

## Come Follow Me Lesson 34

August 16-22

D&C 89-92

### D&C 89

Why was the Word of Wisdom revealed? The Lord's counsel about what is not good for the body. The Lord's counsel about what is good for the body. Promised blessings for obedience to the Word of Wisdom.

**The Word of Wisdom is to sharpen our physical senses to receive revelation. Section 88 is about being in tune spiritually. Then Section 89 is telling us that the body needs to be in shape physically so that our faculties are clean and able to receive spiritual revelation.**

Heritage, p. 25-26

During the winter of 1833 the School of the Prophets met frequently, and Joseph and Emma Smith both became concerned about the brethren's customary use of tobacco, especially the cloud of tobacco smoke in meetings and lack of cleanliness caused by chewing tobacco. Joseph Smith inquired of the Lord about the matter and received the revelation that is known as the Word of Wisdom. This revelation gave the Lord's commandments for the care of the body and spirit, and promised that those who obeyed them would receive the spiritual blessings of "wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:19). **The Word of Wisdom also contained information about health that was not known to the medical or scientific world at the time but has since been proven to be of great benefit, such as the counsel not to use tobacco or alcohol.**

(Brigham Young said: "I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. **When they assembled together in this room after breakfast, the first [thing] they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and spit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry"** (Journal of Discourses, 12:158).)

**(Although the Word of Wisdom was received on 27 February 1833, its acceptance by individual members of the Church was gradual. On 9 September 1851, some eighteen years after it was given, the Patriarch to the Church, John Smith, delivered a talk in general conference on the Word of Wisdom. During his address, President Brigham Young arose and proposed that all Saints formally covenant to abstain from tea, coffee, tobacco, and whiskey, and "all things mentioned in the Word of Wisdom." Minutes of the General Conference, Millennial Star, 1 Feb.**

**1852, p. 35. The motion was accepted unanimously and became binding as a commandment for all Church members thereafter.** D&C Student Manual, p. 207)

(Many Church leaders did not begin completely to live the Word of Wisdom until several decades after it was received. On 13 October 1882, the Lord revealed to John Taylor that the Word of Wisdom should henceforth be considered a commandment to the Church. Soon thereafter, on 28 September 1883, the Quorum of the Twelve collectively resolved to observe the Word of Wisdom in its entirety, and on 11 October 1883 observance of the Word of Wisdom was made a condition for attending the recently revived Schools of the Prophets. (These later schools were not the same as the 1833 school but were perhaps more like predecessors of today's priesthood leadership training meetings.) During October conference in 1908, President Anthon H. Lund of the First Presidency announced that individuals violating the Word of Wisdom should not be called to leadership positions in local units and quorums of the Church. In 1913 the First Presidency instructed the president of the Salt Lake Stake not to recommend young men for missionary service unless they were observing the Word of Wisdom. And finally, in 1919, the First Presidency under Heber J. Grant began to make observance of the Word of Wisdom a condition for receiving a temple recommend. (Mark E. Petersen, Word of Wisdom, p. 70-93) A Commentary on the Doctrine and Covenants, p. 143)

Joseph Smith Papers – 311, 511

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833. HC 1: 327—329. As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently he inquired of the Lord concerning it. This revelation, known as the Word of Wisdom, was the result. The first three verses were originally written as an inspired introduction and description by the Prophet.*

*1—9, Use of wine, strong drinks, tobacco, and hot drinks proscribed; 10—17, Herbs, fruits, flesh, and grain are ordained for the use of man and of animals; 18—21, Obedience to gospel law, including the Word of Wisdom, brings temporal and spiritual blessings.*

(It is interesting to note that verses 1-3 originally constituted an introduction to the Word of Wisdom and that the text of the revelation itself was usually thought to begin with what is now verse 4. In 1876 Brigham Young directed that the introduction, which, according to all early manuscripts and printed versions had always been part of section 89, be moved into the main body of the text as verses 1-3. Apparently, the introduction itself was inspired of the Lord and was given to Joseph Smith by revelation with the rest of the section. A Commentary on the Doctrine and Covenants, p. 140)

**1 A "WORD OF WISDOM**, for the benefit of the council of high priests, **(The reference in this revelation to the "council of high priests, assembled in Kirtland" is to those involved in the School of the Prophets, which met in the upper room of the Whitney store. (See the end of the lesson for a photo of the store.)** Revelations of the Restoration, p. 652) assembled in Kirtland, and the church **(It is for the whole church)**, and also the saints in Zion—

