

07-21-20 Institute: **1843-The Holy Quorum** (SOURCES: Joseph Smith Papers, *History of the Church*, and Andrew Ehat, Master's Thesis, 1981 https://archive.org/stream/EhatIntroOfTempleOrdinances2/Ehat_Intro%20of%20Temple%20Ordinances%202_djvu.txt)

Timeline 1843

- Jan 5—Joseph acquitted in second Missouri trial by Judge John Adams in Springfield, Illinois
- May 26 (or 25)—Hyrum asked Brigham about plural marriage. On 26th at 5:00 pm, Joseph recorded that he meet with Hyrum and others “receiving instructions on the priesthood, the new and everlasting covenant”
- May 28—Sunday, Joseph and Emma sealed for time and all eternity—as well as James and Harriet Adams
- May 29—Sealings of Brigham Young, Hyrum Smith, and Willard Richards to their wives
- June—Four missionaries called to serve in the Pacific Islands
- June 11—Joseph gave Sermon on the purpose of the gathering was to receive temple ordinances
- June 13—Joseph + Emma travel 170 miles to Dixon, IL to visit Emma’s sister, Mrs. Clara Wasson.
Joseph arrested in Dixon, IL in third MO extradition attempt.
- June 30—Prophet is found innocent of charges and returns to Nauvoo
- July 12—Hyrum insisted that Joseph record the revelation on eternal marriage and plural marriage (D&C 132)
- July 16—Joseph preached sermon on: Full Salvation Requires Eternal Marriage. “. . . that a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next The fullness of these things [‘could not’ be ‘reveal[ed]’] untill the Temple [was] completed” (Ehat, 39).
- July 24—Parley P. +Thankful +MaryAnn (+Elizabeth Brotherton) Pratt all sealed for time and all eternity in Hyrum’s home
- Aug 6-12—Emma traveled to St. Louis to buy furniture for the nearly finished Mansion House/Hotel
- Aug 12—Revelation known as D&C 132 was read to Nauvoo Stake High Council. This was very disturbing to Emma and she asked Joseph to relinquish all his plural wives (except the Partridge sisters). Yet, over time, they settled on another plan.
- Aug 13—Joseph gave Sermon on Calling and Election made sure, and “Second Comforter” Lord will teach him face to face.
- Aug 27—Joseph offered Sunday Sermon on Succession Keys. Later the Holy Quorum met in Mansion house for prayer circle
- Sept 3, 11—Original ten men in the Holy Quorum met for a prayer circle in behalf of requesting healing for family members.
- Sept 28 (on or before)—Emma received her initiatory and endowment from Joseph in the Mansion House (which had been dedicated for that purpose just as the upper story of the mansion house was dedicated for this special purpose. The Quorum also grew by 5 more men. At 7:00 pm, The quorum met and Joseph and Emma received the “Highest and Holiest Order of the Priesthood” (Ehat, *Holy Order*, 59).
- Fall—Jane Manning and eight other family members arrived in Nauvoo and were welcomed into Joseph’s home.
William Law (Joseph’s 2nd counselor) commits adultery, removed from presidency, turns against Joseph
- Nov 28—Third petition to federal government for help—50 feet long petition with 3,419 signatures
- Dec—9 of the Twelve Apostles had received their anointings and doctrine of celestial marriage (6 of whom had also received the call for plural marriage)
- Dec 12—Ordinance passed by the Nauvoo City Council to “sell <or give> spirits” for traveler’s “health comfort or convenie[n]ce”
- Dec 28—Acting as Mayor of Nauvoo, Joseph spoke on the need for protection, and prophesied: “We have a Judas in our midst” (jsp.org). He had heard rumors of dissenters plotting his death
- Robert Foster and Wilson Law excommunicated
 - Joseph reached out to five USA Presidential nominees to ask if they would protect the saints’ and help with their losses
 - 769 more British immigrate to USA—total 3,758 by the end of 1843
 - Some of the wall in temple were 12’ high, and a temporary floor was placed so the saints could meet there occasionally and to be out of the wind for sermons and other meetings.
 - Church membership roughly 25,000 (with half living in the area of Nauvoo).

