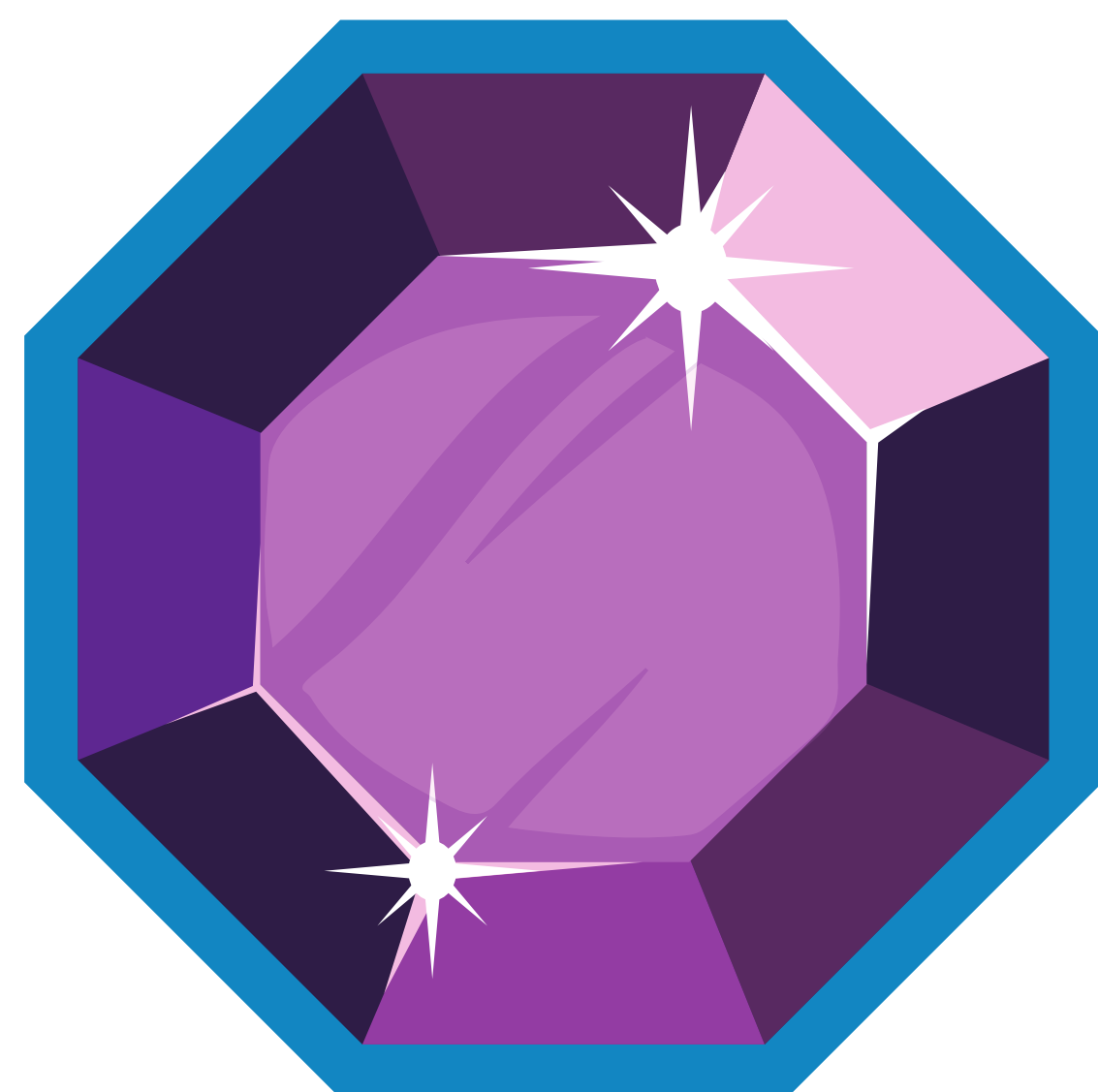
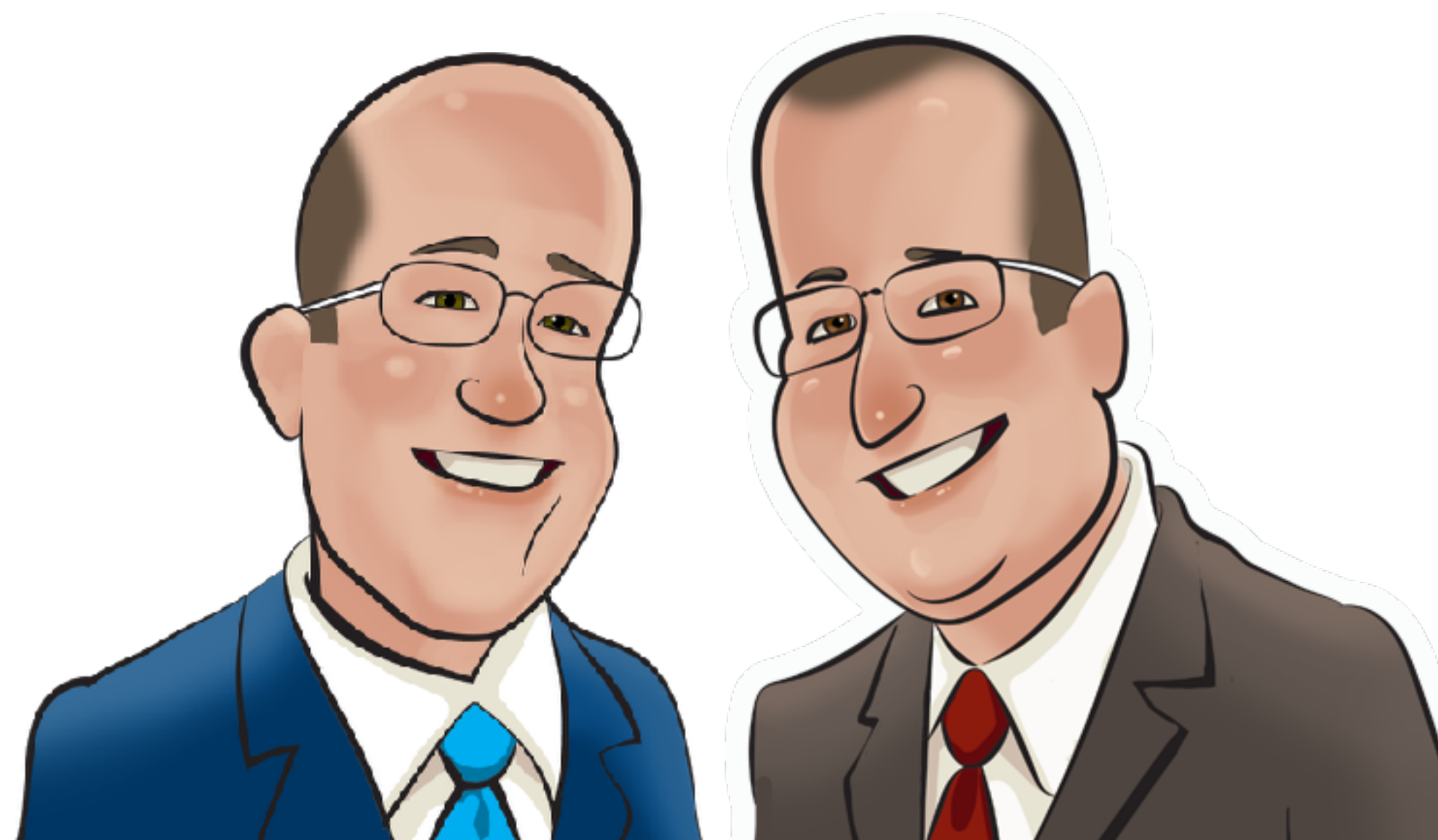




**Come Follow Me 2021**  
**D&C 89-92**



S02E33



# Scripture GEMS

1832

1833

Feb

Mar

Apr

May

NEW YORK

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec 89, 90, 91

Sec 92

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 2, 19, 22, 23

Palmyra  
Manchester  
Fayette

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87, 88, 89, 90, 91, 92

Sec. 57

Harmony

Kirtland  
Thompson

Sec. 75

Amherst  
Hiram

PENNSYLVANIA

Sec. 57, 58, 59, 60, 82, 83

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81

61

62

Jackson County, MO

Places Where the Sections of the Doctrine and Covenants Were Revealed



A word of wisdom

A word of wisdom for the benefit of the Saints in these last days and also the Saints in Zion to be sent greeting, not by commandment or constraint, but by Revelation & the word of wisdom shewing forth the order & will of God in the temporal salvation of all Saints, given for a principle with promise, adapted to the capacity of the weak & the weakest of all Saints who are or, can be called Saints —

Behold wisely thus saith the Lord unto you in consequence of evils & designs which will exult in the hearts of conspiring men in the last days, I have warned you & forewarned you by the word of wisdom, that ye should not drink wine or strong drink among you, behold it is not good, neither meet, neither should be wine of your grain, neither should strong drinks be used for the belly, but for the washing of your bodies, & Tobacco is not for man but is for bruises & all sick cattle to be used with judgement & skill, And again hot drinks are not for the body or belly, all wholesome herbs God hath ordained for the constitution & nature of man, every herb in the season thereof & every fruit in the season thereof, all these to be

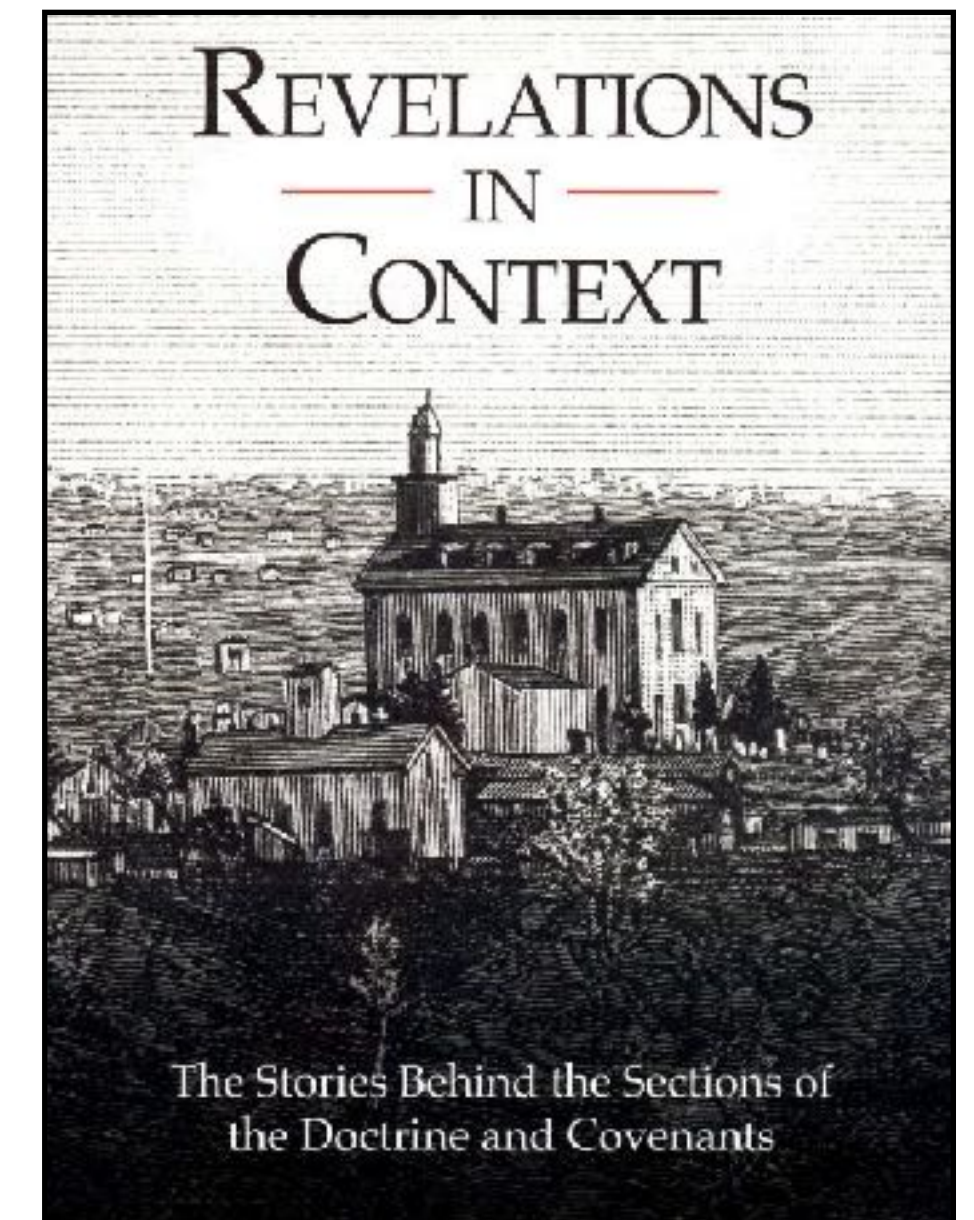
# Doctrine & Covenants



# 89

**Like many other revelations in the early Church, Doctrine and Covenants 89, also known today as the Word of Wisdom, came in response to a problem. In Kirtland, many men in the Church were called to preach in various parts of the United States. They were to cry repentance unto the people and gather in the Lord's elect. To prepare these recent converts for their important labors, Joseph Smith started a training school called the School of the Prophets, which opened in Kirtland on the second floor of the Newel K. Whitney mercantile store in January 1833.**

**Every morning after breakfast, the men met in the school to hear instruction from Joseph Smith. The room was very small, and about 25 elders packed the space. The first thing they did, after sitting down, was “light a pipe and begin to talk about the great things of the kingdom and puff away,” Brigham Young recounted. The clouds of smoke were so thick the men could hardly even see Joseph through the haze. Once the pipes were smoked out, they would then “put in a chew on one side and perhaps on both sides and then it was all over the floor.”**