**2 To be sent greeting; not by commandment or constraint, (As originally given, the Word of Wisdom was not binding on the Church as a commandment. The Lord, in his wisdom, was patient in allowing a time and season for his people to grow up into the commandment.** President Joseph F. Smith offered this explanation, "The reason undoubtedly why the Word of Wisdom was given—as not by 'commandment or restraint' was that at that time, at least, if it had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law"

(Conference Report, October 1913, 14). Since the early 1930s, however, the prohibitions of the commandment—refraining from the use of alcohol, tea, coffee, and tobacco— have been viewed as binding on the faithful Saint. Adherence to the same is considered a prerequisite for baptism and for entrance into the temple. Revelations of the Restoration, p. 652) but by revelation and the <sup>a</sup>word of wisdom, showing forth the order and <sup>b</sup>will of God in the temporal salvation of all saints in the last days—

3 Given for a principle with <sup>a</sup>promise, adapted to the capacity of the <sup>b</sup>weak and the weakest of all <sup>c</sup>saints, (The thought being conveyed with this expression is that all who desire to live the commandment will be blessed with the ability to do so. Revelations of the Restoration, p. 652) who are or can be called saints.

4 Behold, verily, thus saith the Lord unto you: In consequence of <sup>a</sup>evils and designs which do and will exist in the hearts of <sup>b</sup>conspiring men in the last days, I have <sup>c</sup>warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

5 That inasmuch as any man <sup>a</sup>drinketh <sup>b</sup>wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6 And, behold, this should be wine, yea, <sup>a</sup>pure wine **(Convincing arguments can be presented to sustain the idea that the phrase "pure wine" refers simply to grape juice or to a wine with a low level of intoxicant in it. The language of this revelation leaves the impression that a wine with a low level of intoxicant is intended.** Revelations of the Restoration, p. 653. However, John A. Widtsoe had a differing opinion: The Word of Wisdom provides that wine used for the Sacrament, should be "pure wine of the grape of the vine, of your own make." **This statement is understood to mean new or unfermented grape juice, since the Word of Wisdom declares unequivocally against the internal use of alcohol in any form.** This interpretation is reinforced by the fact that under divine command, water was early in the history of the Church substituted for wine, for sacramental purposes. The revelation reads: "For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory— remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." D&C 27:2 Water is always used by the Church in partaking of the sacrament. Reference is often made to the supposed use of wine by the Savior at the last supper. It is well known, however, that the words "the fruit of the vine" have been translated as "wine". It is equally well known that in the Old Testament, three different words are translated "wine", two of which, used most commonly, refer clearly to unfermented grape juice. In the New Testament two Greek words, not necessarily representing fermented grape juice, are translated "wine". Intoxicating wine was not a common beverage among ancient Israel. Word of Wisdom, p. 60-61) of the grape of the vine, of your own make.

7 And, again, <sup>a</sup>strong drinks are not for the belly, but for the washing of your bodies. (Joseph Smith: The Lord has not ordained strong drinks for the belly, but for the washing of the body. [Sec. 89:8, quoted.] Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it. For an Elder especially to eat or smoke it is a disgrace—he is not fit for the office; he ought first to learn to keep the word of wisdom and then to teach others. God will not prosper the man who uses it. Again, hot drinks are not for the body or belly. There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. (TS, 1842, 3:799-801.))

8 And again, tobacco is not for the <sup>a</sup>body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9 And again, hot drinks (This language is contemporary to the days in which the revelation was given. Hyrum M. Smith and Janne M. Sjodahl observe in their commentary that "'Hot drinks' means tea and coffee, as those two beverages were the only ones in common use among the members of the Church, and drunk at a high temperature, at the time when the Revelation was given. The reason

why those beverages were condemned was because they contained a habit-forming drug, rather than because of the temperature at which they were swallowed; although liquids taken into the stomach at too high a temperature, frequently and in large quantities, would be hurtful. But the chief objection to tea and coffee is the drug they contain. It follows logically that any other beverage which contains a hurtful drug or element, is open to the same objection, regardless of the temperature at which it is taken" (Doctrine and Covenants Commentary, 573. Some of the early brethren explained what was meant by this phrase. Hyrum Smith wrote: And again, hot drinks are not for the body or belly; there are many who wonder what this can mean; whether it refers to tea, coffee, or not. I say it does refer to tea, and coffee. Times and Seasons, 1 June 1842, p. 800. The Prophet Joseph Smith said: I understand that some of the people are excusing themselves in using tea and coffee, because the Lord only said hot drinks in the revelation of the Word of Wisdom... Tea and coffee are what the Lord meant when He said hot drinks. Voice from the Mountains, p. 12). **are not for the body or belly, (What about cola drinks, kava, some health or sports drinks or other drinks containing stimulants? An official statement by the Church's leaders reads: "With reference to cola drinks, the Church has never officially taken a position on this matter, but the leaders of the Church have advised, and we do now specifically advise, against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit. Any beverage that contains ingredients harmful to the body should be avoided.** Priesthood Bulletin, Feb 1972, p. 4)