Dec-Jan 1-5—Court in Springfield , Illinois

The Prophet Joseph Smith faced alleged charges over forty times for murder, conspiracy, treason, fraud, and adultery. Yet he was always released. The year 1843 began as Joseph was in the Illinois state capital, Springfield. He was found innocent of the Missouri charges alleging that he had attempted to assassinate Boggs. The trial was judged by Illinois Judge Nathaniel Pope. He found Joseph not a “Fugitive of the law” but of fugitive of justice. The defense attorney, Esq. Butterfield claimed:

If there is a difference between him and other men it is that this people believe in prophecy, and others do not; the old Prophets prophesied in poetry and the modern in prose.

On Jan 1, Joseph received a call from “the Speaker of the House of Representatives” for the state of Illinois, saying he “might have the Hall for preaching.” Many people were interested in hearing and seeing “the prophet” including many political figures. Joseph recorded his answer from a question of one of the attorneys, Mr. Butterfield on the difference between the restored church and other Christians:

I stated that the most prominent point of difference in sentiment between the Latter Day Saints and Sectarrians was, that ... [we] have no creed, but are ready to believe all true principles that exist, as they are made manifest from time to time— At the suggestion of the Company I explained the— nature of a prophet, If any person should ask me if I were a prophet I should not deny it, as that would give me the lie; for according to John “the testimony of Jesus is the Spirit of Prophecy”; therefore if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness: but if I be a true teacher and witness I must possess the Spirit of Prophecy and that constitutes a prophet, and any man who says he is a teacher, or preacher of righteousness, and denies the Spirit of Prophecy, is a liar (HC, 5:215) That same meeting, Elder Orson Hyde, preached on Malachi 3, and Elder John Taylor from Revelations 14 chapter 6 and 7 verses on the first principles of the Gospel. Joseph recorded, “there was a respectable congregation who listened with good attention, notwithstanding the great anxiety to ‘see the Prophet’” (<https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-d-1-1-august-1842-1-july-1843/76>).

On Jan 5, after the court adjourned to 10 o'clock, Joseph recorded that he received an invitation to meet privately with Judge Pope. Joseph record is now available in the *History of the Church*, 5:231 (or JosephSmithPapers.org).

I accepted an invitation to see [Judge Pope](#) in his room and spent an hour in conversation with his [honor](#), in which I explained to him that I did not profess to be a prophet more than every man ought [HC 5:231] who professes to be a preacher of righteousness, and that the testimony of Jesus is the Spirit of Prophecy, and gave the [judge](#) a brief but general view of my principles—

[Esq. Butterfield](#) asked me “to prophesy how many inhabitants would come to [Nauvoo](#)” I said I will not tell how many— inhabitants will come to [Nauvoo](#), but when I went to [Commerce](#), I told the people I would build up a City, and the old inhabitants replied “we will be damd if you can” So I prophesied that I would build up a City, and the Inhabitants prophesied I could not, and we have now about 12,000 Inhabitants. I will prophesy we will build up a great city, for we have the Stakes and have only to fill up the interstices. The [Judge](#) was very attentive and agreeable, and requested of me that my Secretary [Dr. \[Willard\] Richards](#) would furnish him a copy of his decision for the press— dined at Judge Adams.

The next day, Friday January 5, Joseph received damages to the total of \$460, and then received a document verifying his innocence from the governor of Illinois. Joseph described their conversation:

. . . waited on [Governor Ford](#) for his certified thereto, after which he offered me a little advice, which was that I “should refrain from all political electioneering.” I told him that I always had acted on that principle, and proved it by [General \[Wilson\] Law](#) and [Dr. Richards](#), and that the “Mormons” were driven to union in their elections by persecution, and not by my influence, and that the “Mormons” acted on the most perfect principle of liberty in all their movements— During the day I had considerable conversation in the [HC 5:232] Court Room with the Lawyers &c on various topics, and particularly on Religion. [Judge Pope](#)’s son wished me well, and hoped I should “not be persecuted any more” and I blessed him. [Mr. Butterfield](#) said I must deposit my discharge, and all my papers in the Archives of the Temple when it is completed— My discharge here referred to commenced with my Petition for Habeas Corpus, and closed with the Certificate of [Thomas Ford](#), Governor of [Illinois](#), including all the documents relating to my trial, on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the Court . . . (<https://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-d-1-1-august-1842-1-july-1843/87>).

