

Did the LDS Church experience a Pentecost-type event?

Did something really happen in LDS history or is this an urban legend that gained momentum over time?

Very little is found in the LDS archives about this supposed event. There is little if anything mentioned in the General Conference talks or church magazines also. A few things are clear however: a) LDS sources speak more about the outpouring of the Holy Spirit which occurred in the early church and b) something did take place during the dedication of the Kirtland Temple. But we need to determine if it was a divine or demonic occurrence, or if perhaps the participants were intoxicated and hallucinating.

Let's analyze what records are publicly available.

Unless otherwise stated, all quotations from the Bible are from the King James Version.

The Bible's account

Act 2:1 - And when the day of Pentecost was fully come, they were all with one accord in one place.

Act 2:2 - And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Act 2:3 - And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Act 2:4 - And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Act 2:5 - And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Act 2:6 - Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Act 2:7 - And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Act 2:8 - And how hear we every man in our own tongue, wherein we were born?

Act 2:9 - Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Act 2:10 - Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Act 2:11 - Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Act 2:12 - And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Act 2:13 - Others mocking said, These men are full of new wine.

Act 2:14 - But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Act 2:15 - For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Act 2:16 - But this is that which was spoken by the prophet Joel;

Act 2:17 - And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Act 2:18 - And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Act 2:19 - And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Act 2:20 - The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Act 2:21 - And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Act 2:22 - Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Act 2:23 - Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 2:24 - Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Act 2:25 - For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Act 2:26 - Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Act 2:27 - Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Act 2:28 - Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Act 2:29 - Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Act 2:30 - Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Act 2:31 - He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Act 2:32 - This Jesus hath God raised up, whereof we all are witnesses.

Act 2:33 - Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Act 2:34 - For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Act 2:35 - Until I make thy foes thy footstool.

Act 2:36 - Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Act 2:37 - Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Act 2:38 - Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 2:39 - For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Act 2:40 - And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Act 2:41 - Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Act 2:42 - And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 2:43 - And fear came upon every soul: and many wonders and signs were done by the apostles.

Act 2:44 - And all that believed were together, and had all things common;

Act 2:45 - And sold their possessions and goods, and parted them to all men, as every man had need.

Act 2:46 - And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Act 2:47 - Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Book of Mormon accounts

There is no Pentecost-type event which the twelve disciples mentioned therein experienced.

Accounts from LDS Sources

[Doctrine and Covenants Student Manual \(2002\), Section 109 Prayer of Dedication for the Kirtland Temple](#)

<https://www.lds.org/manual/doctrine-and-covenants-student-manual/section-101-109/section-109-prayer-of-dedication-for-the-kirtland-temple?lang=eng>

"In the Revelation given on the 1st of June, 1833, the Lord indicated the special object for which this house was to be built: 'I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen, with power from on high' (Sec. 95:8). It was to be a place in which the Church would receive a Pentecostal baptism in the fire of the Holy Spirit [see Acts 2]. A special house, consecrated and dedicated, was needed for that purpose, hence the commandment of God to the Saints concerning this house."

"Now the day of dedication had come. The people assembled early, full of joy and gratitude, and they were not disappointed in their expectations. The manifestations of the divine presence were such as to leave no room in the minds of the true Saints for doubt concerning the nature of the work in which they were engaged. Heber C. Kimball relates that during the ceremonies of the dedication, an angel appeared and sat near Joseph Smith, Sr., and Frederick G. Williams, so that they had a fair view of his person. He was tall, and had black eyes and white hair; wore a garment extending to near his ankles, and had sandals on his feet. 'He was sent,' President

Kimball says, 'as a messenger to accept of the dedication.' (Whitney's Life of Heber C. Kimball, p. 103)."

"A few days afterwards, a solemn assembly was held ... and blessings were given. 'While these things were being attended to,' Heber C. Kimball says, 'the beloved disciple John was seen in our midst by the Prophet Joseph, Oliver Cowdery, and others' (Ibid., p. 104). On the 6th of April, a meeting was held which was prolonged into the night. On this occasion the spirit of prophecy was poured out upon the Saints, and many in the congregation saw tongues of fire upon some of those present, while to others angels appeared. 'This,' President Kimball says, 'continued several days and was attended by a marvelous spirit of prophecy. Every man's mouth was full of prophesying, and for a number of days and weeks our time was spent in visiting from house to house, administering bread and wine, and pronouncing blessings upon each other to that degree, that from the external appearances one would have supposed that the last days had truly come, in which the Spirit of the Lord was poured out upon all flesh' (Ibid., p. 105; see also Hist. of the Church, Vol. II., p. 427)."