10 And again, verily I say unto you, **all wholesome <sup>a</sup>herbs (The word herb refers to vegetables and plants that are nourishing and healthful for man.) God hath ordained for the constitution, nature, and use of man—**

11 Every herb in the season thereof, and every fruit in the season thereof; (Joseph Fielding Smith: "Some have stumbled over the meaning of the expression . . . and have argued that grains and fruits should only be used in the season of their growth and when they have ripened. This is not the intent, but any grain or fruit is out of season no matter what part of the year it may be, if it is unfit for use. The apple under the tree bruised and decaying is out of season while the good fruit is waiting to be plucked from the tree" (Church History and Modern Revelation, 1:385). John A. Widtsoe: The phrase is "in the season thereof," referring to fruits and vegetables, has raised much speculation. **It indicates simply the superior value of fresh foods as demonstrated by modern science, but does not necessarily prohibit the use of fruits or vegetables out of season if preserved by proper methods.** Evidences and Reconciliations, 3:157) all these to be used with <sup>a</sup>prudence and <sup>b</sup>thanksgiving.

12 Yea, <sup>a</sup>flesh also of <sup>b</sup>beasts and of the fowls of the air, **(The eating of meat is not prohibited by this or any other revelation from God.** This revelation does direct, however, that meat be used with "prudence," with "thanksgiving," "sparingly," and preferably "in times of winter, or of cold, or famine." Revelations of the Restoration, p. 655) **I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used <sup>c</sup>sparingly; (The term sparingly must be understood according to the standards and norms of frontier America in 1833. At that time, meat was often considered the staff of life, and when possible, the diets of many Americans consisted largely, or even mostly, of animal flesh. Section 89 seeks instead to establish whole grains as the staff of life, or the primary sustenance of humans, without at the same time forbidding the use of meats sparingly. Moreover, when the Word of Wisdom was revealed, methods for preserving meat were still primitive. Spoiled meat can be fatal if eaten, but the chance of spoilage is not as great in winter as in summer. Modern methods or refrigeration now make it possible for meat to be frozen and thereby preserved for later use in any season. Refrigeration also makes it possible to keep freshly slaughtered meat without risk of spoilage for longer periods of time, even in summer's heat. It should be noted that the proper definition of sparingly can vary depending on differences in one's age, activity, weather, or other circumstances.** A Commentary on the Doctrine and Covenants, p. 148-49)

13 And it is pleasing unto me that they should not be <sup>a</sup>used, only in times of winter, or of cold, or

<sup>b</sup>famine. (This verse has caused some to ask if meat should be eaten in the summer. Meat has more calories than fruits and vegetables, which some individuals may need fewer of in summer than winter. Also, before fruits and vegetables could be preserved, people often did not have enough other food to eat in winter. Spoiled meat can be fatal if eaten, and in former times meat spoiled more readily in summer than winter. **Modern methods of refrigeration now make it possible to preserve meat in any season.** The key word with respect to the use of meat is sparingly. D&C Student Manual, p. 210)

14 All <sup>a</sup>grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15 And <sup>a</sup>these hath God made for the use of man only in times of famine and excess of hunger.

16 All grain is good for the <sup>a</sup>food of man; as also the <sup>b</sup>fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

17 Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

**SCRIPTURE MASTERY:** 18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, <sup>a</sup>shall receive <sup>b</sup>health in their navel and marrow to their bones; (Symbolically, the navel represents the original source of nourishment and strength to every soul born into this world. Marrow represents the source of strength to the bones. The metaphor is rooted in one of the Proverbs. It reads: "Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:7-8). In this expressive way, the ancient sage reminds us that obedience to the commands of God brings a healthy body. The chain of thought being that to trust God brings peace of mind, this in turn fosters good health, which in its turn brings a long and happy life. Revelations of the Restoration, p. 656)