Joseph felt that he was treated fairly at the state capital.

May 14-26, 1843—Hyrum and Brigham

Joseph did not openly teach the restoration of plural marriage. The timing was especially difficult with the counterfeit “spiritual wifery” espoused by the adulterer, John Bennett. Others also had been tried for adultery. Joseph had only shared his revelation with a few members of the twelve and a few women. His councilors (Hyrum, William Law, Sidney), did not know— and actively preached against it. In volume one of the new church history, *Saints*, chapter 40 and 41 give good background to this. It describes Hyrum preaching one May 14, when Joseph was out of town. Hyrum denounced polygamy in his sermon, and quoted Jacob 2:27-32. Yet Hyrum questioned himself and wanted to understand the rumors that entangled Joseph with “plural marriage” (Joseph did not call it polygamy—which he felt was a “sectarian” term), and approached Brigham. Brigham Young later remembered:

On or the day before 26 May 1843[,] Right north of the Masonic Hall in Nauvoo the ground was not fenced . . . There were some rails laid along to fence up some lots. Hyrum saw me and said, Brother Brigham, I want to talk to you.” We went together and sat upon those rails that were piled up. He commenced by saying, “I have a question to ask you. In the first place I say unto to [sic] you, that I do know that you and the twelve know some things that I do not know. I can understand this by the motions, and talk, and doings of Joseph, and I know there is something or other, which I do not understand, that is revealed to the Twelve. Is this so?” Brigham was alert to Hyrum's intent and replied, with equal coyness, “I do not know any thing about what you know, but I know what I know”. Hyrum's bluff had been called; he had no choice but to be more specific: I have mistrusted for a long time that Joseph has received a revelation that a man should have more than one wife, and he has hinted as much to me, but I would not bear it . . . I am convinced that there is something that has not been told me” (Ehat, 35 quoting: 8 October 1866 address of Brigham Young, Church Archives).

Hyrum humbly received the doctrine as did his wife Mary Fielding Smith. Later in September, Mary agreed to be sealed to Hyrum and stand proxy for his first wife, Jerusha, who had died before their marriage.

Summer—Joseph’s Sermon on Gathering to the Temple

That summer, Joseph gave four important sermons to the Nauvoo saints on the doctrine of the fulness of the priesthood (see Ehat and Cook, *Words of the Prophet Joseph Smith*, 209-247). The first of which was given on June 11,

He . . . asked[:] what was the object of Gathering the Jews together or the people of God in any age of the world, the main object was to build unto the Lord an house whereby he could reveal unto his people the ordinances of his house and glories of his kingdom & teach the people the ways of salvation for their [*sic*] are certain ordinances & principles that when they are taught and practiced, must be done in a place or house built for that purpose . . . This was purposed in the mind of God before the world was and it was for this purpose that God designed to gather together the Jews oft but they would not it is for the same purpose that God gathers together[r] the people in the last days to build unto the Lord an house to prepare them for the ordinances and endowments washings and anointings &c. Then he made this extremely significant statement: If a man gets the fullness of God ["fullness of the priesthood" in the published vision] he has to get [it] in the same way that Jesus Christ obtain[ed] it and that was by keeping all the ordinances of the house of the Lord (Ehat, 46).

June 13-July 12—Joseph on Trial in Springville, IL

On June 13, Emma, Joseph and their children left Nauvoo to visit Emma’s sister, Clara Wasson, lived in Dixon, IL—170 miles north east of Nauvoo. them (Ehat, 36; *Lucy’s Book*; <https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/233>) A few days later, while in Dixon, Joseph was accosted again on another aspect of the Boggs attempted assassination case. Over 100 saints came up to rescue him. He was again released as innocent on June 30. His return to Nauvoo turned into a parade with a brass band and all the saints came out to see him.