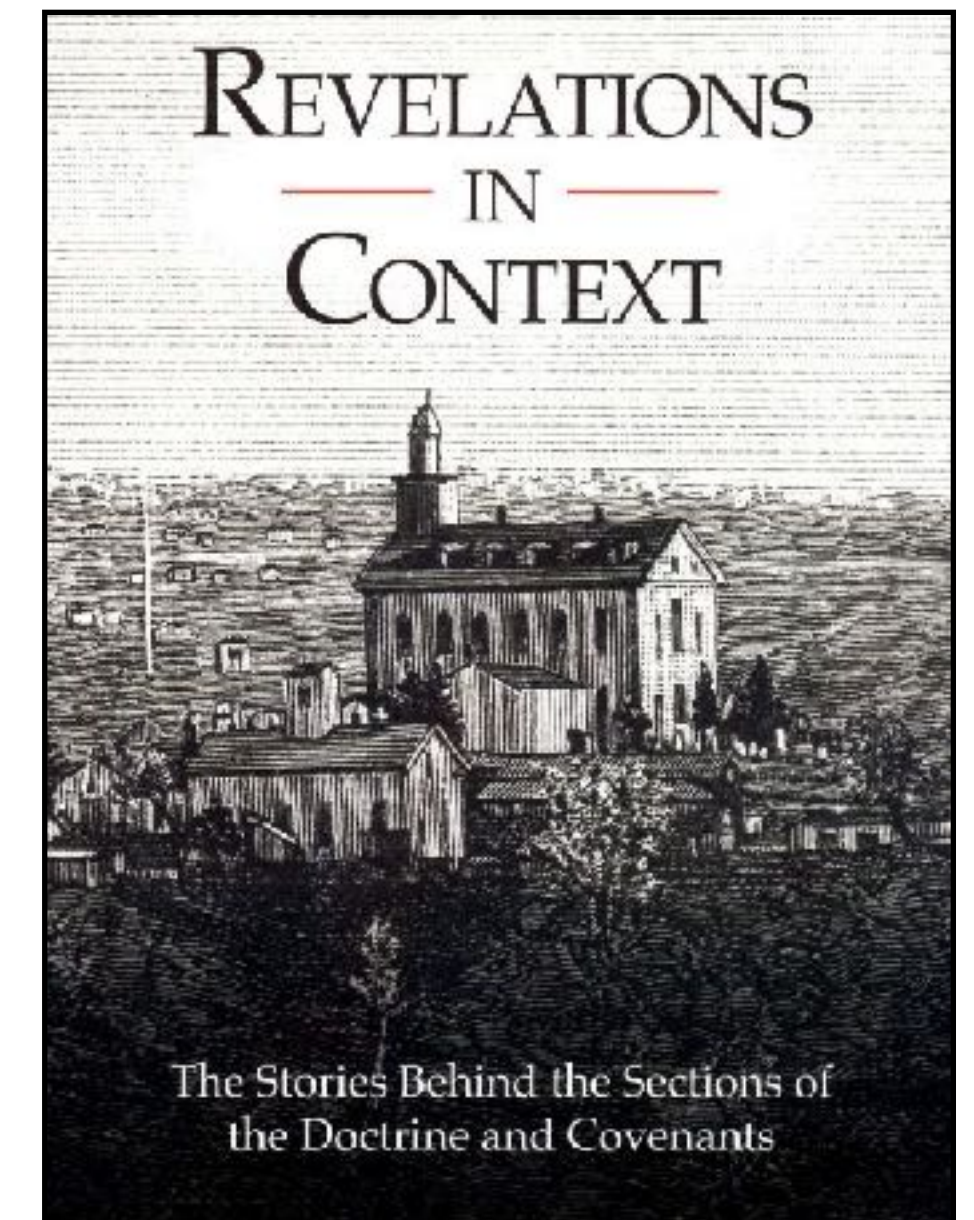


**Word of Wisdom**

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**In this dingy setting, Joseph Smith attempted to teach the men how they and their converts could become holy, "without spot," and worthy of the presence of God.**



**Word of Wisdom**

house of God, in the school of the prophets.

137 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 <sup>a</sup>edification.

138 And ye shall not receive any among you into this school save he is clean from the <sup>a</sup>blood of this generation;

139 And he shall be received by the ordinance of the <sup>a</sup>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 <sup>a</sup>bread and wine, he is to gird himself according to the <sup>b</sup>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. 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.*

1–9, The use of wine, strong drinks, tobacco, and hot drinks is 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.

A <sup>a</sup>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 <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, 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 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.

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 are not for the body or belly.

10 And again, verily I say unto you, all wholesome <sup>a</sup>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 <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, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used <sup>c</sup>sparingly;

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.

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.

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;

19 And shall <sup>a</sup>find <sup>b</sup>wisdom and great <sup>c</sup>treasures of <sup>a</sup>knowledge, even hidden treasures;

20 And shall <sup>a</sup>run and not be <sup>b</sup>wearied, 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.

## SECTION 90

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

137<sup>a</sup> TG Edification; Worship.

TG Commandments of God;

<sup>b</sup> TG Conspiracy; Wickedness.

6<sup>a</sup> D&C 27:3 (1–14).

TG Meat.

19<sup>a</sup> D&C 84:80.



## SECTION 89

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4 Behold, verily, thus saith the

“If [the Word of Wisdom] 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” (President Joseph F. Smith in Conference Report, Oct. 1913, 14).

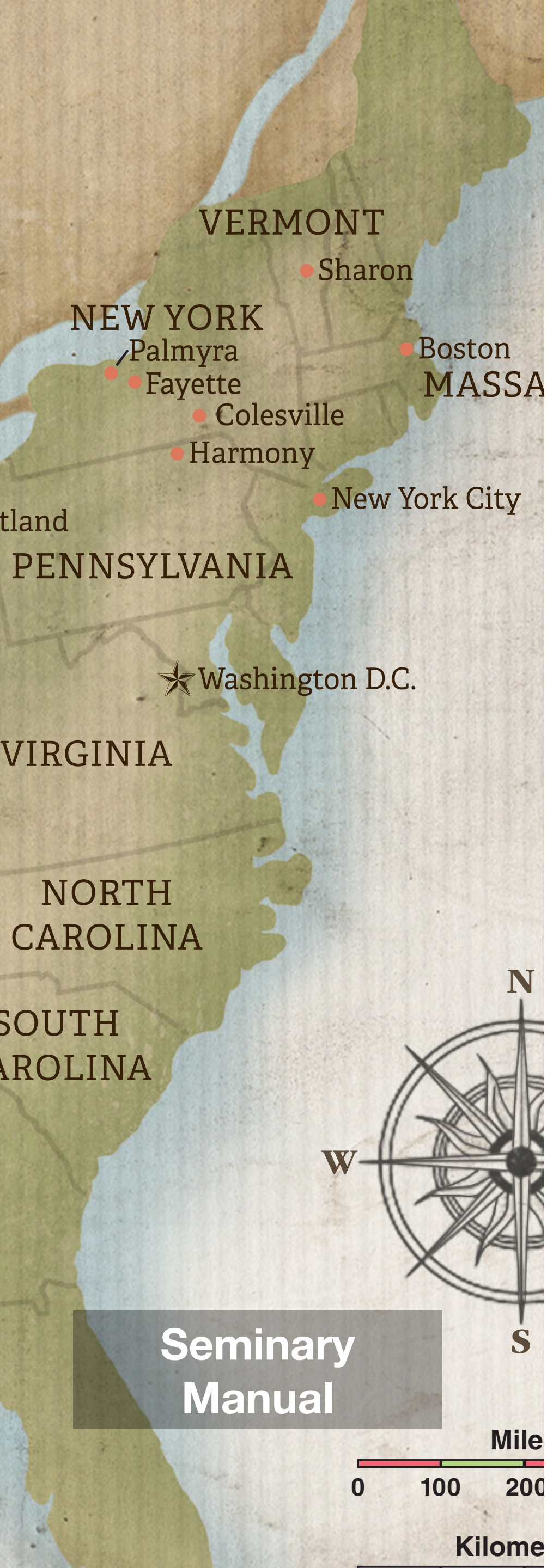
9 And again, for the body or

10 And again, v all wholesome <sup>a</sup> ordained for the c and use of man

11 Every herb i and every fruit i all these to be u and <sup>b</sup>thanksgivi

12 Yea, <sup>a</sup>flesh of the fowls of have ordained with thanksgivi are to be used <sup>c</sup>

13 And it is ple they should no r, c



Throughout the early history of the Church, leaders invited the Saints to more fully live the Word of Wisdom. In the fall general conference of 1851, Brigham Young proposed that all Saints formally covenant to abstain from tea, coffee, tobacco, and whiskey. On October 13, 1882, the Lord revealed to President John Taylor that the Word of Wisdom was to be considered a commandment. In 1919 the First Presidency, under President Heber J. Grant, made the observance of the Word of Wisdom a requirement for receiving a temple recommend.



**President George Q. Cannon: ‘We have the Bible, the Book of Mormon and the Book of Doctrine and Covenants; but all these books, without the living oracles and a constant stream of revelation from the Lord, would not lead any people into the Celestial Kingdom’ [Gospel Truth: Discourses and Writings of George Q. Cannon, comp. Jerreld L. Newquist [1987], 252]”**

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*12 Yea, <sup>a</sup>flesh of the fowls of have ordained with thanksgivi are to be used <sup>c</sup>*

*13 And it is ple they should no times of winter, c*

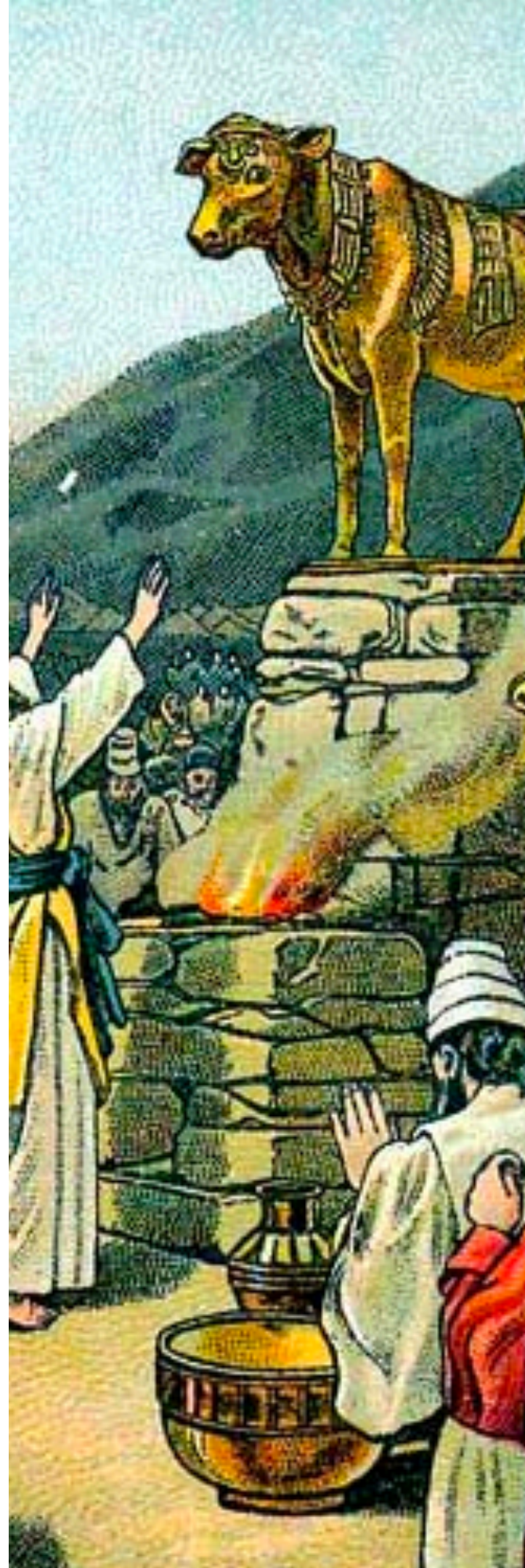
*Revelation to Jo 8, 1833. This the First Presid thereof, the cou*

**“The Word of Wisdom was ‘given for a principle with promise’ (D&C 89:3). That word principle in the revelation is a very important one. A principle is an enduring truth, a law, a rule you can adopt to guide you in making decisions. Generally principles are not spelled out in detail. That leaves you free to find your way with an enduring truth, a principle, as your anchor.**

**“Members write in asking if this thing or that is against the Word of Wisdom. It’s well known that tea, coffee, liquor, and tobacco are against it. It has not been spelled out in more detail. Rather, we teach the principle together with the promised blessings. There are many habit-forming, addictive things that one can drink or chew or inhale or inject which injure both body and spirit which are not mentioned in the revelation.**

**“Everything harmful is not specifically listed; arsenic, for instance—certainly bad, but not habit-forming! He who must be commanded in all things, the Lord said, ‘is a slothful and not a wise servant’ (D&C 58:26).”**

*(President Boyd K. Packer, “The Word of Wisdom: The Principle and the Promises,” Apr 1996 GC, Ensign, May 1996, 17–18).*



# 1 Corinthians 8

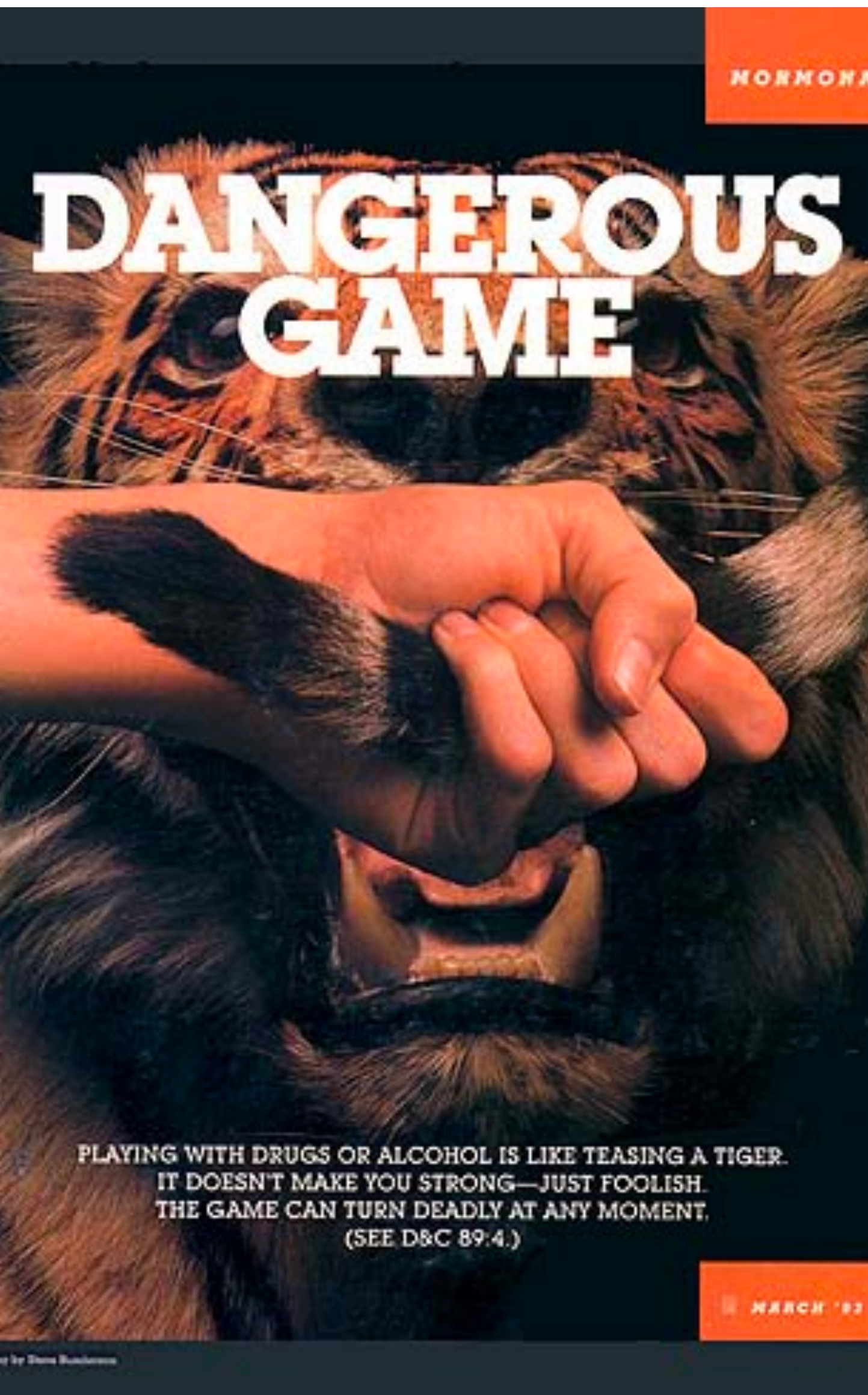
9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.