19 **And shall <sup>a</sup>find <sup>b</sup>wisdom and great <sup>c</sup>treasures of <sup>d</sup>knowledge, even hidden treasures;** (George Albert Smith: The Lord said that he would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer you to the February, 1944, number of The Improvement Era wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of that graph and followed up state by state, you would come to the state of Massachusetts next to the highest on the graph, yet you would not have reached the state of Utah. You have to go twenty percent points higher up the graph to find Utah, the state that has produced more scientists born within its borders per capita than any other state in the American Union. That wasn't an accident; it was a fulfilment of the promise of God as a result of observance of the Lord's commandments. CR, Oct 1945, p. 21-22. Boyd K. Packer: Young people, stay in condition to respond to inspiration. **I have come to know also that a fundamental purpose of the Word of Wisdom has to do with revelation.** From the time you are very little we teach you to avoid tea, coffee, liquor, tobacco, narcotics, and anything else that disturbs your health. And you know that we get very worried when we find one of you tampering with those things. **If those "under the influence" can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?** As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically. Even if you keep the Word of Wisdom, there are some things that can happen to you physically, but those things don't generally damage you spiritually. CR, Oct 1979, p. 28-29)

20 And shall <sup>a</sup>run and not be <sup>b</sup>weary, and shall walk and not faint.

21 **And I, the Lord, give unto them a promise, that the <sup>a</sup>destroying angel shall <sup>b</sup>pass by them, as the children of Israel, and not slay them. Amen.** (John A. Widtsoe: The reward for keeping the Word of Wisdom is four-fold. 1. Self-control is developed. That is implied in verse 3 of the revelation, which states that the Word of Wisdom is "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." 2. Strength of body, including resistance to contagion, is a result of wise living. 3. Clearness of mind is the gift of those whose bodies are in a healthy condition. 4. Spiritual

power comes to all who conquer their appetites, live normally and look upward to God. Program of the Church, p. 39-40)

(Bruce R. McConkie: It is . . . my experience that people who ride gospel hobbies, who try to qualify themselves as experts in some specialized field, who try to make the whole plan of salvation revolve around some field of particular interest to them—it is my experience that such persons are usually spiritually immature and spiritually unstable. This includes those who devote themselves—as though by divine appointment—to setting forth the signs of the times; or, to expounding about the Second Coming; or, to a faddist interpretation of the Word of Wisdom; or, to a twisted emphasis on temple work or any other doctrine or practice. The Jews of Jesus' day made themselves hobbyists and extremists in the field of Sabbath observance, and it colored and blackened their whole way of worship. We would do well to have a sane, rounded, and balanced approach to the whole gospel and all of its doctrines. All of the doctrines and practices of the Church are taught publicly. There are no secret doctrines, no private practices, no course of conduct approved for a few only. The blessings of the gospel are for all men. Do not be deceived into believing that the General Authorities believe any secret doctrines or have any private ways of living. Everything that is taught and practiced in the Church is open to public inspection, or at least, where temple ordinances are concerned, to the inspection and knowledge of everyone who qualifies himself by personal righteousness to enter the house of the Lord. To Honest Truth Seekers, 1 July 1980, p. 4-5. "The proper course for all of us is to stay in the mainstream of the Church. This is the Lord's Church, and it is led by the spirit of inspiration, and the practice of the Church constitutes the interpretation of the scripture." BYU 1981-82 Fireside and Devotional Speeches, p. 103. Some unstable people become cranks with reference to this law of health. It should be understood that the Word of Wisdom is not the gospel and the gospel is not the Word of Wisdom... There is no prohibition in Section 89, for instance, as to the eating of white bread, using white flour, white sugar, cocoa, chocolate, eggs, milk, meat, or anything else, except items classified under the headings, tea, coffee, tobacco, and liquor. Mormon Doctrine, 845-46)

(Latter-day Saints are free to compose their own diets within the Lord's parameters, but not to impose their preferences and opinions on others. Elder Mark E. Petersen wrote: "I do not believe we should try to establish our personal fads as Church doctrine. I do not believe my eternal salvation will be affected in any way if I eat white bread or white sugar. I do not believe the doctrines of the Church are in any way involved in whether my whole wheat is stoneground or steel-cut." Improvement Era, p. 424)

(John A. Widtsoe: The . . . positive part of the revelation is of first importance, since obedience to it lessens the appetite for injurious substances. . . . This part of the revelation further teaches, in addition to the sparing use of meat, that all wholesome vegetables (herbs), fruits, and all grains, notably wheat, should be eaten for good health. . . . In the observance of the Word of Wisdom caution should be used. Personal opinions often color our practices. We have the right of free agency, but nevertheless we should not try to stretch the Word of Wisdom to conform with our own opinions. For example: The Word of Wisdom is not a system of vegetarianism. Clearly, meat is permitted. Naturally, that includes animal products, less subject than meat to putrefactive and other disturbances, such as eggs, milk, and cheese. These products cannot be excluded simply because they are not mentioned specifically. By that token most of our foodstuffs could not be eaten. That man can live without meat is well known, and he may live well if his knowledge is such as to enable him to choose adequate vegetable protein. And, all have the right if they so choose to live without meat. The phrase "in the season thereof," referring to fruits and vegetables, has raised much speculation. It indicates simply the superior value of fresh foods as demonstrated by modern science, but does not necessarily prohibit the use of fruits or vegetables out of season if preserved by proper methods. (Evidences and Reconciliations, 1951, 3:155-57.)