Days after he returned, at Hyrum’s insistence, Joseph recorded the revelation known as D&C 132. Joseph had received it years before, but never recorded it. Hyrum hoped to take a copy of it to Emma in hopes of helping her understand, but the meeting did not go well.

Sealings and Plural Marriage

It appears that the other sealing of marriages for eternity. By the end of the summer, we have a list of nine couples, whom Joseph sealed who became members of the Holy Quorum.

1. Heber C and Vilate Kimball
2. John and Leonora Taylor
3. Newel K. and Elizabeth Ann
4. James and Harriett Adams
5. Hyrum and Jerusha (deceased), and Mary Fielding Smith
6. Brigham and Miriam Works (deceased) and Mary Ann Young
7. Mercy Rachel Fielding sealed to deceased Robert B. Thomson
8. Willard and Jennetta Richards
9. Joseph and Emma (in May)

Sept 28—Emma & Sisters Receive Temple Initiatory and Endowment

The Prophet told the Relief Society that he planned to administer sacred temple ordinances to them before the Nauvoo Temple was completed and would need their help. The timing of the organization of the Relief Society on March 17, 1842, was perfectly laid out in conjunction with restoring the temple endowment. Joseph repeatedly told the sisters to only welcome the most valiant women into their Society. He planned on these women becoming priestesses in the temple. In the first month or two, the Relief Society grew from 19 original members to over one hundred (see my earlier lesson notes on the RS, dated April 7&14, 2020).

To appreciate the miracle of this timing, it helps to look back to April 28, 1842—just six days before Joseph first taught and administered the temple ordinances of initiatories and endowment, for the first time in this dispensation as discussed previously—Joseph spoke to the Relief Society and called on the women to become priestesses.

Bathsheba W. Smith and Nancy Tracy, members of the organization, later recalled that Joseph Smith opened the meeting with prayer. Nancy remembered that during the prayer "He was full of the Spirit of God. His whole frame shook, and his face shone and looked almost transparent." Bathsheba simply remembered that his "voice trembled very much" during the prayer. Both remembered, as the original minutes report, that he gave the following ominous comments during his ensuing discourse: He said as he had this opportunity, he was going to instruct the [Relief] Society and point out the way for them to conduct, that they might act according to the will of God—that he did not know as he should have many opportunities of teaching them—that they were going to be left to themselves—they would not long have him to instruct them—that the church would not have his instruction long, . . . "He spoke of delivering the keys to [both] this society and to the Church—that according to his prayers (or perhaps, according to his prayer at the beginning of the meeting) God had appointed him elsewhere" (Ehat, 31).

Six days after this meeting, Joseph administered the temple ordinances to nine men, who formed the “Holy Quorum.” However, Joseph did not move ahead with more quorum meetings until the women were present. He had to wait long enough for Emma to be ready to receive her initiatories. It turned out to be over a year. During that year’s wait, the only records of meetings that we have of this Holy Quorum of ten men was for a few male only prayer-circles (Ehat, 38).

Female Temple Blessings—Waiting for Emma

Joseph wanted Emma to be the first female to receive her priesthood garment, initiatories, and endowment. Because of the nature of the washing, Emma or one of his plural wives were the only ones that Joseph could administer it to. But he wanted Emma to act as the first priestess to administer the ordinances to the other women. “The elect lady,” had to be willing to make the temple covenants though. It became difficult because of Emma was not ready to obey the covenants. IN particular, she rejected part of the revelation on marriage known as D&C 132 (the last half, on plural marriage). Joseph did not want to push her into making temple covenants that she was not ready to make. So he waited over a year until she was ready.

After a year of waiting, in May of 1843, Emma agreed that Joseph could practice plural marriage and chose two sisters who had been helping her in their home—Emily and Eliza Partridge. Her choice was inspired as Joseph and the two girls had also felt inspired to join the family plural wives. The two girls had actually been sealed to Joseph two months before, but it appears Emma never knew. They were all sealed together again with Emma acting as a witness that May.

