

Organize yourselves;
 prepare every needful thing; and
 establish a house, even
 a house of prayer,
 a house of fasting,
 a house of faith,
 a house of learning,
 a house of glory,
 a house of order,
 a house of God; 120

That your incomings may be in the name of the Lord;
 that your outgoings may be in the name of the Lord;
 that all your salutations may be in the name of the Lord,
 with uplifted hands unto the Most High. 121

Therefore, cease
 from all your light speeches,
 from all laughter,
 from all your lustful desires,
 from all your pride and light-mindedness, and
 from all your wicked doings. 122

- A Appoint among yourselves a teacher,
 B and let not all be spokesmen at once;
 C but let one speak at a time
 C and let all listen unto his sayings,
 B that when all have spoken that all may be edified of all,
 A and that every man may have an equal privilege. 123

See that ye love one another;
 cease to be covetous;
 learn to impart one to another as the gospel requires. 124

Cease to be idle;
 cease to be unclean;
 cease to find fault one with another;
 cease to sleep 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 invigorated. 125

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. 126

Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen. 127

- A And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons--128
- B And this shall be the order of the house of the presidency of the school:
 He that is appointed to be president, or teacher, shall be found standing
 in his place, in the house which shall be prepared for him. 129
 Therefore, he shall be first in the house of God,
 in a place that the congregation in the house may hear his words carefully and distinctly, not
 with loud speech. 130
 And when he cometh into the house of God, for he should be first in the house--behold, this is
 beautiful, that he may be an example--131
- C Let him offer himself in prayer upon his knees before God, in token or remembrance of the
 everlasting covenant. 132
- D And when any shall come in after him, let the teacher arise, and, with uplifted hands to
 heaven, yea, even directly,
- E salute
- F his brother or brethren with these words: 133
- G Art thou a brother or brethren? I salute you in the name of the Lord Jesus
 Christ, in token or remembrance of the everlasting covenant, in which
 covenant I receive you to fellowship, in a determination that is fixed,
 immovable, and unchangeable, to be your friend and brother through the
 grace of God in the bonds of love, to walk in all the commandments of God
 blameless, in thanksgiving, forever and ever. Amen. 134
- F And he that is found unworthy of this salutation shall not have place among you;
 for ye shall not suffer that mine house shall be polluted by him. 135 And he that
 cometh in and is faithful before me, and is a brother, or if they be brethren,
- E they shall salute
- D the president or teacher with uplifted hands to heaven,
- C with this same prayer and covenant, or by saying Amen, in token of the same. 136
- B Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house
 of God, in the school of the prophets. 137
- A And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings
 in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the
 Holy Spirit to your edification. 138

And ye shall not receive any among you into this school save he is clean from the blood of this generation;
 139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of
 the washing of feet instituted. 140

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the
 church. 141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself
 according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

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.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion--2 To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom,

A₁ showing forth the order and will of God in the temporal salvation of all saints in the last days--3

A₂ Given for a principle with promise,

B₁ adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. 4

B₂ Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation--5

That inasmuch as any man drinketh 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, pure wine of the grape of the vine, of your own make. 7

And, again, strong drinks are not for the belly, but for the washing of your bodies. 8

And again, tobacco is not for the 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 are not for the body or belly. 10

C And again, verily I say unto you, all wholesome herbs 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;

all these to be used with prudence and thanksgiving. 12

D₁ Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; 13 And it is pleasing unto me that they should not be used,

D₂ only in times of

D₃ winter, or of cold, or famine. 14

E All grain is ordained for the use of man and of beasts, to be the staff of life,

D₁ 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 these hath God made for the use of man

D₂ only in times of

D₃ famine and excess of hunger. 16

C All grain is good for the food of man; as also the 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. 18

B₁ And all saints who remember to keep and do these sayings,

B₂ walking in obedience to the commandments,

A₁ shall receive health in their navel and marrow to their bones; 19 And shall find wisdom and great treasures of knowledge, even hidden treasures; 20 And shall run and not be weary, and shall walk and not faint. 21

A₂ And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Section 90

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.