## D&C 90

(This revelation came in response to the prayers of the Prophet and his brethren and centers in the organization of the First Presidency, which would take place ten days later. On that occasion (18 March 1833) Sidney Rigdon and Frederick G. Williams were set apart by the Prophet as his counselors in the presidency of the high priesthood. On that occasion "many of the brethren saw a heavenly vision of the Savior, and concourses of angels" (Smith, *History of the Church*, 1:335). Revelations of the Restoration, 658)

*Revelation to Joseph Smith the Prophet, given at Kirtland, Ohio, March 8, 1833. HC 1: 329–331. This revelation is a continuing step in the establishment of the First Presidency (see heading to Section 81), and as a consequence thereof the counselors mentioned were ordained on March 18, 1833.*

*1–5, Keys of the kingdom are committed to Joseph Smith and through him to the Church; 6–7, Sidney Rigdon and Frederick G. Williams are to serve in the First Presidency; 8–11, The gospel is to be preached to the nations of Israel, to the Gentiles, and to the Jews, every man hearing in his own tongue; 12–18, Joseph Smith and his counselors are to set in order the Church; 19–37, Various individuals are counseled by the Lord to walk uprightly and serve in his kingdom.*

1 THUS saith the Lord, verily, verily I say unto you my son, thy sins are <sup>a</sup>forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears.

2 Therefore, thou art blessed from henceforth that bear the <sup>a</sup>keys of the kingdom given unto you; which <sup>b</sup>kingdom is coming forth for the last time.

3 Verily I say unto you, the keys of this <sup>a</sup>kingdom shall <sup>b</sup>never be taken from you, while thou art in the world, neither in the world to come; **(Earlier revelations had stated that only Joseph Smith could receive revelations for the whole Church. These revelations, however, contained the provision that this was to be the case unless the Lord placed another in his stead. Were that to happen, however, even the revelation identifying Joseph Smith's successor must come through him (D&C 28:7 For I have given him the <sup>a</sup>keys of the <sup>b</sup>mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.; 35:18 And I have given unto him the <sup>a</sup>keys of the mystery of those things which have been <sup>b</sup>sealed, even things which were from the <sup>c</sup>foundation of the world, and the things which shall come from this time until the time of my coming, if he <sup>d</sup>abide in me, and if not, <sup>c</sup>another will I plant in his stead.; 43:3 And this ye shall know assuredly—that there is <sup>a</sup>none other appointed unto you to receive <sup>b</sup>commandments and revelations until he be taken, if he <sup>c</sup>abide in me.). The present text does not contain that provision; but rather, it promises that Joseph Smith will hold the keys of the kingdom both in life and in death. Thus it appears that the Prophet was on probation for a time and that having proven himself that season had now ended.** Revelations of the Restoration, 658-59)

4 Nevertheless, through you shall the <sup>a</sup>oracles (An *oracle* can be a revelation or the person through whom the revelation is given. Institute Manual, 212) be given to another, yea, even unto the church.

5 And all they who receive the <sup>a</sup>oracles of God, (An oracle is a brief utterance. An oracle of God is that which has been spoken by way of divine revelation. It is the right of the First Presidency "to receive the oracles [the word of God] for the whole church" (D&C 124:126). We occasionally refer to those through whom the word of God comes as oracles. Revelations of the Restoration, 659) let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the <sup>b</sup>brains descend, and beat upon their house.

6 And again, verily I say unto thy brethren, Sidney Rigdon and <sup>a</sup>Frederick G. Williams, their sins are forgiven them also, and they are accounted as <sup>b</sup>equal with thee in holding the keys of this last kingdom;

**(The principle here established is that counselors in a presidency can act in the stead of the president when they do so under his direction. It is not intended to suggest that counselors are equal in authority with the president; but rather that they are to be "accounted as equal" when they act by his authority. It is for this reason that they are set apart as counselors and not as presidents. "I laid my hands on Brothers Sidney and Frederick," recounted the Prophet, "and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors" (Smith, *History of the Church*, 1:334). Be it remembered that it was Joseph Smith who was told that he would hold the keys of the kingdom in this world and in the world to come, not his counselors (v. 3). It will also be remembered that the release of a president brings with it the release of his counselors. The same principle is involved in the presidencies of the various auxiliaries to the priesthood. In each instance, the counselor is empowered to act for the president when doing so under the president's direction; and in each instance, the counselor is released with the release of the president. Revelations of the Restoration, 659)**

7 As also through your administration the keys of the <sup>a</sup>school of the prophets, which I have commanded to be organized;

8 That thereby they may be <sup>a</sup>perfected in their ministry for the salvation of Zion, and of the nations of Israel, (12 Tribes of Israel) and of the Gentiles, as many as will believe;

9 That through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the <sup>a</sup>Gentiles <sup>b</sup>first, and then, behold, and lo, they shall turn unto the Jews.