Yet Emma’s emotions understandably vacillated, and her support was not consistent. July was especially turbulent (see *Saints*, chp 41). Joseph tried to work through her needs by making sure she had property deeded to her and means to care for their children in Joseph’s absence.

During that year of waiting in 1842-1843, one of the members of the Relief Society, Bathsheba W. Smith (wife of apostle George A. Smith), recalled:

Once when speaking in one of our general fast meetings, [Joseph Smith] said that we did not know how to pray to have our prayers answered. But when I and my husband had our endowments in [December, 1843], Joseph Smith presiding, he taught us the order of prayer. [He also] showed us . . . how to detect them when true or false angels come to us. Joseph Smith publicly explained to the Saints that in the endowment they would be taught essential teachings on prayer and on angelic ministrations (Ehat, 33-34).

By September, Emma was ready to make her temple covenants.

Top Rooms of the Mansion House—Dedicated for Temple Ordinances

The day arrived for the first female ordinances in late September. Sometime before Sept 28, 1843 Joseph dedicated part of the top floor of the Mansion House as a holy place to administer the washings and anointings to her. On or before that day Emma received her initiatories and endowment. Later at 7:00 pm on Sept 28, Emma was the first women to join a meeting of the Holy Quorum. She and Joseph also received another ordinance (as described below). Also on Sept 28th, four other men also received their temple ordinances in the Red Brick Store: Wm Mark, Wm Law, Br. Whitney, George Miller later recorded: “Joseph washed and anointed [us] as Kings and Priests to God, and over the House of Israel, . . . [because] he was commanded of God, to . . . and conferred on us Patriarchal Priesthood” (Ehat, 28).

Over the next three days, Emma acted as a priestess and administered the initiatory ordinances to the wives of the other nine men in the Holy Quorum. The prophet made certain that the first ordinances were administered the same for both women and men. Emma administered the ordinances of washings and anointings to the wives of the other nine men in the Holy Quorum. There were also fourteen other couples who received them that year under Joseph’s direction. However, all was not “happily ever after,” and Emma still struggled with plural marriage from time to time. Joseph did not enter into any more plural marriages after that fall.

Fall 1843—Jane Elizabeth Manning James and Family Arrived in Nauvoo

As a teenager, Jane Manning and her family joined the church in Connecticut and traveled to Nauvoo—the last 800 miles on foot. They were persecuted and performed miracles. Jane received the gifts of the Spirit, spoke in tongues, healed a child, and had many prayers answered. She described one event:

We walked until our shoes were worn out, and our feet became sore and cracked open and bled until you could see the whole print of our feet with blood on the ground. We stopped and united in prayer to the Lord, we asked God the Eternal Father to heal our feet and our prayers were answered and our feet were healed forthwith.

Joseph and Emma took her in and she worked for room and board. After Joseph’s death she moved in with Brigham Young and married a fellow saint, Br. Isaac James. They moved west with the saints and had eight children. For more see <https://www.churchofjesuschrist.org/study/ensign/1979/08/jane-manning-james-black-saint-1847-pioneer?lang=eng>.

Holy Quorum and Highest Ordinances

Andrew Ehat detailed research shows that there was an additional ordinance which sealed couples, Joseph and Emma, similar to what the Apostle Peter’s describes as one’s calling and election (2 Peter 1:10). Andrew Ehat explained:

On that day [Sept 28, 1843] two meetings of the Quorum were held. At the morning meeting, John Taylor, John M. Bernhisel, Lucien Woodworth, John Smith, and Amasa Lyman received their washings and anointings from under the hands of Hyrum Smith, Newel K. Whitney and George Miller.(273) These five men were the first male initiates into the

Quorum since its May 1842 organization. After their initiatory ordinances, Joseph in the upper room of the Brick Store conducted them through the remainder of the endowment. That evening all the above men, plus Emma Smith, Willard Richards, William Law and William Marks met in the front upper room of the Mansion House at 7 p.m. First, Joseph was "by common consent, and unanimous voice chosen president of the quorum." (274) His appointment to be head of the Quorum, while voted upon, was, as he said, by command of God. The Prophet led the group in the true order of prayer, after which, Hyrum Smith and William Marks at his dictation "anointed and ord(n) [Joseph] to the highest and holiest order of the priesthood," (275) viz., a king and priest unto God. After this, Emma was anointed and ordained a queen and priestess unto her husband. In many respects this meeting was a formal reconstitution of Joseph's Prayer Circle. They had met at least three times since the May 1843 sealings. . . .