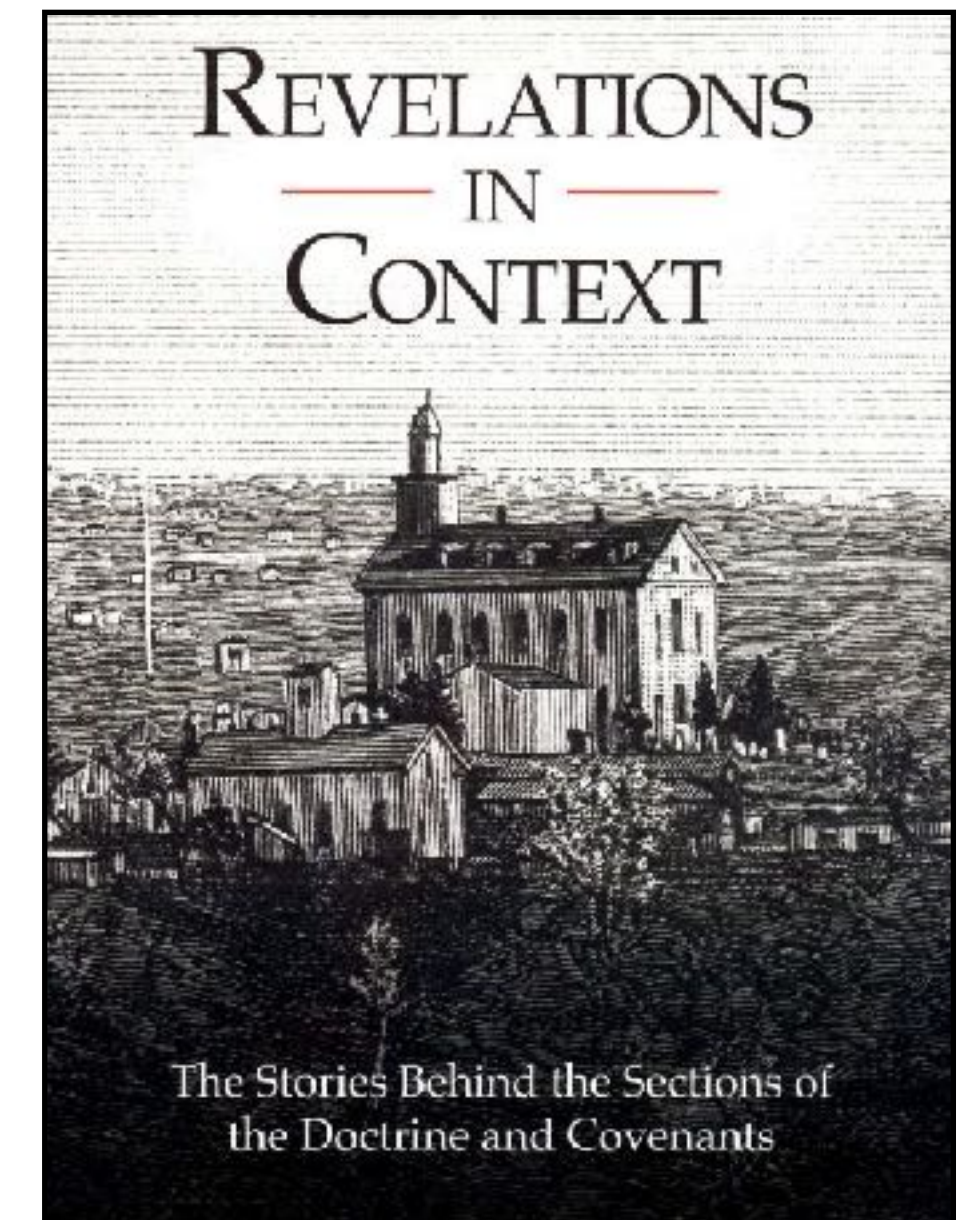
“The Lord foresaw the situation of today when motives for money would cause men to conspire to entice others to take noxious substances into their bodies. Advertisements which promote beer, wine, liquors, coffee, tobacco, and other harmful substances are examples of what the Lord foresaw. But the most pernicious example of an evil conspiracy in our time is those who induce young people into the use of drugs.

“My young brothers and sisters, in all love, we give you warning that Satan and his emissaries will strive to entice you to use harmful substances, because they well know if you partake, your spiritual powers will be inhibited and you will be in their evil power. Stay away from those places or people which would influence you to break the commandments of God. Keep the commandments of God and you will have the wisdom to know and discern that which is evil” (*President Ezra Taft Benson, “A Principle with a Promise,” Apr 1983 GC, Ensign, May 1983, 54–55*).

## Strong Drinks

Frances Trollope, a British novelist, reported disdainfully in 1832 that in all her recent travels in the United States, she hardly ever met a man who was not either a “tobacco chewer or a whisky drinker.”

The American Revolution only exacerbated this reliance on alcohol. After molasses imports [like rum] were cut off, Americans sought a substitute for rum by turning to whiskey. Grain farmers in western Pennsylvania and Tennessee found it cheaper to manufacture whiskey than to ship and sell perishable grains. As a consequence, the number of distilleries grew rapidly after 1780, boosted by settlement of the corn belt in Kentucky and Ohio and the vast distances to eastern markets. To the astonishment of observers like Trollope, Americans everywhere—men, women, and children—drank whiskey all day long. American consumption of distilled spirits climbed precipitously, from two and a half gallons a person [per year] in 1790 to seven gallons in 1830, the highest amount of any time in American history and a figure three times today’s consumption rate. [to say nothing of



Word of Wisdom

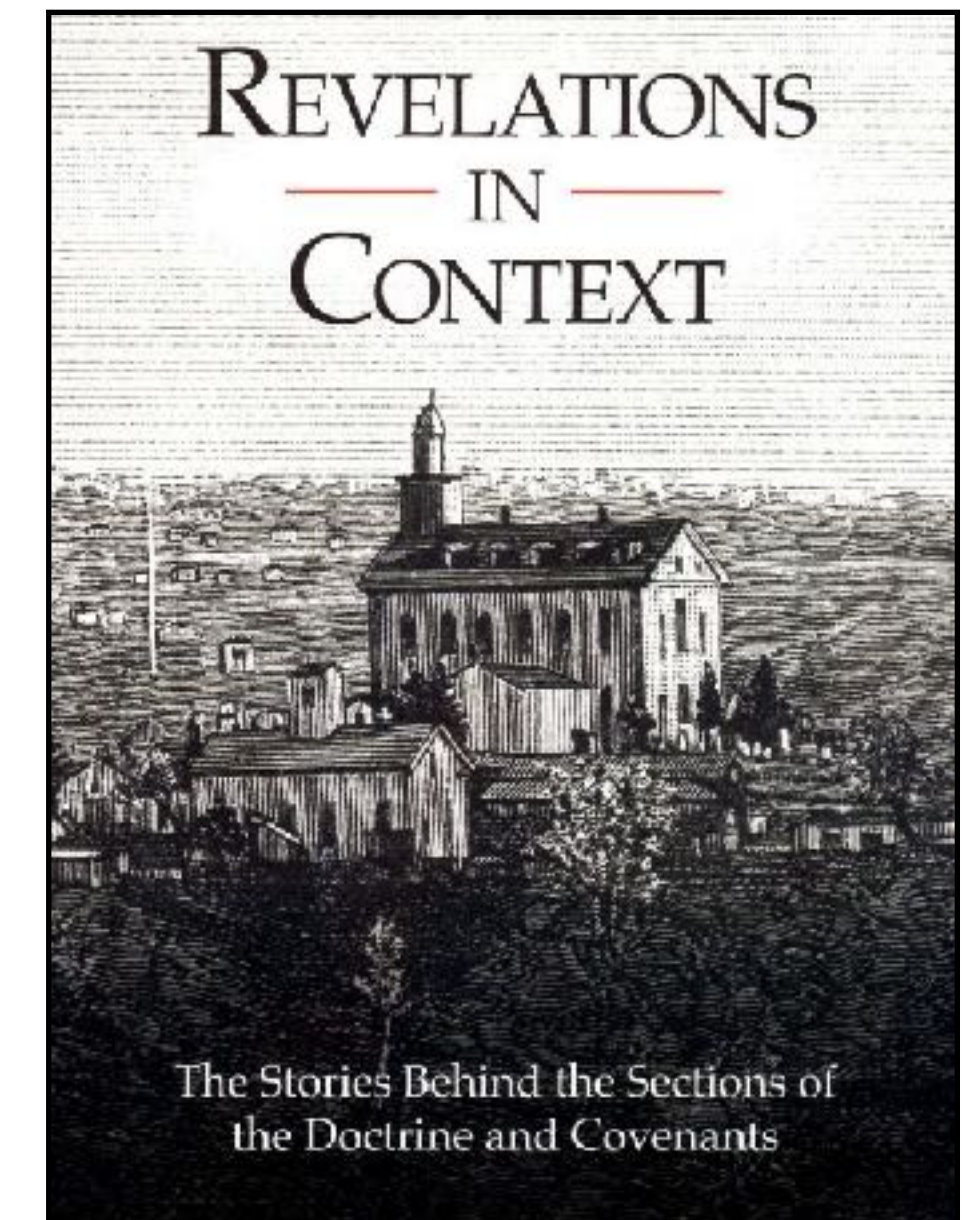


**men, women, and children—drank whiskey all day long. American consumption of distilled spirits climbed precipitously, from two and a half gallons a person [per year] in 1790 to seven gallons in 1830, the highest amount of any time in American history and a figure three times today’s consumption rate, [to say nothing of beer or cider.]**

**This elevated alcohol consumption offended religious sensibilities... Alcohol became viewed more as a dangerous tempter and less as a gift from God... The idea [of full abstinence from alcoholic beverages] soon became a central plank of the American Temperance Society (ATS), organized in Boston in 1826. Members of the organization were encouraged to sign a temperance pledge not just to moderate their alcohol intake but to abstain altogether. A capital “T” was written next to the names of those who did so, and from this the word “teetotaler” was derived. By the mid-1830s, the ATS had grown to well over a million members, many of them teetotalers.**

**Encouraged by the ATS, local temperance societies popped up by the thousands across the U.S. countryside. Kirtland had its own**

## **Strong Drinks**

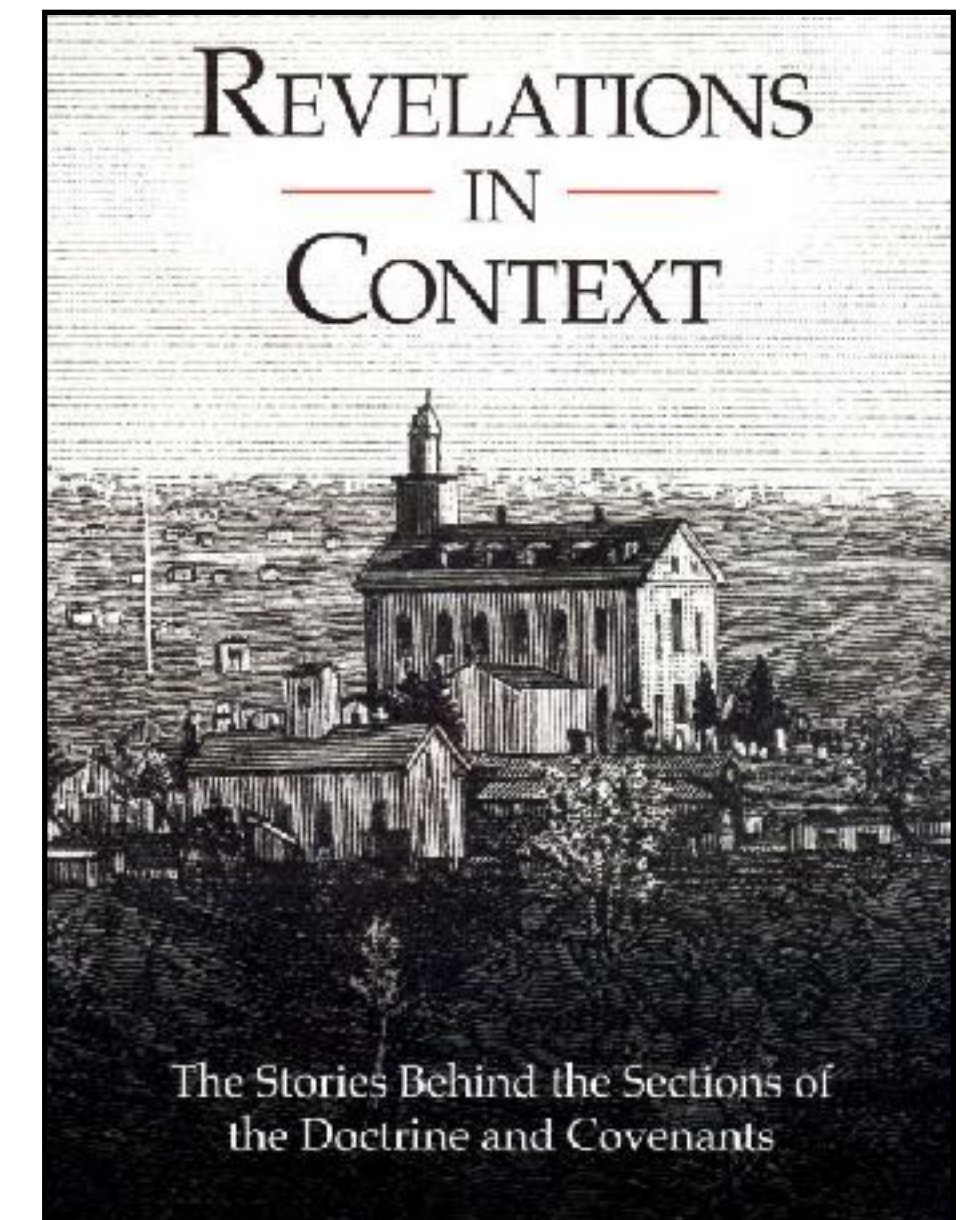


**Word of Wisdom**

## Strong Drinks

Encouraged by the ATS, local temperance societies popped up by the thousands across the U.S. countryside. Kirtland had its own temperance society, as did many small towns. Precisely because alcohol reform was so often discussed and debated, the Saints needed a way of adjudicating which opinions were right. [Therefore the Word of Wisdom stated] : “Inasmuch as any man drinketh wine or Strong drink among you behold it is not good, neither mete in the sight of your Father.”

