

LESSON 22
The Word of Wisdom: “A Principle with Promise”
D&C 89; 49:19-21; 59:15-21; 88:124, Our Heritage, p. 25-26

OVERVIEW:

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)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 89

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 ^aWORD 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 ^aword of wisdom, showing forth the order and ^bwill of God in the temporal salvation of all saints in the last days—

3 Given for a principle with ^apromise, adapted to the capacity of the ^bweak and the weakest of all ^csaints, (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 ^aevils and designs which do and will exist in the hearts of ^bconspiring men in the last days, I have ^cwarned you, and forewarn you, by giving unto you this word of wisdom by revelation—

5 That inasmuch as any man ^adrinketh ^bwine 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, ^apure 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, ^astrong 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 ^abody, 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 ^aherbs (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 in "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 ^aprudence and ^bthanksgiving.

12 Yea, ^aflesh also of ^bbeasts 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 ^csparingly; (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 ^aused, only in times of winter, or of cold, or ^bfamine. (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 ^agrain 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 ^athese hath God made for the use of man only in times of famine and excess of hunger.

16 All grain is good for the ^afood of man; as also the ^bfruit 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.

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, ^ashall receive ^bhealth 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 ^afind ^bwisdom and great ^ctreasures of ^dknowledge, 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 ^arun and not be ^bweary, and shall walk and not faint.

21 And I, the Lord, give unto them a promise, that the ^adestroying angel shall ^bpass 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.)

SECTION 49

19 For, behold, the ^abeasts of the field and the fowls of the air, and that which cometh of the earth, is ^bordained for the use of man for food and for ^craiment, and that he might have in abundance.

20 But it is not given that one man should ^apossess that which is above another, wherefore the ^bworld lieth in ^csin.

21 And wo be unto man that ^asheddeth blood or that ^bwasteth ^cflesh and hath no need. (The killing of animals for sport finds no justification in scripture. JST Genesis 9:11 And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. Joseph F. Smith: I do not believe any man should kill animals or birds unless he needs them for food, and then he should not kill innocent little birds that are not intended for food for man. I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong, and I have been surprised at prominent men whom I have seen whose very souls seemed to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? "Just for the fun of it!" Not that they are hungry and need the flesh of their prey, but just because they love to shoot and to destroy life. Quoted by Spencer W. Kimball, CR Oct 1978, p. 64. Joseph Smith: We crossed the Embarass River and encamped on a small branch of the same about one mile west. In pitching my tent we found three massasaugas or prairie rattlesnakes, which the brethren were about to kill, but I said, "Let them alone—don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious disposition and cease to destroy the animal race, the lion and the lamb can dwell together; and the suckling child can play with the serpent in safety." [Isa. 11:6-9.] The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or an animal of any kind during our journey unless it became necessary to preserve ourselves from hunger. I had frequently spoken on this subject, when on a certain occasion I came up to the brethren who were watching a squirrel on a tree, and to prove them and to know if they would heed my counsel, I took one of their guns, shot the squirrel and passed on, leaving the squirrel on the ground. Brother Orson Hyde, who was just behind, picked up the squirrel, and said, "We will cook this, that nothing may be lost." I perceived that the brethren understood what I did it for, and in their practice gave more heed to my precept than to my example, which was right. (HC 2:71-72, May 26, 1834.))

SECTION 59

15 And inasmuch as ye do these things with ^athanksgiving, with ^bcheerful ^chearts and countenances, not with ^dmuch ^elaughter, for this is sin, but with a glad heart and a cheerful countenance—

16 Verily I say, that inasmuch as ye do this, the ^afulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul.

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to ^aexcess, neither by extortion. (Extortion is the act of taking something by violence, by threats, by overcharge, etc., unlawfully. Smith and Sjodahl, Commentary, p. 354)

21 And in nothing doth man ^aoffend God, or against none is his ^bwrath ^ckindled, save those who ^dconfess not his hand in all things, and ^eobey not his commandments.

D&C 88:124 Cease to be ^aidle; cease to be ^bunclean; cease to ^cfind fault one with another; **cease to ^dsleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be ^einvigorated.**

CHURCH HISTORY PHOTOGRAPHS
NEWEL K. WHITNEY AND COMPANY STORE



The revelation that became known as the Word of Wisdom (see D&C 89) was received here, along with other revelations.

This store played a major role in the history of the Church in Kirtland. Joseph and Emma Smith lived here for a short while. It became the headquarters of the Church in 1832. Several significant revelations were received here. The School of the Prophets was held in the store from 24 January 1833 until sometime in April 1833.

Significant Events:

The Prophet Joseph received the revelation on the Word of Wisdom (D&C 89). He did much of the work on the translation of the Bible here.