But the 28 September 1843 meeting inaugurated a new era for the Quorum. The highest ordinances of exaltation were first introduced; this was the occasion when for the first time in the history of the Church the fullness of the priesthood was conferred. These ordinances, depending on the person's ecclesiastical position, made the recipient a "king and priest," "in," "in and over," or (as only in Joseph Smith's case) "over" the Church. Moreover, the recipient had sealed upon him the power to bind and loose on earth as Joseph explained in his definition of the fullness of the priesthood. Another blessing, growing out of the promise of the sealing power was the specific blessing that whatever thing was desired it would not be withheld when sought for in diligent prayer. These three blessings constitute the essence of the ordinances of the fullness of the priesthood. Combined in one ordinance all these blessings (as Joseph Smith from the earliest stages of his ministry taught) were the highest powers available to mortals. But not until 28 September 1843 had he first institutionalized the conferral of such blessings through an essential ordinance of the Gospel. In many ways it was the greatest day of his life. He had seen the inauguration of the highest ordinances that it was possible for any man or woman to receive in mortality. He taught that no higher powers and blessings than what were given him and Emma that day could possibly be conferred in this life (Ehat, *A Holy Order*, 61).

By December 1843, the Holy Quorum (who had received their temple ordinances) included sixty-five saints—36 men, 29 women. Twenty-four of whom were couples. The short hand notes read (ibid):

- [1] John Smith & wife 2
- [2] Hyrum Smith & do 2
- [3] W. Woodruff & Wife 2
- [4] G. A. Smith & W 2 S. H. Smith 1
- [5] N. K. Whitney & do 2
- [6] R. Cahoon & do 2 Agness Smith 1
- [7] A. Cutler & do 2
- [8] Jno Taylor & do 2 W. Clayton 1
- [9] O. Hyde & do 2 J. P. Green 1
- [10] James Adams & do 2 S. Rigdon 1
- [11] H.C. Kimball & do 2 Wm. Smith 1
- [12] B. Young & do 2 Almon Babbit 1
- [13] O. Spencer & do 2 Louisa Beaman 1 O. Pratt 1 S. A. Whitney 1 P. P. Pratt 1 [& w 2] Lucy Decker
- [14] W. Richards & Wile Eliza R. Snow 1 J.M. Bernhisel 1 Olive Frost 1
- [15] L. Woodworth & wife 2 Jn Page & w 2
- [16] W. Law & wife 2 Jo C Kingsbury 1 Sis Durfee I [unreadable name] Mother Smith 1 Mrs [unreadable name]
- [17] Geo. Miller & W 2 Mrs Lyon 1
- [18] Jos. Smith & W 2 Mrs Dirken (?)
- [19] Wm. Marks & W 2 Mrs Noble (?)
- [20] Jos. Fielding & W 2
- [21] C.P. Lott & W 2 Mercy R. Thompson 1 L. Richards 1
- [22] W. W. Phelps & W 2
- [23] Isaac Morley & W 2
- [24] Jos. Young & W 2

In 1914 the Apostle James E. Talmage wrote:

“In the sacred endowments associated with the ordinances pertaining to the House of the Lord, woman shares with man the blessings of the Priesthood. When the frailties and imperfections of mortality are left behind, in the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and cooperating to the full in the government of their family kingdom. Then shall woman be recompensed in rich measure for all the injustice that womanhood has endured in mortality. Then shall woman reign by Divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom of God (James E. Talmage, “The Eternity of Sex,” *Young Woman’s Journal* 25 [October 1914]: 602–3).