The term “strong drink” certainly included distilled spirits such as whiskey, which thereafter the Latter-day Saints generally shunned. They took a more moderate approach to milder alcoholic beverages like beer and “pure wine of the grape of the vine, of your own make.” For the next two generations, Latter-day Saint leaders taught the Word of Wisdom as a command from God, but they tolerated a variety of viewpoints on how strictly the commandment should be observed. This incubation period gave the Saints time to develop their own tradition of abstinence from habit-forming substances.

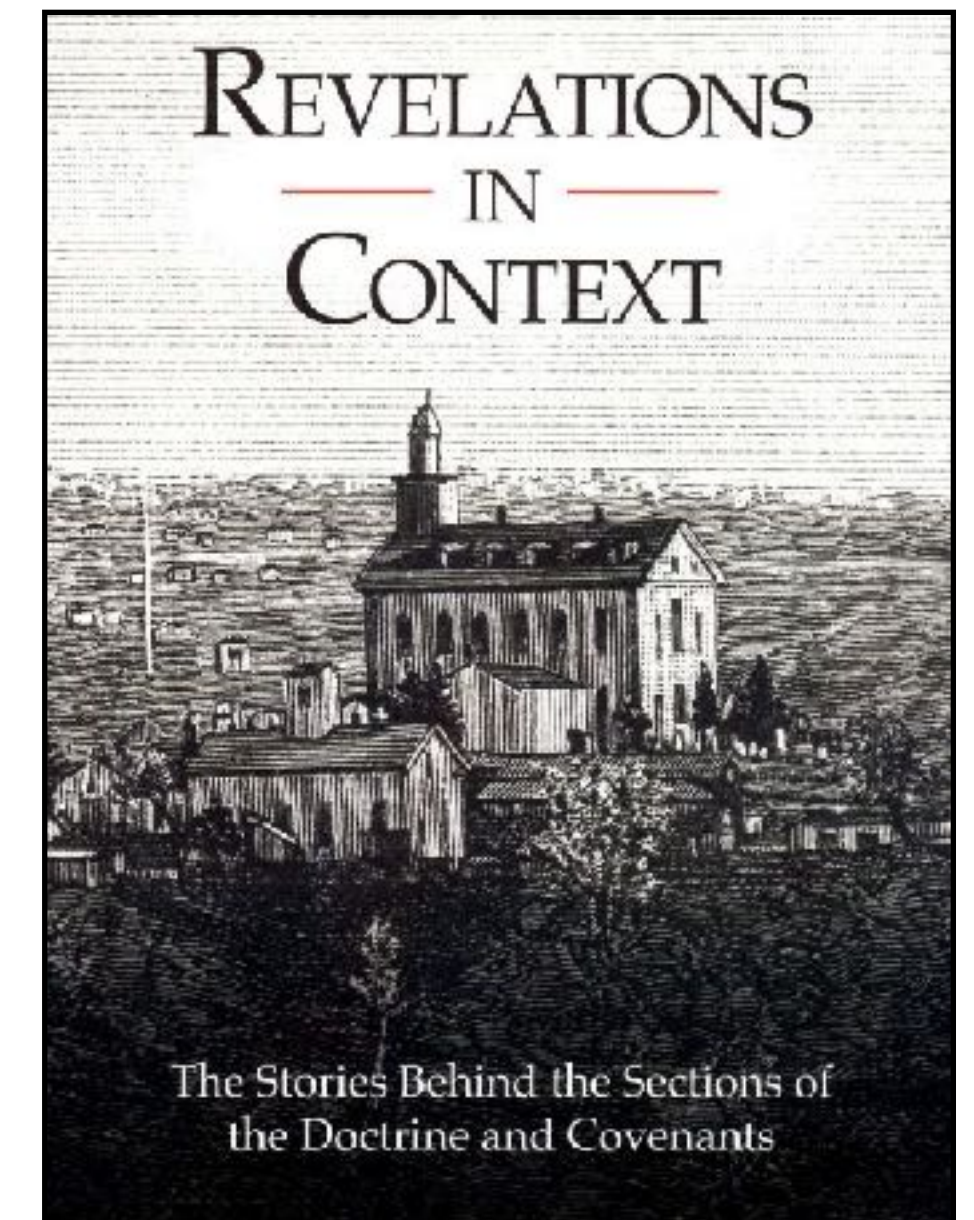


Word of Wisdom

## Tobacco

**This episode in the Whitney store occurred in the middle of a massive transformation within western culture...Tobacco spitting shifted from being a publicly acceptable practice among most segments of the population to becoming seen as a filthy habit beneath the dignity of polite society. In the midst of this cultural shift, at the very moment when everyday people started to concern themselves with their own cleanliness and bodily health, the Word of Wisdom arrived to light the way.**

**The scene in the School of the Prophets would have been enough to give any non-tobacco user like Joseph Smith cause for concern. Joseph's wife, Emma, told him that the environment concerned her. He and Emma lived in the Whitney store, and the task of scrubbing the spittle from the hardwood fell upon her. She may have complained of being asked to perform this thankless task, but there was also a more practical consideration: "She could not make the floor look decent," Brigham Young recalled. The stains were impossible to get out. The whole situation seemed less than ideal for those who were called of God as these**

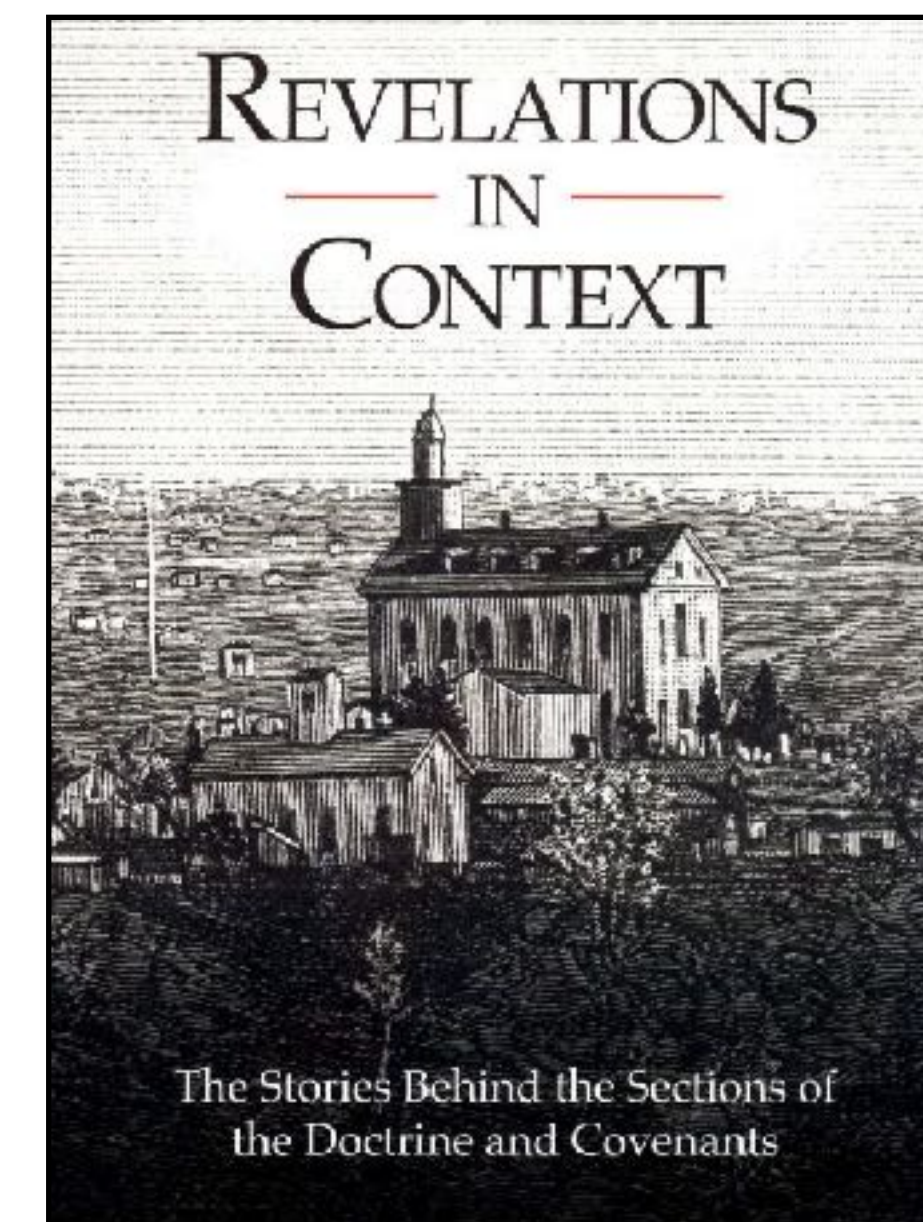


Word of Wisdom

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## Tobacco

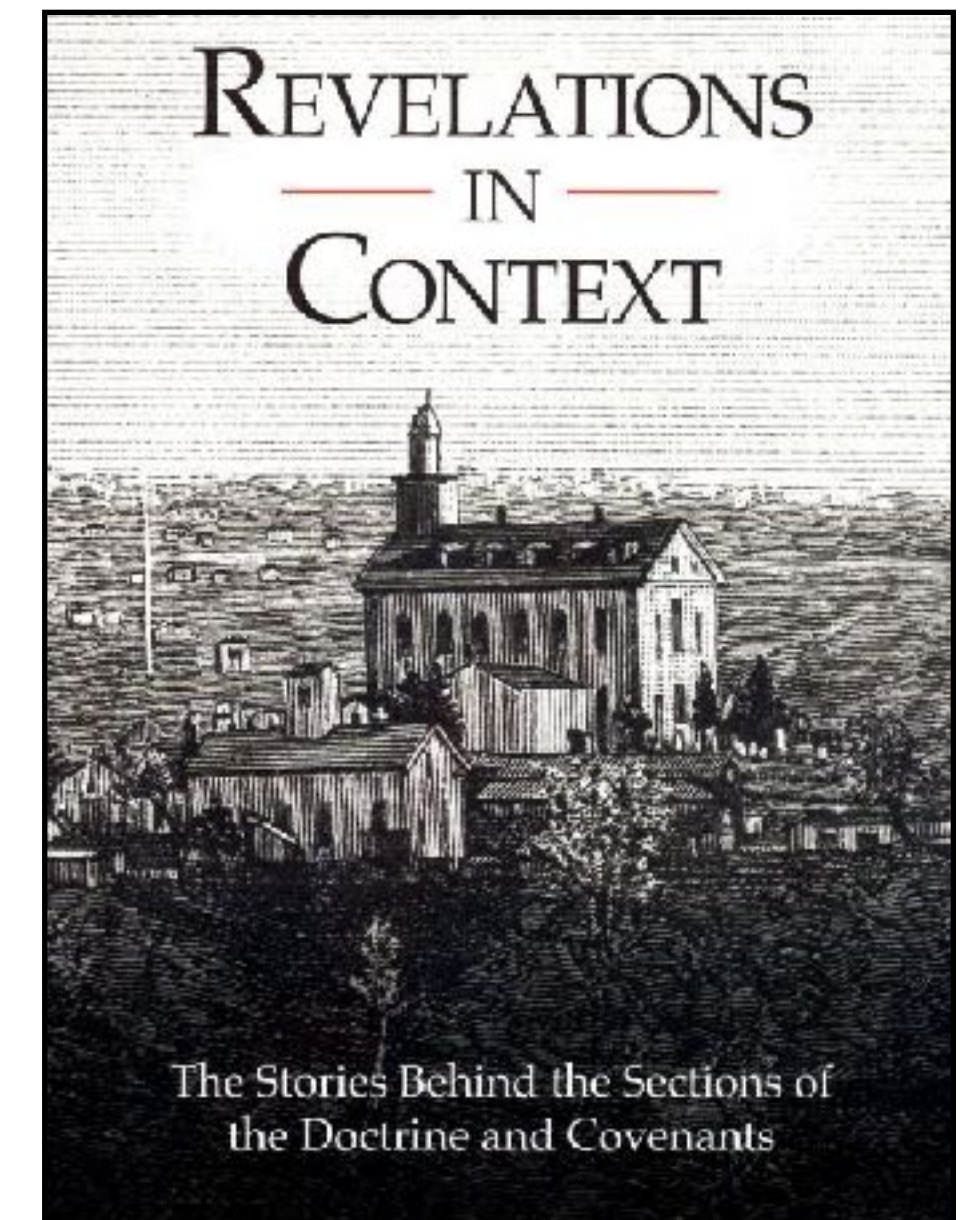


Word of Wisdom

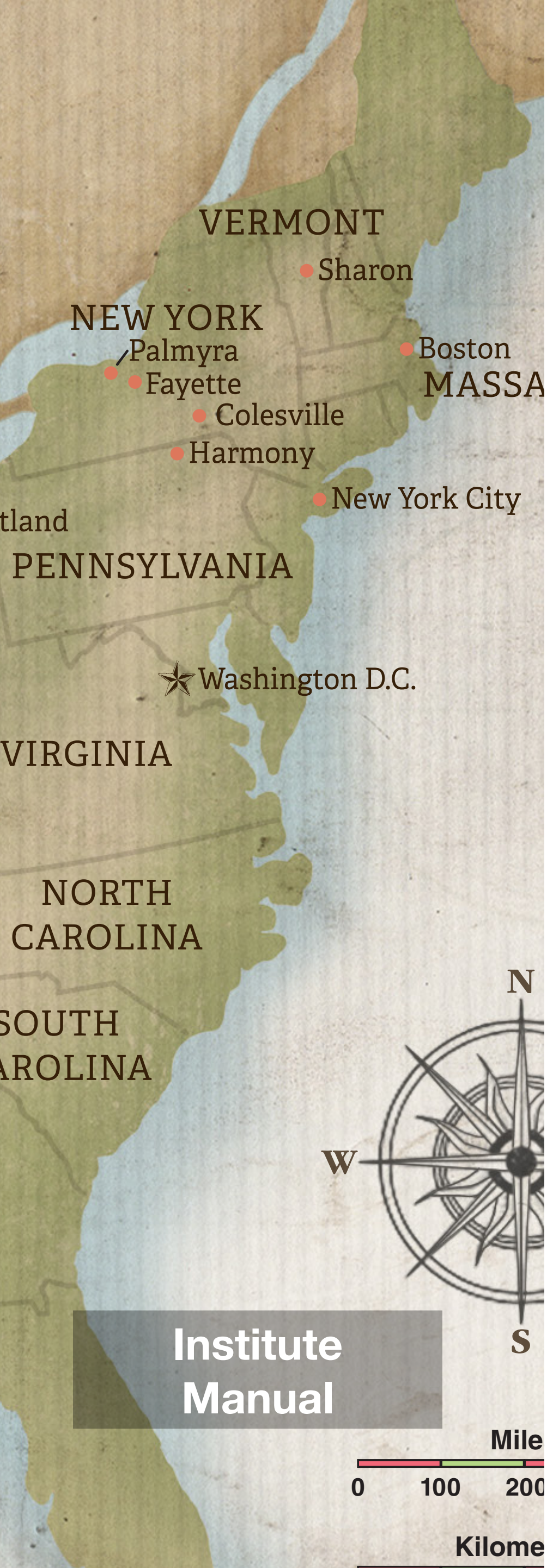
## Hot Drinks

American temperance reformers succeeded in the 1830s in no small part by identifying a substitute for alcohol: coffee. In the 18th century, coffee was considered a luxury item, and British-manufactured tea was much preferred. After the Revolution, tea drinking came to be seen as unpatriotic and largely fell out of favor—the way was open for a rival stimulant to emerge. In 1830, reformers persuaded the U.S. Congress to remove the import duty on coffee. The strategy worked. Coffee fell to 10 cents a pound, making a cup of coffee the same price as a cup of whiskey, marking whiskey’s decline. By 1833, coffee had entered “largely into the daily consumption of almost every family, rich and poor.”

