts in Staffordshire.³¹ Wilford Woodruff recorded that he and his companions (including at times John Taylor) baptized over 1,800 in Hereford, Gloucester, and Worcester.³² Eventually the missionaries organized 70 "Churches" or branches in Hereford.³³

Elder Woodruff attributed the immense success to following the still small voice of the Holy Ghost. He wrote, "The power of God rested upon us and upon the mission. The sick were healed, devils were cast out, and the lame made to walk. ... The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me. I declared the gospel of life and salvation, some eighteen hundred souls received it, and many of them have been gathered to Zion in these [Rocky] mountains. Many have been called to officiate in the bishopric, and have done much good in Zion. In all these things we should ever acknowledge the hand of God, and give Him honor, praise, and glory forever and ever. Amen."³⁴

From the missions to England in the 1830s the Church went into Scandinavia, Western Europe and Italy. From there it has spread nearly all across the world with nearly

500 missions, with over 100,000 proselyting, service and senior missionaries speaking over 100 languages. The “thousands and tens of thousands” as promised by the Lord has grown to hundreds of thousands since 1836. In 2024 there were 308,682 convert baptisms³⁵ and an additional 91,617 8 year old baptisms, making nearly 400,300 baptisms in 2024. For context, 400,300 baptisms is 33,358.33 baptisms per month, 1,096.71 baptisms each day, 45.70 baptisms each hour, and 1 baptism every 1.33 minutes.

The Lord’s kingdom is gaining momentum. I am reminded of the Prophet Daniel’s vision of God’s Church and Kingdom likened unto a stone cut from the mountain of the Lord without hands. As the stone rolls down the mountain it gains momentum (Daniel 2). So is the gathering of Israel gaining momentum.

¹ See heading for D&C 88

² See Scot Facer Proctor and Maurine Jensen Proctor, *The Revised and Enhanced History of Joseph Smith by His Mother*, 321-22

³ See Karl Ricks Anderson, *Joseph Smith’s Kirtland*, 155 (I think)

⁴ The story that the women gave up their finest china is likely a myth.

⁵ See “5 Facts about Vienna Jacques, A Faithful Women Mentioned in the D&C,” *Newsroom* 11 August 2025

⁶ See Mark L. Staker, “Raising Money in Righteousness: Olive Cowdery as a Banker,” *Days Never to Be Forgotten: Oliver Cowdery*, 193-4 footnote 4

⁷ See Kieth E. Erikson and Lloyd D. Newel, “Conversion of Artemus Millet and His Call to Kirtland,” *BYU Studies*, vol 41, no 2 (2002), 81

⁸ John Taylor Letter to Christopher Dixon, 27 April 1855, Church History Library as found in “Hyrum Smiths Building of the Kirtland Temple,” *An Eye of Faith*, (2015), 47-67

⁹ See Matthew 21:1-11; Mark 11:1-11; Luke 19:19-44; John 12:12-19

¹⁰ History of the Church 2:427-8

¹¹ Alonzo Gsaskill, *The Lost Language of Symbolism*, 116

¹² *Bible Dictionary*, “Amen”

¹³ Encyclopedia of Mormonism, Hosanna Shout, 2:659; Job 38:7

¹⁴ A Journal or Sketch of Erastus Snow, Typescript, 6, BYU Special Collections

¹⁵ Millennial Star (July 4, 1892), 29:418

¹⁶ See Brian C. Hales, *Joseph Smith’s Polygamy*, 2:79 footnote 58; there is some evidence to suggest that Marinda asked Joseph for the sealing and he agreed; John D. Lee a member who later disaffected recalled that Orson Hyde, Marinda’s legal husband gave permission for the sealing, but he also acknowledged that he can’t verify the statement (as retrieved from https://josephsmithspolygamy.org/plural-wives-overview/marinda-nancy-johnson/#link_ajs-fn-id_6-5650).

¹⁷ Clark Braden and E. L. [Edmund Levi] Kelley, *Public Discussion of the Issues between the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Christ (Disciples), Held in Kirtland, Ohio, Beginning February 12, and Closing March 8, 1884, between E. L. Kelley, of the Reorganized Church of Jesus Christ of Latter Day Saints, and Clark Braden, of the Church of Christ* (St Louis, MO: C. Braden, 1884), 202.

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- ¹⁸ Symonds Ryder, "Letter to A. S. Hayden," 1 February 1868
- ¹⁹ "The Autobiography of Marinda Nancy Johnson Hyde," as retrieved on 10/16/2025 from <https://josephsmithfoundation.org/marinda-m-n-hyde-1815-1886/>
- ²⁰ Joseph Smith stated that the verb "turn" should have been translated as "to bind or seal."
- ²¹ "Church Emigration," *The Contributor*, vol 12 (12 June 1891), no 8 as found in Deltas W. Lee, *Israel the Lord's Chosen People*, 1247-1248
- ²² Church History Essays, "Opening the British Isles"
- ²³ *Life of Heber C. Kimball*, 116
- ²⁴ *Journal of Heber C. Kimball*, 10 as found in *Latter Day Saints History 1815-1846 Teachers Material*, Lesson 15 as retrieved from <https://www.churchofjesuschrist.org/study/manual/latter-day-saint-history-1815-1846-teacher-material/lesson-15?lang=eng>
- ²⁵ *History of the Church* 2:489
- ²⁶ See *Church History in the Fulness of Times*, 175
- ²⁷ Savanna Hopkins, "The first missionaries in England arrived on this day in 1837 – see how they fared," *Church News*, 19 July 2018
- ²⁸ See *Church History in the Fulness of Times*, 176
- ²⁹ For an in-depth discussion of this experiences see Christopher James Blythe, "Heber C. Kimball and Orson Hyde's 1837 Vision of the Infernal World," *Eye of Faith: Essays in Honor of Richard O. Cowan*, 176-187; for an online copy see <https://rsc.byu.edu/eye-faith/heber-c-kimball-orson-hydes-1837-vision-infernal-world>
- ³⁰ Apostles John E. Page and William Smith were also called, but never went and later left the Church
- ³¹ Arnold K. Garr, "George A. Smith's Mission with the Twelve in England, 1839-41," *Regional Studies in Latter-Day Saint History: The British Isles*, 36-37
- ³² *Church History in the Fulness of Times*, 231; See also <https://wilfordwoodruffpapers.org/media/articles/1840-baptisms> as retrieved on 10/27/25
- ³³ *Church History in the Fulness of Times*, 233
- ³⁴ Matthias Cowley, *Wilford Woodruff: History of His Life and Labors as Recorded in His Daily Journals*, (1909), 120; for electronic copy see <https://www.gutenberg.org/files/47703/47703-h/47703-h.htm> as retrieved on 10/27/25
- ³⁵ For further insight see Elder Quintin L. Cook's Newsroom announcement as retrieved from <https://newsroom.churchofjesuschrist.org/article/church-of-jesus-christ-record-global-growth> on 10/27/25