10 And then cometh the day when the arm (arm usually means servant) of the Lord shall be <sup>a</sup>revealed in power in convincing the nations, the <sup>b</sup>heathen nations, the house of <sup>c</sup>Joseph (Ephraim and Manasseh), of the gospel of their salvation.

11 **For it shall come to pass in that day, that every man shall <sup>a</sup>hear the fulness of the gospel in his own tongue, and in his own <sup>b</sup>language, through those who are <sup>c</sup>ordained unto this <sup>d</sup>power, by the administration of the <sup>e</sup>Comforter, shed forth upon them for the <sup>f</sup>revelation of Jesus Christ.** (Not only are we promised that the gospel will go to those of every nation, kindred, tongue, and people but that it will go to them in their "own tongue." Further, Alma tells us, "The Lord doth grant unto all nations, of their own nation and tongue, to each his word, yea, in wisdom, all that he seeth fit that they should have" (Alma 29:8). Nephi assured us that the great winding-up scene will not take place until there are congregations of the Saints "upon all the face of the earth" (1 Nephi 14:12), to which John the Revelator tells us that there will also be those who have been ordained "kings and priests" (Revelation 5:9-10) in the house of the Lord among all the nations of the earth. Revelations of the Restoration, 660-61)

12 And now, verily I say unto you, I give unto you a commandment that you continue in the <sup>a</sup>ministry and presidency. (Duties of the First Presidency: presiding (see D&C 90:12). 2. Finish work on the Joseph Smith Translation (see v. 13). 3. Preside over the School of the Prophets (see v. 13). 4. Receive the revelations and "unfold" them (see v. 14). 5. Read, study, and learn languages (see v. 15). 6. Preside in council and set the affairs of the Church in order (see v. 16). 7. Repent of pride and sin (see v. 17). 8. Set their own homes in order (see v. 18). Leaders of the Church must take care for their callings but must not neglect personal and family matters. Institute Manual, 214)

13 And when you have finished the <sup>a</sup>translation of the prophets, you shall from thenceforth <sup>b</sup>preside over the affairs of the church and the school (the School of the prophets); **(In the Hebrew canon, or Old Testament, the Major Prophets are followed by a collection of smaller prophetic oracles that are commonly designated as the Twelve Minor Prophets. It is to these books that reference is being made here. The Prophet had returned to labor on these books after completing his work on the New Testament on 2 February 1833 (Smith, *History of the Church*, 1:324). Section 91, which was received the next day, indicated that the Prophet had now come to that portion of the Old**



**Testament known as the Apocrypha, which his copy of the Bible contained, hence his inquiry about whether it should be translated.** Revelations of the Restoration, 661)

14 And from time to time, as shall be manifested by the Comforter, receive <sup>a</sup>revelations to unfold the <sup>b</sup>mysteries of the kingdom;

15 And set in order the churches, (Reference is to the various congregations of the Church. At the time of this revelation the Church was less than three years of age, and **such geographic divisions as wards, stakes, and missions did not exist.** Revelations of the Restoration, 661) and <sup>a</sup>study and <sup>b</sup>learn, (It is expected that the Lord's people will be conversant with all good books and that they will be students of literature, art, history, languages, and music. Indeed, all that enlightens the mind has its proper place in the gospel of Jesus Christ. Nor is that the end of the matter, for it should be their lot also to write the best books, produce the finest art, compose the most edifying and inspiring music, and do well all else that lifts and ennobles humankind. Revelations of the Restoration, 661) and become acquainted with all good books, and with <sup>c</sup>languages, tongues, and people.

16 And this shall be your business and mission in all your lives, to preside in council, and set in <sup>a</sup>order all the affairs of this church and kingdom.

17 Be not <sup>a</sup>ashamed, neither confounded; but be admonished in all your high-mindedness and <sup>b</sup>pride, for it bringeth a snare upon your souls.

18 Set in <sup>a</sup>order your houses; keep <sup>b</sup>slothfulness and <sup>c</sup>uncleanness far from you.

19 Now, verily I say unto you, let there be a <sup>a</sup>place provided, as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams.