The Word of Wisdom rejected the idea of a substitute for alcohol. “Hot drinks” — which Latter-day Saints understood to mean coffee and tea — “are not for the body or belly,” the revelation explained.



Word of Wisdom



**The Prophet Joseph Smith and Hyrum Smith were reported to have specifically identified coffee and tea as the “hot drinks” mentioned in the Word of Wisdom, and President Brigham Young later confirmed this explanation**

**(see The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834, 14).**

# TIMES AND SEASONS.

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“Truth will prevail.”

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Vol. III. No. 15.]

CITY OF NAUVOO, ILL. JUNE 1, 1842.

[Whole No. 51

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## THE WORD OF WISDOM.

We had a very instructive, impressive, and salutary discourse delivered us in the City of Nauvoo, last Sabbath on the above subject, to a large and attentive congregation, by Pres't. Hyrum Smith.

He stated “that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter Day Saints in this respect were

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years, his mind was vigorous and active, and his intellectual faculties clear and comprehensive, but he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble; and his

eat, or smoke it, is a disgrace to him;—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. 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, or coffee, or not. I say it does refer to tea, and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom, disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into

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Document Information ▾





# August 2019 New Era



Photographs by Getty Images

Here are some facts about the Word of Wisdom:

- [In Doctrine and Covenants 89:8–9](#), the Lord forbids our using tobacco and “hot drinks,” which, Church leaders have explained, means tea and coffee.

## Should Latter-day Saints Drink Coca-Cola?

By Dr. Frederick J. Pack

At noon recess of a recent general conference of the Church, while waiting by appointment for a friend at one of the city's principal drug stores, the writer became very much astonished to witness a large number of brethren and sisters step up to the soda water counter, drink a class of coca-cola, and then walk away as if it were a regular practice.

Subsequent investigation has convinced the writer that great numbers of Latter-day Saints, who devotedly abstain from the use of tea and coffee, are persistent drinkers of coca-cola. It is quite generally known that this popular beverage is being extensively used by young people; the surprise, however, comes in the information that older and more experienced people are using it. Recent inquiry seems to indicate that the "Mormon" people in general are quite unfamiliar with the chemical composition of this drink and that its physiological effect is very much the same as that of tea or coffee.

The purpose in writing this article is to place before the Latter-day Saints a simple, frank and unbiased statement of the nature of coca-cola and its effect upon those who use it.

Some few years ago the United States government chemists brought suit under the Pure Food and Drugs law against the Coca-Cola Company, charging that this drink is deleterious to health. A long and hard-fought suit followed. The judge ruled that the Pure Food and Drugs law does not cover such a case as presented and dismissed the matter. Since that time much has appeared in certain newspapers and privately published pamphlets to the effect that the harmless nature of coca-cola has been vindicated. It should be noted, however, that the judge reported nothing of the kind; his ruling simply shows that the Pure Food and Drugs law needs amending.

During the court proceedings just alluded to, government and other chemists proved beyond question that the beverage coca-cola contains a high percentage of the alkaloid *caffeine*. The Coca-Cola Company itself is very frank in its admission of the existence of this drug as witness the following statement taken from an advertisement recently appearing in the *Medical Times*: "Coca-cola belongs to the same class of food products

as tea and coffee, *viz.*, the caffeine-beverages. Though they differ in flavor they are similar in effect, for caffeine is their common and only active principle."

We quote from a little pamphlet, distributed gratis by the Coca-Cola Company, entitled *The Truth, the Whole Truth and Nothing But the Truth About Coca-Cola*: "What we want you to understand, however, is the *very* important fact that there is caffeine in Coca-Cola and that it is of actual benefit to you. It is there with a purpose—not by accident and *never* to be apologized for, explained, or even criticized."

The similarity of the action of coca-cola to that of tea and coffee is further admitted in the following quotation taken from the pamphlet just mentioned: "Let us come out flat-footed and tell you people who think—who use your brains to make your living—that Coca-Cola helps. It helps you just as tea and coffee help. It takes away from the tired brain that which produces its fatigue; thereby ease of thought is produced by the caffeine in tea, coffee and Coca-Cola that anyone who makes his living by brainwork will appreciate.

"As a drinker of the other beverages you will fully understand what we mean. When you have tasted Coca-Cola and received its benefits you will understand fully and completely what we mean when we tell you that this delicious beverage is your 'between-meals cup of tea and coffee'."

For the Latter-day Saints who believe that tea and coffee are detrimental, there can be but one attitude toward the use of coca-cola, for, according to the testimony of the company itself, its action is precisely similar to that of tea and coffee.

Some idea of the relative harmfulness of coca-cola and tea and coffee can be obtained from a comparison of the respective amounts of caffeine that each carries. Authorities agree that caffeine is present in tea and coffee, as they are ordinarily served at restaurant tables, to the extent of about 1.5 to 2.5 grains per cup. The coca-cola people admit that an equal amount of their beverage contains about 1.25 grains of caffeine. It will be observed that coca-cola contains slightly less caffeine than does an equal amount of either tea or coffee. It should be understood, however, that an ordinary glass of coca-cola is much larger than a cup of the other beverages. It is fair to say, therefore, that the caffeine content of a glass of coca-cola is just about equal to that contained in a cup of tea or coffee.

But just here another point should be kept in mind. Caffeine is naturally present in tea and coffee while it is artificially present in coca-cola; to the latter the drug is added during the process of manufacture. According to the belief of certain noted scientists, caffeine, when artificially added is much more harmful than when naturally present. Of this matter Dr. Harvey

## **“Priesthood Bulletin”**

**“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.”**

**(Joseph Fielding Smith, Harold B. Lee, and N. Eldon Tanner, Feb. 1972, p. 4.)**

# THE DAILY UNIVERSE

METRO ▾ CAMPUS ▾ SPORTS ▾ LIFE ▾ OPINION ▾ POLICE BEAT NEWSLINE ▾ SPECIAL PROJECTS ▾ NARRATIVES



Campus News

## BYU will now sell caffeinated soda on campus

By **Eric Baker** - September 21, 2017

👁 21983



15 August 2019 - Salt Lake City | Official Statement

# Statement on the Word of Wisdom



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8 And again, tobacco is not for the  
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for bruises and all sick cattle, to be  
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9 And again, hot drinks are not  
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10 And again, verily I say unto you,  
all wholesome <sup>a</sup>herbs God hath or-  
dained 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 <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, I, the Lord,  
have ordained for the use of man  
with thanksgiving; nevertheless they  
are to be used <sup>c</sup>sparingly;

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.

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  
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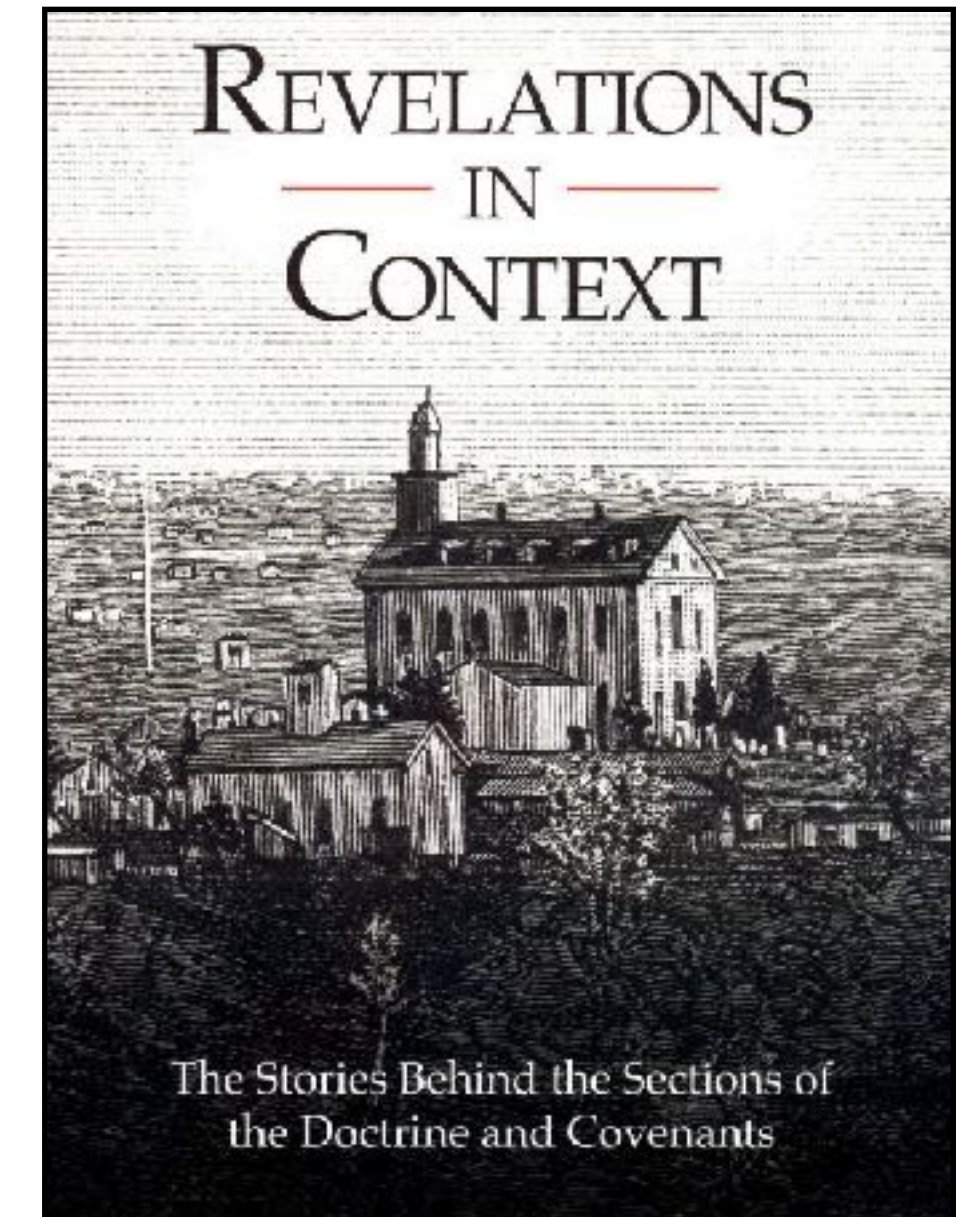
18 And all saints who remember to  
keep and do these sayings, walking  
in obedience to the commandments,  
<sup>a</sup>shall receive <sup>b</sup>health in their navel  
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19 And shall <sup>a</sup>find <sup>b</sup>wisdom and  
great <sup>c</sup>treasures of <sup>d</sup>knowledge,  
even hidden treasures;

20 And shall <sup>a</sup>run and not be  
<sup>b</sup>wearied, 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.

**...The revelation encouraged the consumption of basic staples of the kind that had sustained life for millennia. The revelation praised “all wholesome herbs” and explained that “all grain is for the use of man & of beasts to be the staff of life ... as also the fruit of the vine that which beareth fruit whether in the ground or above ground.” In keeping with an earlier revelation endorsing the eating of meat, the Word of Wisdom reminded the Saints that the flesh of beasts and fowls was given “for the use of man with thanksgiving,” but added the caution that meat was “to be used sparingly” and not to excess.**



**Word of Wisdom**

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**“I have come to know ... that a fundamental purpose of the Word of Wisdom has to do with revelation. ...**

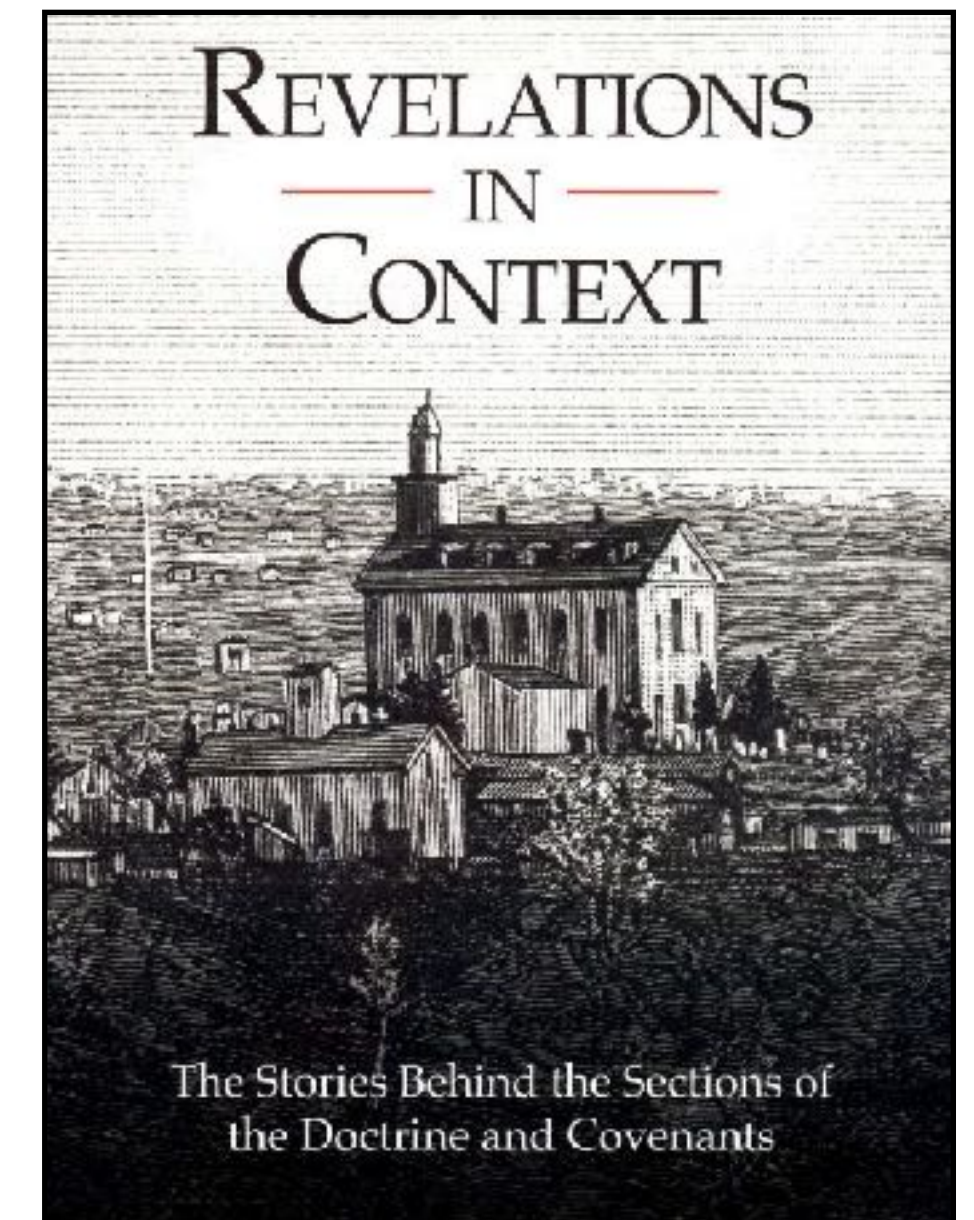
**“If someone ‘under the influence’ can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?**