"Nor were the Saints the only ones who were aware of supernatural manifestations at this time. Elder George A. Smith rose to prophesy, when a noise was heard like the sound of a rushing wind. All the congregation arose, and many began to speak in tongues and prophesy. And then people of the neighborhood came running together (hearing an 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. This continued until the meeting closed, at 11 p.m. (History of the Church, Vol. II., p. 428)." (Commentary, pp. 720–21.)"

History of the Church, Volume II

Sunday, March 27.--The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House and share in His blessings; and such was the anxiety on this occasion that some hundreds (probably five or six) assembled before the doors were opened.

The doors were then opened. Presidents Rigdon, Cowdery and myself seated the congregation as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated.

Brother George A. Smith arose 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 prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an 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. This continued until the meeting closed at eleven p. m. The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion.

Primary 5: Doctrine and Covenants and Church History, (1997), pages 139–46, Lesson 26: The Kirtland Temple Is Dedicated

<https://www.lds.org/manual/primary-5-doctrine-and-covenants-and-church-history/lesson-26-the-kirtland-temple-is-dedicated?lang=eng>

"On the day the Kirtland Temple was dedicated, the Lord blessed his Saints for their sacrifices in building the temple. Everyone present felt a holy, joyful feeling. Many people saw angels or heard angels singing, and others saw visions, prophesied, or spoke in tongues. Several people saw a heavenly messenger, whom Joseph Smith said was the Apostle Peter, in the temple. He was clothed in a long cloak and sandals and sat near the Prophet's father."

Doctrine and Covenants 109

According to the heading notes in the D&C: Prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. According to the Prophet's written statement, this prayer was given to him by revelation.

[I have never heard of people needing to receive a prayer by revelation in order to pray, but let's continue for now].

36 - Let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof.

37 - And let thy house be filled, as with a rushing mighty a wind, with thy glory.

38 - Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

39 - And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy;

40 - And until this be accomplished, let not thy judgments fall upon that city.

41 - And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of

thy prophets.

42 - But deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood.

43 - O Lord, we delight not in the destruction of our fellow men; their souls are precious before thee;

44 - But thy word must be fulfilled. Help thy servants to say, with thy grace assisting them: Thy will be done, O Lord, and not ours.

45 - We know that thou hast spoken by the mouth of thy prophets terrible things concerning the a wicked, in the last days—that thou wilt pour out thy judgments, without measure;

46 - Therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and a bind up the testimony, that they may be prepared against the day of burning.

47 - We ask thee, Holy Father, to remember those who have been a driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

Analysis

[] The Kirtland Temple was dedicated on March 27, 1836. One account says the Pentecost-event occurred on March 27. The other says it occurred a few days afterward. In either case, the timing is wrong. Pentecost occurs fifty days after Passover.

[] The account says the Kirtland temple was filled with angels but it does not say the participants were filled with the Holy Spirit.

[] I'm not sure why Doctrine and Covenants 109:47 says Missouri is the land of their inheritance when some Mormons believe all of America is the land of inheritance for them.

[] The supposed event was never canonized as scripture. There is very little or no mention in the General Conference talks of the church. Couldn't find anything in the church magazines either.

[] According to the Doctrine and Covenants Student Manual, a temple was required to be "*a place in which the Church would receive a Pentecostal baptism in the fire of the Holy Spirit*". In the New Testament, a temple was not required.

[] Mr. Smith prayed that they would receive the gift of tongues and the interpretation thereof. But the New Testament disciples did not need the gift of interpretation because those in Jerusalem were hearing them in their native language. See Acts 2:5-11.

[] According to the History of the Church account, there were various estimates to the number of people in attendance. First, five to six hundred. Then nine to ten hundred. Then finally, it says about four hundred and sixteen official members.

According to an article that appeared in *The Examiner* in May 2012, it was only 416 men who were present when the temple was bathed in celestial fire. There were no women. The event was experienced by members of the quorums (non-females) who attended in the evening. Some Latter-day Saints believe it was only the Apostles who were present on Pentecost in the New Testament when the outpouring occurred. They don't understand the number was one hundred and twenty (Acts 1:13-16). This gathering included women.

<http://www.examiner.com/article/pentecost-sunday-and-the-restored-gospel-of-jesus-christ>

Acts 2:16-17 says, "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

This could not apply to the Mormon scenario because their sources admit only men were present in the Kirtland temple at that time.

[] According to the History of the Church account, it appears that only Brother George A. Smith saw angels and he had to declare this as a fact to the congregation. Why declare it when apparently another account has them being seen by others?

There is no mention of cloven tongues of fire resting on all that were present. Supposedly it rested on some, while others saw angels. You figure a cloven tongue of fire would have rested on the Mormon founder Joseph Smith or next-in-line president Brigham Young, but again it is not recorded. There were no angelic visitors on this special event in the New Testament.

It says many began to speak in tongues. Apparently some did not receive the gift.

