of that prayer. Eliza R. Snow wrote, “The ceremonies of that dedication may be rehearsed, but no mortal language can describe the heavenly manifestations of that memorable day. 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’” (Tullidge, p. 95). After the prayer, the entire congregation rose and, with hands uplifted, shouted hosannas “to God and the Lamb” (see Hosanna Shout).

The climax of the spiritual outpouring occurred on April 3, 1836, when the Savior appeared in the Kirtland Temple to Joseph Smith and Oliver Cowdery and said, “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” (D&C 110:7). Then three other personages of former dispensations, or eras, came and restored keys of the priesthood: Moses restored the keys of the gathering of Israel, Elias restored keys of the Gospel of Abraham, and Elijah restored the keys of sealing. These keys represent three different aspects of the mission of the Church.

Without the keys restored in the Kirtland Temple, the Latter-day Saints would not have authority to perform the ordinances in their many temples. Washings and anointings had been given in January 1836. After attending to the washing of feet, Joseph assured the quorums that he “had given them all the instruction they needed” to go forth and build up the kingdom of God, having “passed through all the necessary ceremonies” (TPJS, p. 110). These ceremonies were preliminary to the fulness of the ordinances and the temple endowment later administered in the Nauvoo Temple.

Abandoned by the Saints after severe persecution, the Kirtland Temple was for a time in the hands of dissidents. Today it is owned by the Reorganized Church of Jesus Christ of Latter Day Saints and is used as a visitors center. It has been recognized as a National Historic Site.

BIBLIOGRAPHY
Madsen, Truman G. Joseph Smith, the Prophet, pp. 67–82. Salt Lake City, 1989.

KEITH W. PERKINS

KNOWLEDGE

Latter-day Saints believe that certain forms of knowledge are essential for salvation and eternal life (John 17:3). The Prophet Joseph Smith taught that “a man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity,” and thus human beings have a need for “revelation to assist us, and give us knowledge of the things of God” (TPJS, p. 217). One of the purposes of the priesthood, which is the authority to administer the gospel, is to make this saving “knowledge of God” available to all (D&C 84:19). Those who die without a chance to obtain a knowledge of the gospel of Jesus Christ will be given opportunity to receive and accept the gospel in the life after death to become “heirs of the celestial kingdom” (D&C 128:5; 137:7–9; 138:28–34; see Salvation of the Dead).

Knowledge makes possible moral agency and freedom of choice (John 8:32; 2 Ne. 2:26–27; Hel. 14:30–31; Moro. 7:15–17). Those who receive knowledge are responsible to live in accordance with it. Those who sin after having received knowledge of the truth by revelation bear greater condemnation than those who sin in ignorance (Heb. 10:26–27; 2 Pet. 2:20–21; Mosiah 2:36–39; Alma 24:30), while mercy is extended to those who sin in ignorance, or without knowledge of the truth (Mosiah 3:11; Alma 9:14–17; Hel. 7:23–24).
Knowledge is one of the gifts of the spirit that all people are commanded to seek (1 Cor. 12:8; Moro. 10:9–10; D&C 46:17–18). Knowledge of the truth of the gospel of Christ is conveyed as well as received by the power of the Holy Ghost (Moro. 10:5; 1 Cor. 2:9–16; D&C 50:19–21). Similarly, knowledge of the mysteries of God also comes through personal revelation. Shared knowledge of the things of God is available in the scriptures and other teachings of his prophets.

Knowledge is closely associated in scripture with other virtues such as meekness, long suffering, temperance, patience, godliness, kindness, and charity (2 Pet. 1:5–7; D&C 4:6; 107:30–31; 121:41–42). It is intimately related to truth; genuine knowledge is truth (D&C 93:24). Knowledge is understood to be an active, motivating force rather than simply a passive awareness, or collection of facts. This force is seen, for example, in acts of faith (Alma 32:21–43) and obedience (1 Jn. 2:4). The word “knowledge” is also used to refer to vain or false knowledge, and to the pride that often comes with knowledge based on human learning unaccompanied by righteousness and the spirit and knowledge of God (1 Cor. 8:1–2; 2 Tim. 3:7; 2 Ne. 9:28–29).

All people are encouraged to seek deeply and broadly to gain knowledge of both heavenly and earthly things (D&C 88:77–80). Such knowledge comes by study of the works of others, and also by faith (D&C 88:118). The LDS Church has traditionally encouraged and supported the pursuit of knowledge and education by its members. Knowledge gained through study and also by faith is obtained “line upon line and precept upon precept” (D&C 98:11–12, 128:21). All knowledge gained in this life stays with those who attain it and rises with them in the resurrection, bringing some advantage in the life to come (D&C 130:18–19). The next life holds the promise of “perfect knowledge” or understanding (2 Ne. 9:13–14).

BIBLIOGRAPHY

RICHARD N. WILLIAMS

KSL RADIO
KSL is a clear-channel Salt Lake City radio station, 1160 on the dial. Originally an independent KZN, it went on the air May 6, 1922. The Church bought controlling interest in the station on April 21, 1925.

Earl J. Glade, pioneer broadcaster, was general manager of the station for its first twenty years. He set standards and policies that continue to the present: a strong local and international news service, community and cultural interdependence, and sponsorship of quality-of-life improvements.

In 1932 KSL changed affiliation from NBC to CBS and, in the same year, increased its power to 50,000 watts. The station reaches into all the United States west of the Mississippi and, by occasional “skips,” is heard as far away as New Zealand and Norway.

On December 26, 1946, KSL began broadcasting the first FM radio signal in Utah under the call letters of KSL-FM, and on June 1, 1949. KSL Television went on the air. The FM station was sold in 1978. KSL-TV has a survey area that includes seven western states.

In 1961, BONNEVILLE CORPORATION was created to give unified leadership to KSL and other BROADCASTING entities acquired and developed by the Church.

ARCH L. MADSEN