A Thus saith the Lord, verily, verily I say unto you my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears. 2

B Therefore, thou art blessed from henceforth that bear

C the keys of the kingdom given unto you;

D which kingdom is coming forth for the last time. 3

C Verily I say unto you, the keys of this kingdom

B shall never be taken from you, while thou art in the world, neither in the world to come; 4 Nevertheless, through you shall the oracles

be given

to another,

yea, even unto the church. 5

And all they who

receive

the oracles of God, 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 rains descend, and beat upon their house. 6

A And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; 7

A As also through your administration the keys of the school of the prophets, which I have commanded to be organized; 8

- B That thereby they may be perfected in their ministry for the salvation
- C of Zion, and
of the nations of Israel, and
of the Gentiles,
as many as will believe; 9
- A That through your administration
- B they may receive the word, and through their administration the word may go forth
- C unto the ends of the earth,
unto the Gentiles first,
and then, behold, and lo, they shall turn unto the Jews. 10
- D And then cometh the day when the arm of the Lord shall be revealed in power in convincing
the nations,
the heathen nations,
the house of Joseph,
of the gospel of their salvation. 11
- For it shall come to pass in that day, that every man shall hear the fulness of the gospel
in his own tongue, and
in his own language,
through those who are ordained unto this power, by the administration of the
Comforter, shed forth upon them for the revelation of Jesus Christ. 12
- A And now, verily I say unto you, I give unto you a commandment that you continue in the ministry and
presidency. 13
- B And when you have finished the translation of the prophets, you shall from thenceforth preside over the
affairs of the church and the school; 14
- C And from time to time, as shall be manifested by the Comforter, receive revelations to unfold the
mysteries of the kingdom; 15
- D And set in order the churches,
- C and study and learn, and become acquainted with all good books, and with languages, tongues, and
people. 16
- A And this shall be your business and mission in all your lives,
- B to preside in council,
- D and set in order all the affairs of this church and kingdom. 17
- Be not ashamed, neither confounded; but be admonished in all your high-mindedness and pride, for it
bringeth a snare upon your souls. 18
- Set in order your houses; keep slothfulness and uncleanness far from you. 19
- Now, verily I say unto you, let there be a place provided, as soon as it is possible, for the family of thy
counselor and scribe, even Frederick G. Williams. 20
- And let mine 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 Rigdon, remain where he now resides until the mouth of the Lord shall
name. 22

And let the bishop search diligently to obtain an agent, and let him be a man who has got 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 diligently,
pray always, and
be believing,

and all things shall work together for your good,
if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. 25

Let your families be small, 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. 28

And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion; 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 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 write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time. 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 William E. McLellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of.[‡] 36

But verily I say unto you, that I, the Lord, will
contend with Zion, and
plead with her strong ones, and
chasten her
until she overcomes and is clean before me. 37
For she shall not be removed out of her place.
I, the Lord, have spoken it. Amen.

Section 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.

Verily, thus saith the Lord unto you concerning the Apocrypha--
There are many things contained therein that are true,
and it is mostly translated correctly; 2

There are many things contained therein that are not true,
which are interpolations by the hands of men. 3

Verily, I say unto you, that it is not needful that the Apocrypha should be translated. 4
Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; 5
And whoso is enlightened by the 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.

Section 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.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment

concerning my servant Frederick G. Williams,
that ye shall receive him into the order.

What I say unto one I say unto all. 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.

Section 93

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1:343-346.