There apparently was a bright light like a pillar of fire resting on the temple. This was not similar to the New Testament event. It seems that only the people in the neighbourhood saw this bright light. There is no mention of the Mormon females running to their temple when this event supposedly took place either.

There is no mention of the people in the neighbourhood hearing the Mormons speak in their native language (as like the New Testament account).

There is no mention of people being added to the Mormon Church or of any baptisms which took place. In the New Testament about 3,000 souls were added just on that one occasion. In all the accounts specified, there is no mention of a spiritual revival or a major conversion in the character of the people it supposedly impacted.

The Mormon apostle did not address the people of the neighbourhood who are said to have come rushing to the temple. This is unlike Peter of the New Testament.

All the congregation in the Kirtland Temple simultaneously rose to their feet. No such mention in the Bible.

The 'Holy Spirit' apparently came as Brother George A. Smith was prophesying. The New Testament disciples were praying.

It is mentioned that they [the Latter-day Saints] spoke in tongues but it does not mention for whose benefit. There is no mention of any interpretation either.

[] Let's now examine some of the key verses in the Doctrine and Covenants, section 109.

Verse 38 – **Put upon thy servants the testimony of the covenant**, that when they go out and proclaim thy word they may seal up the law, **and prepare the hearts of thy saints** for all those **judgments** thou art about to send, in thy **wrath**, upon the inhabitants of the earth, because of their transgressions, that **thy people may not faint** in the day of trouble.

It seems this prayer is more focused on preparing the hearts of the Latter-day Saints than it is about the non-believers who desperately need to have their hearts transformed by the Holy Spirit so that they can come to a saving faith.

It also seems like the Latter-day Saints were expecting the imminent wrath of God to be unleashed on the unbelievers.

There was no such inference by the Apostle Peter on the wrath of God to come upon the earth when he addressed the crowd in Jerusalem.

Verse 39 – And whatsoever city thy servants shall enter, and the people of that city a receive their testimony, let thy peace and thy salvation be upon that city; that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy;

There is no such thing mentioned as the role of the disciples in gathering people out of a city to Zion as they preached the gospel. In the New Testament, stakes were not the places of God's appointment.

Verses 40-41 – And until this be accomplished, let not thy judgments fall upon that city. And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets.

The Latter-day Saints were intent on seeing God's wrath fall upon that city if they rejected the testimony of the Mormon prophets.

It seems Latter-day Saints borrow a passage from the Bible but fail to follow one specific stipulation Jesus mentioned.

"And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city".

The day of judgment does not appear to be right after the Mormons have left the city and their message was rejected.

I am not aware of Mormons enquiring about who are the worthy people in the city so they can stay in their homes. Are you?

Verse 46 – Therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and a bind up the testimony, that they may be prepared against the day of burning.

How does a Latter-day Saint seal up the law when Christ already fulfilled the Law?

Verse 47 – We ask thee, Holy Father, to remember those who have been a driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

The prayer was uttered in Ohio. It is unclear why the Latter-day Saints didn't view Ohio as the land of their inheritance too. Now that I think of it, I don't recall Utah ever being designated in the Mormon canon as a land of inheritance either.

Was it only the inhabitants of Jackson county, Missouri that drove away the Mormons or was it the state of Missouri as a whole?

Once thing that is overlooked by Latter-day Saints is that Doctrine and Covenants shows they brought this calamity upon themselves. Great apostasy swept through Mormonism and squashed their dream of Zion (see D&C 50:1-15, 31-32; 56:14-15; 63:14, 22; 67:3, 10-13; 84:54-55; 95:1-6; 98:19-20; 101:1-8, 100; 105:2).

In 1837 (in Kirtland), Thomas B. Marsh prayed for the “Twelve Apostles” and sharply admonished them for their sins. They were told not to rebel against Joseph Smith (D&C 112:12-15). The Latter-day Saints even had to be admonished for their evil speech and drunkenness during their travel to the west (D&C 136:23-24).

Doctrine and Covenants 109:12 mentions they prayed [for the Kirtland temple] *“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.”*

This did not happen. Today it is a tourist attraction. It is owned and operated by the Community of Christ (a smaller sect of Mormonism; which do not accept many teachings of The Church of Jesus Christ of Latter-day Saints).

In the Old Testament, when God’s glory came upon the temple or tabernacle, not even the priests could bear it (see 1 Kings 8:10-11; 2 Chronicles 5:14; 7:2). Considering this, the glory of the Lord has never rested on any Mormon temple that has ever been built.

Well, that’s all the material that I could find on this supposed Mormon event. I hope I have provided a fair assessment and comparison with the biblical event. If you believe something is incorrect, I hope you let the scriptures correct any misrepresentation if I have made any. This paper is not meant to attach one’s faith but rather for comparative purposes only.

Sincerely,

Jim P.