**“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”**

*(President Boyd K. Packer, “Prayers and Answers,” Oct 1979 GC, Ensign, Nov. 1979, 20).*



**Soon after receiving the Word of Wisdom, Joseph Smith appeared before the elders of the School of the Prophets and read the revelation to them. The brethren did not have to be told what the words meant. They “immediately threw their tobacco pipes into the fire,” one of the participants in the school recalled. Since that time, the inspiration in the Word of Wisdom has been proven many times over in the lives of the Saints, its power and divinity cascading down through the years. In some ways, the American health reform movement has faded from view. The Word of Wisdom remains to light our way.**



**Word of Wisdom**



# Why South Africa Banned Booze — And What Happened Next

April 16, 2021 · 9:49 AM ET

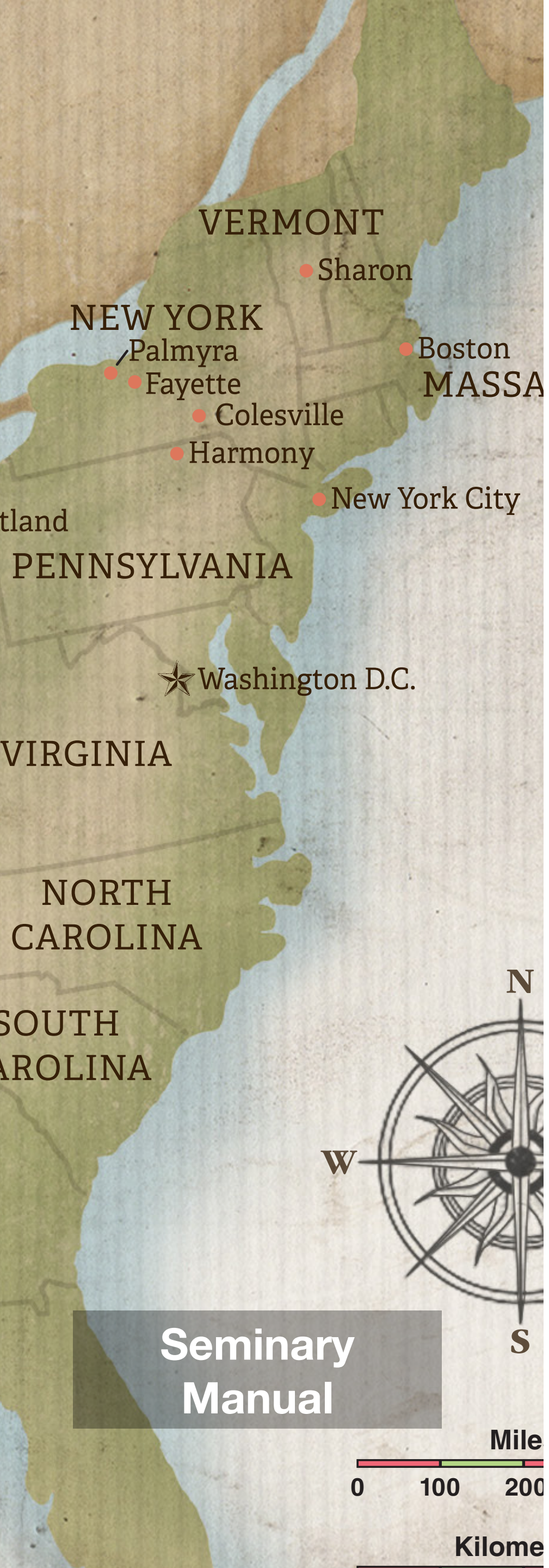
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**6-Minute Listen** + PLAYLIST

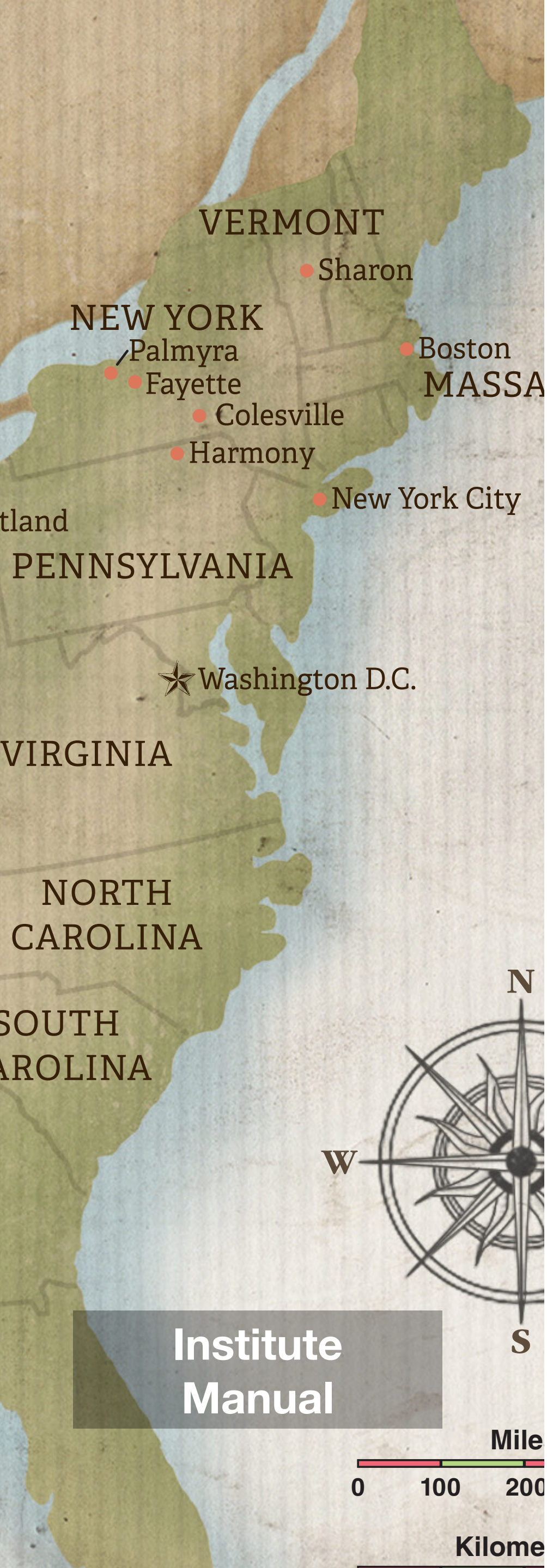


**Doctrine  
Covenants & 90**

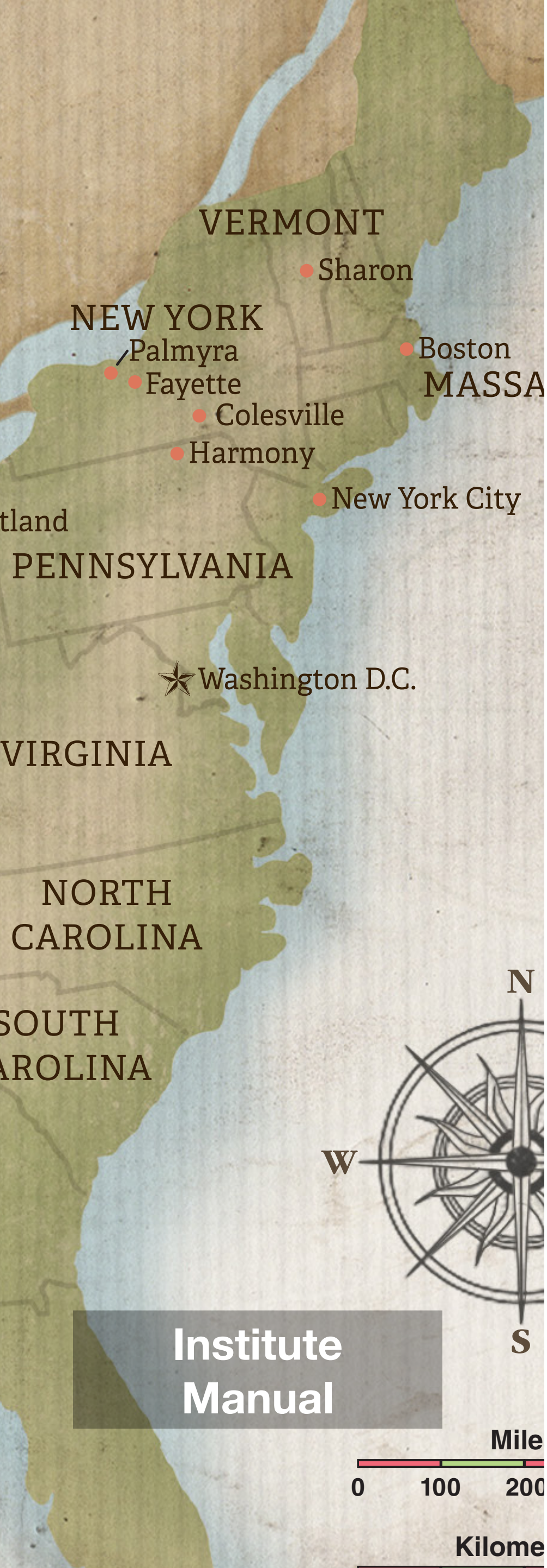




**On March 8, 1833, the Lord gave the revelation recorded in Doctrine and Covenants 90. This revelation contains instructions to the Presidency of the High Priesthood and was “a continuing step” in the development of the First Presidency**



In April 1830, the Prophet Joseph Smith and Oliver Cowdery were sustained as “the first elder” and “the second elder” of the Church (D&C 20:2–3). At that time the Lord did not implement the organizational structure of the Church that we are familiar with today. In November 1831 a revelation instructed the Saints that “it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church” (D&C 107:65; see D&C 107, section heading for the date of this revelation).



In a conference held in Amherst, Ohio, in January 1832, Joseph Smith was ordained as the President of the High Priesthood in fulfillment of that divine instruction (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 491–92). Then, on March 8, 1832, Joseph Smith called Jesse Gause and Sidney Rigdon to serve as his counselors in the Presidency of the High Priesthood. Jesse Gause did not remain faithful, however, and the Lord called Frederick G. Williams to take Brother Gause’s place in the Presidency on January 5, 1833 (see the additional historical background for Doctrine and Covenants 81 in this manual). On March 8, 1833, the Lord clarified that Sidney Rigdon and Frederick G. Williams were to be “equal with [the Church President] in holding the keys of this last kingdom” (D&C 90:6). They were subsequently ordained as counselors in the Presidency of the High Priesthood on March 18, 1833.

By 1835 the Presidency of the High Priesthood became known as the First Presidency (see *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, 26).



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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;

4 Nevertheless, through you shall the <sup>a</sup>oracles be given to another, yea, even unto the church.

5 And all they who receive the <sup>a</sup>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 <sup>b</sup>rains 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;

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, 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 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, 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>a</sup>power, by the administration of the <sup>c</sup>Comforter, shed forth upon them for the <sup>f</sup>revelation of Jesus Christ.

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.

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;

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, and <sup>a</sup>study and <sup>b</sup>learn, 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 aged servant, <sup>a</sup>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 <sup>a</sup>Sidney Rigdon, remain where he now resides until the mouth of the Lord shall name.

22 And let the bishop search dili-

gently 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>a</sup>covenant wherewith ye have covenanted one with another.

25 Let your families be <sup>a</sup>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 <sup>a</sup>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 <sup>a</sup>inheritance from the hand of the bishop;

31 That she may settle down in

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90 1a TG Forgive.

6a D&C 92:1.

133:37 (37–60).

13a D&C 73:4 (3–4).

16a



**“That same authority which Joseph held, those same keys and powers which were the very essence of his divinely given right to preside, were by him conferred upon the Twelve Apostles with Brigham Young at their head. Every president of the Church since then has come to that most high and sacred office out of the Council of the Twelve. Each of these men has been blessed with the spirit and power of revelation from on high. There has been an unbroken chain from Joseph Smith, Jr., to [the current prophet]. Of that I bear solemn witness and testimony before you this day”**

*(President Gordon B. Hinckley, Apr 1981 GC, quoted in Teachings of the Living Prophets [Church Educational System manual, 2016], 14).*

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**“The preeminence of the President of the Church was maintained. The question as to whether the Counselors held the same power as the President was soon debated among the people. What could the Counselors do without direct appointment from the President? These questions were answered in a meeting on January 16, 1836. The Prophet there said, ‘The Twelve are not subject to any other than the First Presidency ... and where I am not, there is no First Presidency over the Twelve’ [see History of the Church, 2:374]. In other words, were the President taken, the Counselors would have no authority. The Counselors do not possess the power of the President and cannot act in Church matters without direction and consent of the President”**

*(Elder John A. Widtsoe, Joseph Smith: Seeker after Truth, Prophet of God [1951], 303).*



**“In some circumstances, a counselor may serve as a proxy for his president. The power of proxy must be granted by the president, and it must never be abused by the counselor. The work must go forward notwithstanding absences of the president for reasons of illness, employment, or other factors beyond his control. In these circumstances, and in the interest of the work, the president should give his counselors authority to act with full confidence, he having trained them as they have served together as a bishopric or presidency. ...**

**“... During the time that President Kimball was ill, President Tanner’s health failed and he passed away. President Romney was called as First Counselor, and I as Second Counselor to President Kimball. Then President Romney became ill, thus leaving to me an almost overwhelming burden of responsibility. I counseled frequently with my Brethren of the Twelve, and I cannot say enough of appreciation to them for their understanding and for the wisdom of their judgment. In matters where there was a well-established policy, we moved forward.**



President Kimball. Then President Romney became ill, thus leaving to me an almost overwhelming burden of responsibility. I counseled frequently with my Brethren of the Twelve, and I cannot say enough of appreciation to them for their understanding and for the wisdom of their judgment. In matters where there was a well-established policy, we moved forward. But no new policy was announced or implemented, and no significant practice was altered without sitting down with President Kimball and laying the matter before him and receiving his full consent and full approval. ...