A Verily, thus saith the Lord: It shall come to pass that every soul who
forsaketh his sins and
cometh unto me, and
calleth on my name, and
obeyeth my voice, and
keepeth my commandments,
shall see my face and know

B that I am; 2 And
that I am the true light that lighteth every man that cometh into the world; 3 And
that I am
in
the Father, and
the Father
in
me, and the Father and I are one--4

The Father
because he gave me of his fulness,
and the Son because I was in the world
and made flesh my tabernacle,
and dwelt among the sons of men. 5
I was in the world
and received of
my Father, and the works of him were plainly manifest. 6

C And John saw and bore record
of the fulness
of my glory,
and the fulness
of John's record is hereafter to be revealed. 7

a₁ And he bore record, saying:

a₂ I saw his glory,

a₃ that he was in the beginning,
before the world was; 8

Therefore, in the beginning
 the Word
 was,
 for he
 was
 the Word, even
 the messenger of salvation--9
 The light and
 the Redeemer of the world;
 the Spirit of truth,

a₄ who came into the world, because the world was made by him,

b₁ and in him was the life of men
 and the light of men. 10

b₂ The worlds were made

b₃ by him;

b₁ men were made by him;

b₂ all things were made

b₃ by him, and
 through him, and
 of him. 11

a₁ And I, John, bear record that

a₂ I beheld his glory,

a₃ as the glory of the Only Begotten of the Father, full of grace and truth, even the
 Spirit of truth,

a₄ which came and dwelt in the flesh, and dwelt among us. 12

D And I, John, saw that
 he received not of the fulness at the first,
 but received grace for grace; 13
 And he received not of the fulness at first,
 but continued from grace to grace, until he received a fulness; 14
 And thus he was called the Son of God,
 because he received not of the fulness at the first. 15

E And I, John, bear record, and lo,
 the heavens were opened,
 and the Holy Ghost
 descended upon him
 in the form of a dove,
 and sat upon him,
 and there came a voice out of heaven saying: This is my beloved Son. 16

D And I, John, bear record that
 he received a fulness of the glory of the Father; 17
 And he received all power, both in heaven and on earth,
 and the glory of the Father was with him, for he dwelt in him. 18

C And it shall come to pass, that if you are faithful you shall receive the fulness of the record of
 John. 19

- B I give unto you these sayings that you may understand and know how to worship, and know what you worship,
- A that you may come unto the Father in my name, and in due time receive of his fulness. 20
For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. 21
- A₁ And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; 22
And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. 23
- A₂ Ye were also in the beginning with the Father;
- B that which is Spirit, even the Spirit of truth; 24
- C And truth is knowledge of things as they are, and as they were, and as they are to come; 25
And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. 26
- B The Spirit of truth is of God.
I am the Spirit of truth,
- A₁ and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; 27
And no man receiveth a fulness unless he keepeth his commandments. 28
He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. 29
- A₂ Man was also in the beginning with God.[‡]
- A Intelligence, or the light of truth, was not created or made, neither indeed can be. 30
All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. 31
- B Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. 32
And every man whose spirit receiveth not the light is under condemnation. 33
- C For man is spirit.

- D The elements are eternal,
 E and spirit and element, inseparably connected,
 receive a fulness of joy; 34
 And when separated,
 man cannot receive a fulness of joy. 35
- D The elements are the tabernacle of God; yea,
 C man is the tabernacle of God, even temples;
 B and whatsoever temple is defiled, God shall destroy that temple. 36
- A The glory of God is intelligence, or, in other words, light and truth. 37
- B Light and truth
 C forsake that evil one. 38
 D Every spirit of man was innocent
 E in the beginning;
 F and God having redeemed man from the fall,
 E men became again, in their infant state,
 D innocent before God. 39
 C And that wicked one cometh and taketh away
 B light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. 40
- A But I have commanded you to bring up your children in light and truth.† 41
- A But verily I say unto you, my servant Frederick G. Williams,
 B a you have continued under this condemnation; 42 You have not taught your children light and truth,
 b according to the commandments;
 c and that wicked one hath power, as yet, over you, and this is the cause of your affliction. 43
 b And now a commandment I give unto you--
 a if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. 44
- A Verily, I say unto my servant Sidney Rigdon,
 B that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. 45