20 And let mine <sup>a</sup>aged servant, Joseph Smith, Sen., continue with his family upon the place where he now lives; and let it not be sold until the mouth of the Lord shall name.

21 And let my counselor, even Sidney <sup>a</sup>Rigdon, remain where he now resides until the mouth of the Lord shall name.

22 And let the bishop search diligently to obtain an <sup>a</sup>agent, and let him be a man who has got <sup>b</sup>riches in store—a man of God, and of strong faith—

23 That thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people.

24 Search <sup>a</sup>diligently, <sup>b</sup>pray always, and be believing, and <sup>c</sup>all things shall work together for your good, if ye walk uprightly and remember the <sup>d</sup>covenant wherewith ye have covenanted one with another. (We are not saved separately and singly. No one who understands the gospel of Jesus Christ would say, "I have been saved," suggesting that they, independent of their relationship with the community of Saints, have obtained salvation. A church organization is essential in the declaration of the gospel and the performances of the ordinances of salvation. We do not baptize ourselves; the most righteous of men cannot confer the priesthood upon himself, nor can either a man or a woman endow themselves. All gospel covenants are community covenants. In baptism, for instance, we covenant to mourn with those that mourn and to comfort those that stand in need of comfort (Mosiah 18:9). Moses took the children of Israel to Sinai that the Lord might make of them a covenant people, a kingdom of priests, and a holy nation, not a kingdom of individuals (Exodus 19:5-6). This has been the pattern for those seeking salvation in all gospel dispensations. Revelations of the Restoration, 662)

25 Let your families be <sup>a</sup>small, (When the Lord advises them to let their families be small, He does not mean their immediate children; the visitors and hangers-on who had a tendency to take advantage of the brethren's open houses and open hearts are the ones meant. Institute Manual, 214) especially mine aged servant Joseph Smith's, Sen., as pertaining to those who do not belong to your families;

26 That those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy—

27 And thereby you be hindered in accomplishing those things which I have commanded you. **(This instruction is directed to the heads of households. It has nothing to do with the number of children born to them. It is an expression of concern about the size of their extended family, which often**

**included friends, who sought shelter and succor from them. For them to be overly generous would hinder their ability to accomplish those things the Lord had called upon them to do. Joseph Smith Sr., because of his kindly nature, was particularly cautioned. This same principle has to guide us in the affairs of the Church. Though we always desire to help those in need, it would not be wisdom that all of the Church's means be given to the poor and thus deprive it of the ability to accomplish its greater mission of building temples and proclaiming the gospel throughout the nations of the earth.** Revelations of the Restoration, 662-63)

28 And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive <sup>a</sup>money to bear her expenses, and go up unto the land of Zion; ("Vienna Jaques, a woman who had been kind to the Prophet and had cared for his wants when in need and had helped the elders, was now by revelation to be helped with means so that she could gather with the Saints in Zion" (Smith, *Church History and Modern Revelation*, 1:391). Revelations of the Restoration, 663)

29 And the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

30 Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an <sup>a</sup>inheritance from the hand of the bishop;

31 That she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

32 And behold, verily I say unto you, that ye shall <sup>a</sup>write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to <sup>b</sup>preside over Zion in mine own due time. **(The First Presidency presides over the entire church.)**

33 Therefore, let them cease wearying me concerning this matter.

34 Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them.

35 Nevertheless, I am not well pleased with many things; and I am not well pleased with my servant <sup>a</sup>William E. McLellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of. **(Jealousy and covetousness.)**

36 But verily I say unto you, that I, the Lord, will contend with <sup>a</sup>Zion, and plead with her strong ones, and <sup>b</sup>chasten her until she overcomes and is <sup>c</sup>clean before me. **(We are chastened so we will repent.)**

37 For she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

## D&C 91

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 9, 1833. HC 1: 331–332. The Prophet was at this time engaged in the translation of the Old Testament. Having come to that portion of the ancient writings called the Apocrypha, he inquired of the Lord and received this instruction.*

(Doctrine and Covenants 91 was revealed one day after section 90. The Prophet was at that time engaged in the revision of the Bible (D&C 90:13). The Bible from which he was making his corrections contained the Apocrypha. Thus he inquired of the Lord as to whether he should revise those books. This revelation indicated that it was not necessary for him to do so. Revelations of the Restoration, 664. Apocryphal books include: 1<sup>st</sup> and 2<sup>nd</sup> Esdras, Tobit, Judith, the rest of the chapters of Esther, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach or Ecclesiasticus, Baruch and the Epistle of Jeremiah, additional parts of Daniel, including the Song of the Three Holy Children, the History of Susanna, and the History of the Destruction of Bel and the Dragon, Prayer of Manasses, 1<sup>st</sup> and 2<sup>nd</sup> Machabees.)