“President Benson is now ninety-one years of age and does not have the strength or vitality he once possessed in abundance. Brother Monson and I, as his counselors, do as has been done before, and that is to move forward the work of the Church, while being very careful not to get ahead of the President nor to undertake any departure of any kind from long-established policy without his knowledge and full approval”

*(President Gordon B. Hinckley, “In ... Counsellors There Is Safety,” Oct 1990 GC, Ensign, Nov. 1990, 50).*

*pel is to be preached to the  
of Israel, to the Gentiles, and  
ws, every man hearing in his  
gue; 12–18, Joseph Smith and  
counselors are to set the Church  
; 19–37, Various individuals  
nseled by the Lord to walk  
y and serve in His kingdom.*

with the Lord, verily, verily  
unto you my son, thy sins are  
en thee, according to thy  
n, for thy prayers and the  
of thy brethren have come  
my ears.

efore, thou art blessed from  
orth that bear the <sup>a</sup>keys of  
ngdom given unto you; which  
om is coming forth for the  
e.

y I say unto you, the keys of  
ngdom shall <sup>b</sup>never be taken  
ou, while thou art in the  
neither in the world to come;  
ertheless, through you shall  
acles be given to another,  
n unto the church.

ing the keys of this last kingdom;

7 As also through your administra-  
tion 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>per-  
fected in their ministry for the sal-  
vation of Zion, and of the nations of  
Israel, and of the Gentiles, as many  
as will believe;

9 That through your administra-  
tion 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 of the Lord shall be <sup>a</sup>re-  
vealed in power in convincing the  
nations, the <sup>b</sup>heathen nations, the  
house of <sup>c</sup>Joseph, 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 language.

14 And from time to time  
be manifested by the Co  
receive <sup>a</sup>revelations to un  
<sup>b</sup>mysteries of the kingdom

15 And set in order the  
and <sup>a</sup>study and <sup>b</sup>learn, and  
acquainted with all good  
and with <sup>c</sup>languages, tong  
people.

16 And this shall be your  
and mission in all your  
preside in council, and set  
all the affairs of this ch  
kingdom.

17 Be not <sup>a</sup>ashamed, nei  
founded; but be admonish  
your high-mindedness and  
it bringeth a snare upon y

18 Set in <sup>a</sup>order your hou  
<sup>b</sup>slothfulness and <sup>c</sup>unclea  
from you.

19 Now, verily I say unto  
there be a <sup>a</sup>place provided  
as it is possible, for the  
thy counselor and scribe, e  
erick G. Williams.

20 And let mine ord



given unto you; which  
coming forth for the  
unto you, the keys of  
shall <sup>b</sup>never be taken  
while thou art in the  
in the world to come;  
ess, through you shall  
be given to another,  
to the church.  
ney who receive the  
od, let them beware  
d them lest they are  
s a light thing, and  
under condemnation  
tumble and fall when  
scend, and the winds  
e <sup>b</sup>rains descend, and  
eir house.

10 And then cometh the day when  
the arm of the Lord shall be <sup>a</sup>re-  
vealed in power in convincing the  
nations, the <sup>b</sup>heathen nations, the  
house of <sup>c</sup>Joseph, 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 adminis-  
tration of the <sup>e</sup>Comforter, shed forth  
upon them for the <sup>f</sup>revelation of  
Jesus Christ.

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.

it bringeth a s  
18 Set in <sup>a</sup>or  
<sup>b</sup>slothfulness  
from you.

19 Now, verily  
there be a <sup>a</sup>pl  
as it is possib  
thy counselor  
erick G. Willi

20 And let m  
seph Smith, S  
family upon t  
lives; and let i  
mouth of the

21 And let  
<sup>a</sup>Sidney Rigd  
now resides u  
Lord shall na

22 And let t

6a D&C 92:1.

b D&C 35:22 (3–23);

133:37 (37–60).

b Ps. 98:2; 1 Ne. 15:13.

13a D&C 73:4 (3

b D&C 88:127

ood. Keys of.

Verily I say unto Sidney Rigdon and Williams, their sins are also, and they are actual with thee in hold- ing this last kingdom; through your administration of the <sup>a</sup>school of the Lord I have commanded;

that they may be <sup>a</sup>per- formers of the ministry for the salvation of the nations of the Gentiles, as many

through your administration receive the word, and through your administration the word shall come forth unto the ends of the earth; and the <sup>a</sup>Gentiles <sup>b</sup>first, and lo, they shall be saved.

And I say unto you, something the day when the Lord shall be <sup>a</sup>re- vealed in convincing the heathen nations, the power of the gospel of

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;

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, and <sup>a</sup>study and <sup>b</sup>learn, 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 con- founded; 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

gently 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>a</sup>covenant wherewith ye have covenanted one with another.

25 Let your families be <sup>a</sup>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 pro- vided 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,

gently 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.

25 Let your families be <sup>a</sup>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

**“We are to ‘search diligently, pray always, and be believing[. Then] all things shall work together for [our] good, if [we] walk uprightly and remember the covenant wherewith [we] have covenanted’ [D&C 90:24]. The latter days are not a time to fear and tremble. They are a time to be believing and remember our covenants”**

*(Elder Jeffrey R. Holland, “The Ministry of Angels,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 30).*

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 <sup>a</sup>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 <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.

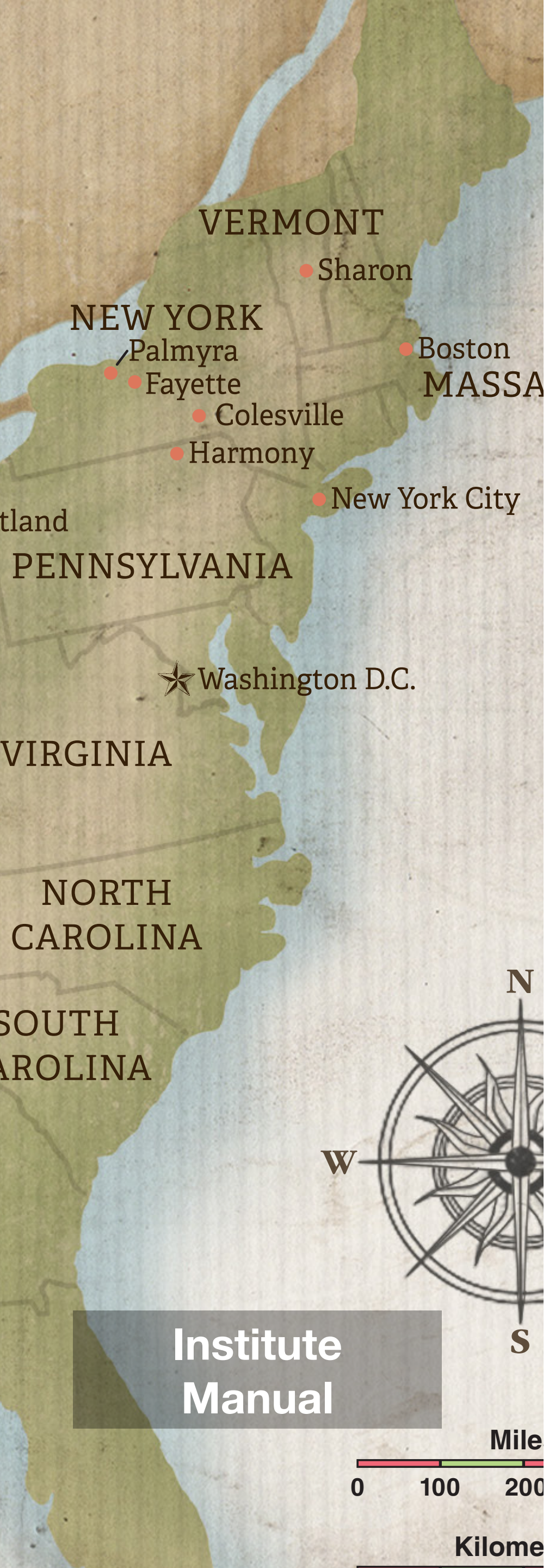
32 And behold, verily I say unto you, that ye shall <sup>a</sup>write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to <sup>b</sup>preside over Zion in mine own due time.

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.

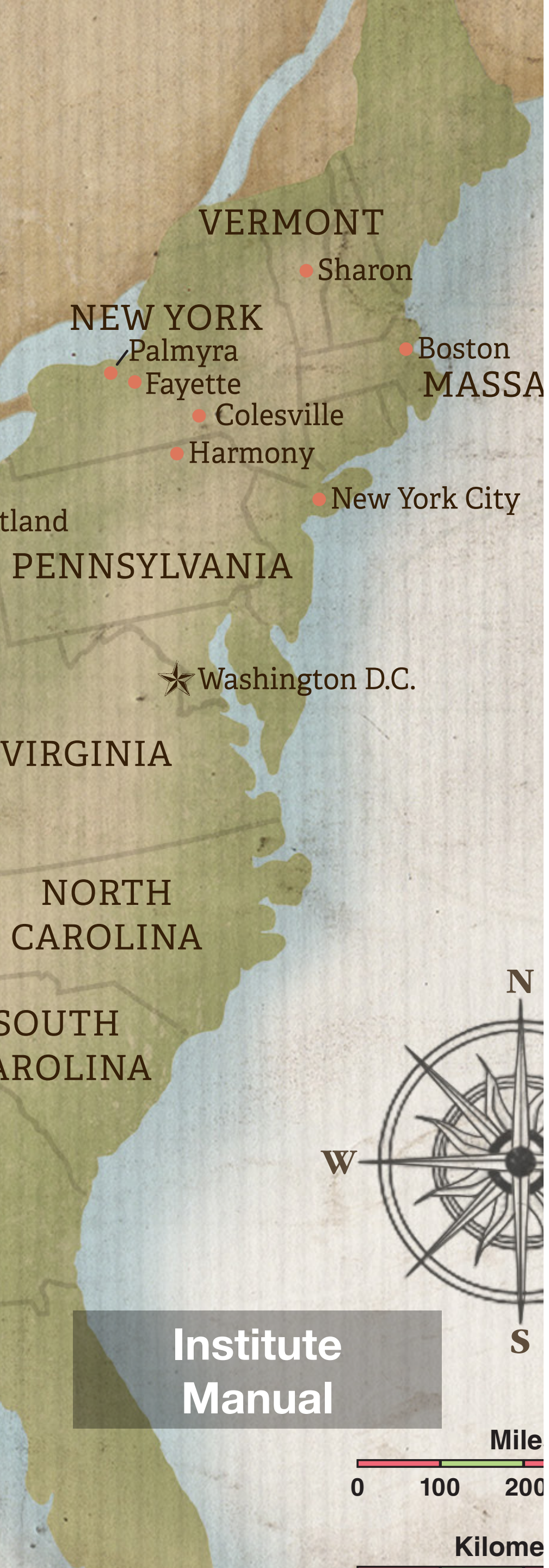
## SECTION 9

*Revelation given through Joseph Smith the Prophet on the 9th day of March 9, 1833. The Prophet was at this time translating the scriptures of the Old Testament. Having come to the writings called the Apocrypha, he inquired of the Lord for instruction.*



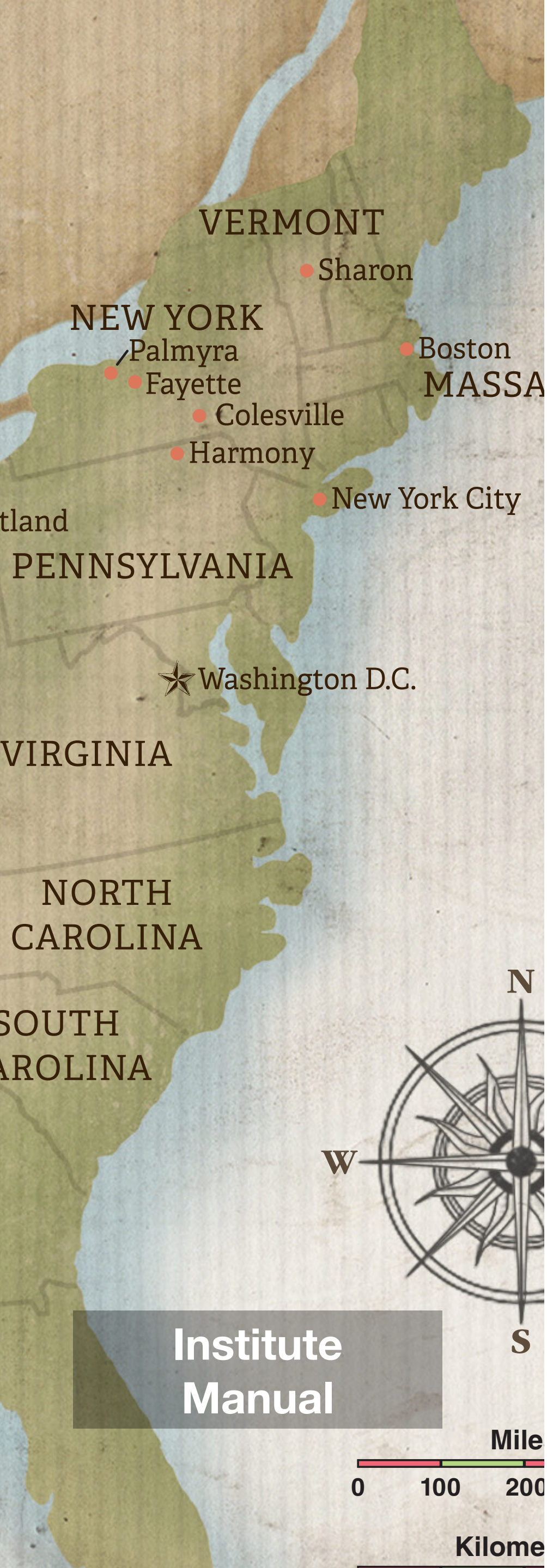
**She was born June 10, 1787. After she met the missionaries in Boston, Massachusetts, she traveled to Kirtland, Ohio, in 1831. She stayed there six weeks and was baptized. Upon returning to Boston, Vienna was active in missionary work, helping to bring several members of her family into the Church, and helped the missionaries establish a small branch of the Church there. She then “settled up her business, and went back to Kirtland to unite her interests forever with the Church”**

*(“Home Affairs,” Woman’s Exponent, July 1, 1878, 21; see also “In Memoriam,” Women’s Exponent, Mar. 1, 1884, 152; Brent M. Rogers, “Vienna Jaques: Woman of Faith,” Ensign, June 2016, 42).*



In 1833, Vienna donated a substantial amount of money to the Church during a time when the money was desperately needed to purchase land in Kirtland, including land for the temple, and in Missouri. On March 8, 1833, the Prophet Joseph Smith received a revelation directing her to “go up unto the land of Zion [Missouri], and receive an inheritance” (D&C 90:30). She traveled to Missouri, but soon after she arrived she suffered persecution with the Saints there. In June 1834, when the company of Zion’s Camp was stricken with cholera, she was among those who helped attend to the sick. Heber C. Kimball wrote, “I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also to my brethren—may the Lord reward them for their kindness”

*(“Extracts from H. C. Kimball’s Journal,” Times and Seasons, Mar. 15, 1845, 839–40; see also The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834, ed. Gerrit J. Dirkmaat and others [2014], 289, 291; Rogers, “Vienna Jaques,” 42–43).*



**With the other Saints in Missouri, Sister Jaques was driven from her home to Nauvoo, Illinois. She eventually traveled west to Utah in 1847 and, at the age of 60, drove her own wagon across the plains. She settled in Salt Lake City and for the rest of her life worked hard to support herself and diligently study the scriptures. Vienna died on February 7, 1884, at the age of 96. One remembrance written about her stated, “She was true to her covenants and esteemed the restoration of the Gospel as a priceless treasure”**

*(“In Memoriam,” Woman’s Exponent, Mar. 1, 1884, 152; see also Rogers, “Vienna Jaques,” 44–45).*

# Vienna Jaques: Woman of Faith

By Brent M. Rogers  
*Church History Department*



From her baptism until her death at age 96, Vienna Jaques stood as an example of faith in difficult times.