*1–3, The Apocrypha is mostly translated correctly but contains many interpolations by the hands of men that are not true; 4–6, It benefits those enlightened by the Spirit.*

1 VERILY, thus saith the Lord unto you concerning the <sup>a</sup>Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; ("An apocryphal writing," explained Hugh Nibley, "is one that had been accepted as inspired scripture by any Christian or Jewish group at any time. When such texts are brought together and examined, they are found almost without exception to reveal all the characteristics of real scripture. The manuscripts that contain them are just as old as and sometimes older than many of those of the canonical books, i.e., the books of the Bible; they are found in the same places and conditions; they were anciently put to the same uses; they talk about the same things in the same terms and make the same claim to divine origin. It is clear, for example, that the Qumran community considered the Book of Jubilees, the Testament of the Twelve Patriarchs, the Apocalypse of Baruch, the Assumption of Moses, the Psalms of Solomon, and many other writings just as sacred as anything in the Bible. So closely in fact do these documents resemble the scriptures and each other that to this day there is no agreement among their pious readers or among the specialists who study them as to what is really 'apocryphal' in the Bible and what is really biblical in the Apocrypha" (*Approach to the Book of Mormon*, 194-95). The word *apocrypha* has been used so differently that its proper meaning is often confused. This confusion arises partly from the ambiguity of the ancient usage of the word and partly from its modern application to a group of books associated with the inter-testament period.

**Etymologically the word means "secret or hidden."** Some have suggested that the content of these books is of such a nature that they ought to be kept hidden because they contain mysteries or esoteric lore too profound or sacred to be trusted to the uninitiated (2 Esdras 14:45-46). Others have suggested that the term was used by those who held that such books should be kept hidden because of their spurious or heretical nature. Thus the term had both an honorable and a derogatory meaning appended to it. **According to general usage today, "the Apocrypha" is the designation given to a collection of fourteen or fifteen books written during the last two centuries before Christ and the first century of the Christian era (Bible Dictionary, 610-11). None of these books is included in the Hebrew canon. All of them, however, with the exception of 2 Esdras, are found in the Greek version of the Old Testament known as the Septuagint.** Revelations of the Restoration, 665)

2 There are many things contained therein that are not true, which are <sup>a</sup>interpolations by the hands of men. ("The act of foisting [to pass off something worthless as genuine] a word or passage into a manuscript or book" (Webster, *Dictionary*, 1828).)

3 Verily, I say unto you, that it is not needful that the Apocrypha should be <sup>a</sup>translated.

4 Therefore, whoso readeth it, let him <sup>a</sup>understand, for the Spirit manifesteth truth;

5 And whoso is enlightened by the <sup>a</sup>Spirit shall obtain benefit therefrom;

6 And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen. **(While it does warn against things that have been added to the Apocrypha by designing men, this revelation does not reject it as being untrue. It simply states that it must be discerned by the Spirit. This principle applies to the reading of scripture as well as all other books.** Revelations of the Restoration, 665. **"Obviously, to gain any real value from a study of apocryphal writings, the student must first have an extended background of gospel knowledge, a comprehensive understanding of the standard works of the Church, plus the guidance of the Spirit."** (*Mormon Doctrine*, pp. 41–42.))

## D&C 92

*Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, March 15, 1833. HC 1: 333. The revelation is directed to Frederick G. Williams, who had recently been appointed a counselor in the First Presidency.*

*1–2, A commandment relative to admission to the United Order.*

1 VERILY, thus saith the Lord, I give unto the <sup>a</sup>united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant <sup>b</sup>Frederick G. Williams, that ye shall receive him into the order. What I say unto one I say unto all. (The law of consecration is the law whereby individuals consecrate their time, talents, and possessions to the Lord. The united order was an organization set up to implement the law of consecration. Elder Bruce R. McConkie explained the difference: “In order to live the law of consecration, the early saints in this dispensation set up the *United Order* as the legal organization to receive consecrations, convey stewardships back to donors, and to regulate the storehouses containing surplus properties” (*Mormon Doctrine*, p. 813).

2 And again, I say unto you my servant Frederick G. Williams, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments you shall be blessed forever. Amen. (Brother Williams was not to hold back in contributing to the order because he was the newest member. Likewise, all new members of the Church are received into full fellowship and are expected to be "lively members" in serving in the kingdom. Revelations of the Restoration, 666)