Illustrations by Dan Burr









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.

25 Let your families be <sup>a</sup>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





By Anthony Sweet

**Doctrine  
Covenants & 91**



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## SECTION 91

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 9, 1833. 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.*

*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.*

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;

2 There are many things contained therein that are not true, which are <sup>a</sup>interpolations by the hands of men.

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.

THE NAMES AND ORDER OF ALL THE  
BOOKS OF THE OLD AND  
NEW TESTAMENTS

*The Books of the Old Testament*

Genesis . . . . .	1	Ecclesiastes . . . . .	845
Exodus . . . . .	79	Song of Solomon . . . . .	856
Leviticus . . . . .	146	Isaiah . . . . .	861
Numbers . . . . .	190	Jeremiah . . . . .	942
Deuteronomy . . . . .	252	Lamentations . . . . .	1020
Joshua . . . . .	308	Ezekiel . . . . .	1027
Judges . . . . .	343	Daniel . . . . .	1099
Ruth . . . . .	377	Hosea . . . . .	1122
1 Samuel . . . . .	382	Joel . . . . .	1133
2 Samuel . . . . .	426	Amos . . . . .	1137
1 Kings . . . . .	463	Obadiah . . . . .	1146
2 Kings . . . . .	507	Jonah . . . . .	1147
1 Chronicles . . . . .	548	Micah . . . . .	1150
2 Chronicles . . . . .	587	Nahum . . . . .	1156
Ezra . . . . .	634	Habakkuk . . . . .	1159
Nehemiah . . . . .	648	Zephaniah . . . . .	1162
Esther . . . . .	668	Haggai . . . . .	1166
Job . . . . .	678	Zechariah . . . . .	1168
Psalms . . . . .	714	Malachi . . . . .	1180



2 Samuel . . . . .	426	Amos . . . . .	1137
1 Kings . . . . .	463	Obadiah . . . . .	1146
2 Kings . . . . .	507	Jonah . . . . .	1147
1 Chronicles . . . . .	548	Micah . . . . .	1150
2 Chronicles . . . . .	587	Nahum . . . . .	1156
Ezra . . . . .	634	Habakkuk . . . . .	1159
Nehemiah . . . . .	648	Zephaniah . . . . .	1162
Esther . . . . .	668	Haggai . . . . .	1166
Job . . . . .	678	Zechariah . . . . .	1168
Psalms . . . . .	714	Malachi . . . . .	1180
Proverbs . . . . .	811		

*The Books of the New Testament*

Matthew . . . . .	1187	1 Timothy . . . . .	1506
Mark . . . . .	1241	2 Timothy . . . . .	1512
Luke . . . . .	1271	Titus . . . . .	1517
John . . . . .	1324	Philemon . . . . .	1520
Acts . . . . .	1365	Hebrews . . . . .	1521
Romans . . . . .	1415	James . . . . .	1538
1 Corinthians . . . . .	1438	1 Peter . . . . .	1544
2 Corinthians . . . . .	1460	2 Peter . . . . .	1551
Galatians . . . . .	1473	1 John . . . . .	1555
Ephesians . . . . .	1480	2 John . . . . .	1561
Philippians . . . . .	1488	3 John . . . . .	1562
Colossians . . . . .	1493	Jude . . . . .	1563
1 Thessalonians . . . . .	1498	Revelation . . . . .	1565
2 Thessalonians . . . . .	1503		

*The Books of the New Testament*

Matthew . . . . .	1187	1 Timothy . . . . .	1506
Mark . . . . .	1241	2 Timothy . . . . .	1512
Luke . . . . .	1271	Titus . . . . .	1517
John . . . . .	1324	Philemon . . . . .	1520
Acts . . . . .	1365	Hebrews . . . . .	1521
Romans . . . . .	1415	James . . . . .	1538
1 Corinthians . . . . .	1438	1 Peter . . . . .	1544
2 Corinthians . . . . .	1460	2 Peter . . . . .	1551
Galatians . . . . .	1473	1 John . . . . .	1555
Ephesians . . . . .	1480	2 John . . . . .	1561
Philippians . . . . .	1488	3 John . . . . .	1562
Colossians . . . . .	1493	Jude . . . . .	1563
1 Thessalonians . . . . .	1498	Revelation . . . . .	1565
2 Thessalonians . . . . .	1503		

*Appendix*

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Harmony of the Gospels . . . . .	759
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# Greeks (330 BC)



## Septuagint

- Greek Translation of HEB Scriptures
- Plus additional Jewish Greek books.

**GREEK BIBLE**  
**APOCRYPHA**

Alexandria

Jerusalem

## Hebrew Bible

- A collection of sacred writings

**HEBREW BIBLE**

- Jews spoke Greek
- Bible in Greek

- Jews spoke Aramaic
- Bible in Hebrew

Ruth . . . . .	4	Ecclesiastes . . . . .	12	Nahum . . . . .	3
I. Samuel . . . . .	31	The Song of Solomon . . . . .	8	Habakkuk . . . . .	3
II. Samuel . . . . .	24	Isaiah . . . . .	66	Zephaniah . . . . .	3
I. Kings . . . . .	22	Jeremiah . . . . .	52	Haggai . . . . .	2
II. Kings . . . . .	25	Lamentations . . . . .	5	Zechariah . . . . .	14
Chronicles . . . . .	29	Ezekiel . . . . .	48	Malachi . . . . .	4

### THE BOOKS CALLED APOCRYPHA.

I. <b>E</b> SDRAS . . . . .	9	Wisdom . . . . .	19	The Story of Susanna.	
II. Esdras . . . . .	16	Ecclesiasticus . . . . .	51	The Idol Bel, and the Dragon.	
Tobit . . . . .	14	Baruch, with the Epistle of		The prayer of Manasses.	
Judith . . . . .	16	Jeremiah . . . . .	6	I. Maccabees . . . . .	16
The rest of Esther . . . . .	6	The Song of the three children.		II. Maccabees . . . . .	15

### THE BOOKS OF THE NEW TESTAMENT.

<b>M</b> ATTHEW . . . . .	28	Ephesians . . . . .	6	To the Hebrews . . . . .	13
Mark . . . . .	16	Philippians . . . . .	4	The Epistle of James . . . . .	5



Bel and the Dragon

from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 <sup>a</sup>Behold, a <sup>b</sup>virgin shall be with child, and shall bring forth a son, and they shall call his <sup>c</sup>name <sup>d</sup>Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his <sup>a</sup>wife:

25 And knew her not till she had brought forth her <sup>a</sup>firstborn son: and

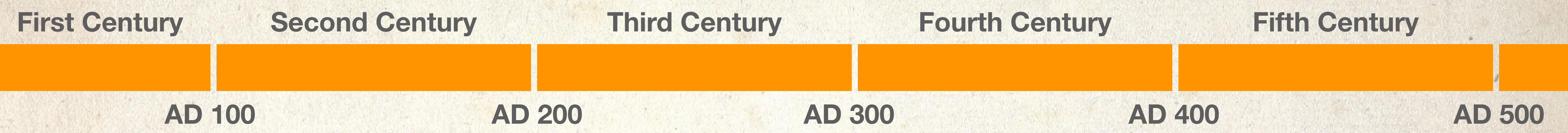
5 And th  
lehem of  
ten by th

6 And th  
of <sup>b</sup>Juda,  
the princ  
shall com  
<sup>d</sup>rule my

7 Then l  
ily called  
of them  
star appe

8 And h  
and said,  
for the v





**Council of  
Jamnia  
(Javneh)**



These councils were not the final word but the first official steps to locking down the authoritative books.



**Council of  
Carthage**





The names and order of all the Bookes of  
the Olde and New Testament, with the  
Number of their Chapters.

<b>G</b> enesith hath Chapters 50	Ecclesiastes hath Chapters 12
Exodus 40	The song of Solomon 8
Leuiticus 27	Isaiah 66
Numbers 36	Ieremiah 52
Deuteronomie 34	Lamentations 5
Ioshua 24	Ezekiel 48
Iudges 21	Daniel 12
Ruth 4	Hosea 14
1.Samuel 31	Ioel 3
2.Samuel 24	Amos 9
1.Kings 22	Obadiah 1
2.Kings 25	Ionah 4
1.Chronicles 29	Micah 7
2.Chronicles 36	Nahum 5
Ezrah 10	Habakkuk 3
Nehemiah 13	Zephaniah 3
Ester 10	Haggai 2
Iob 42	Zechariah 14
Pfalmes 150	Malachi 4
Prouerbs 31	

The Bookes called Apocrypha.

<b>E</b> sdra hath Chapters 9	Baruch with the Epistle of Ieremiah 6
2.Esdra 16	The song of the three children.
Tobit 14	The story of Susanna.
Iudeth 16	The idole Bel and the Dragon.
The rest of Esther 6	The prayer of Manasseh.
Wisedome 19	1.Maccabees 16
Ecclesiasticus 51	2.Maccabees 15

The Bookes of the New Testament.


<b>M</b> atthew hath Chap. 28	2.Thessalonians hath Chapters 3
Marke 16	1.Timotheus 6
Luke 24	2.Timotheus 4
Iohn 21	Titus 3
The Actes 26	Philemon 1
The Epistle to the Ro- manes 16	To the Hebrewes 13
1.Corinthians 16	The Epistle of Iames 5
	1.Peter 5


Table of Contents from the  
Original 1611 King James  
Version of the Bible




1.Kings	22
2.Kings	25
1.Chronicles	29
2.Chronicles	36
Ezrah	10
Nehemiah	13
Ester	10
Iob	42
Pfalmes	150
Prouerbs	31


Obadiam	1
Jonah	4
Micah	7
Nahum	5
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

 The Bookes called Apocrypha.

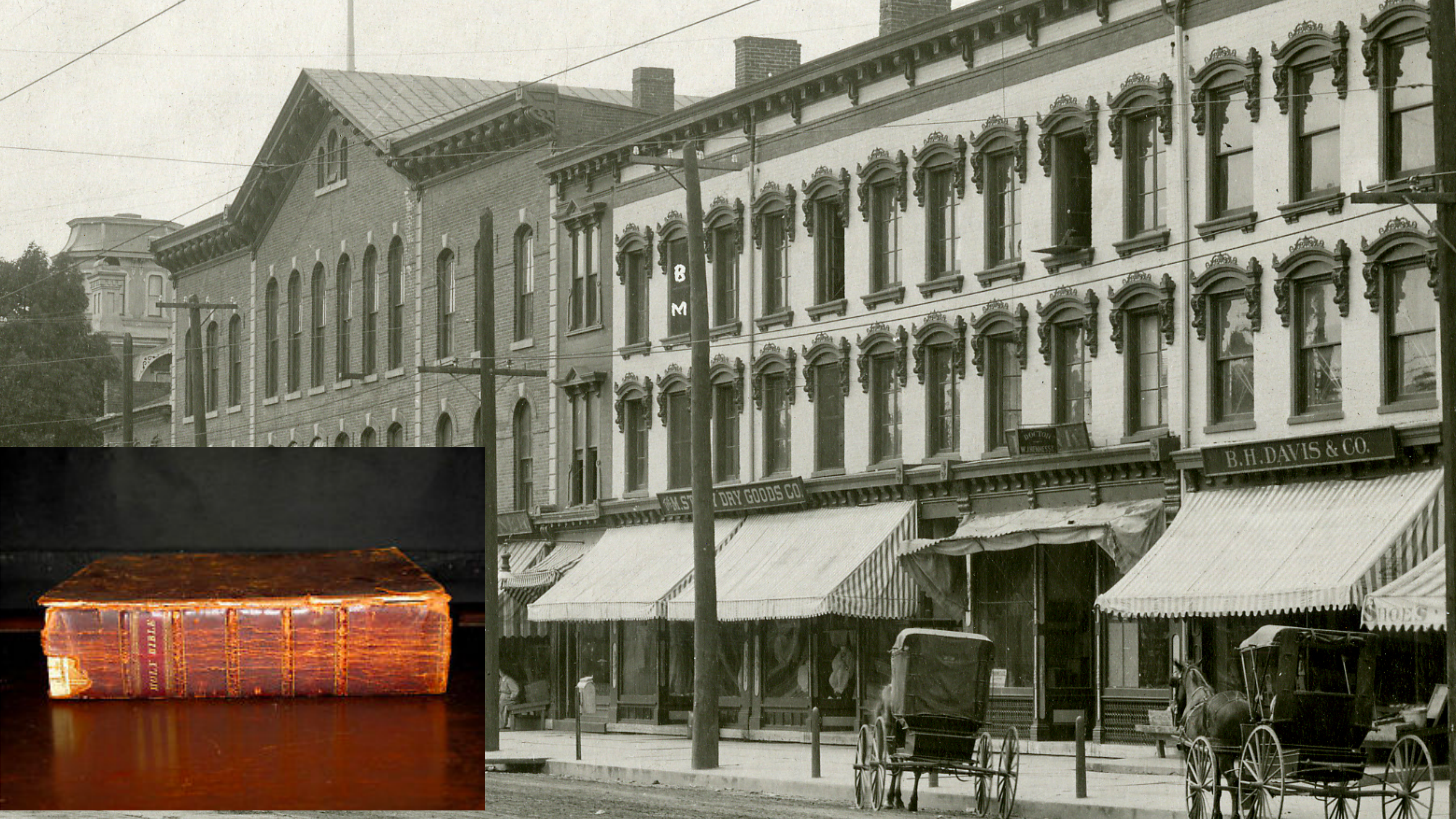
1.  Sdras hath Chapters	9
2. Esdras	16
Tobit	14
Iudeth	16
The rest of Esther	6
Witedome	19
Ecclesiasticus	51

Baruch with the Epistle of Ieremiah	6
The song of the three children.	
The story of Susanna.	
The idole Bel and the Dragon.	
The prayer of Manasseh.	
1.Maccabees	16
2.Maccabees	15

 The Bookes of the New Testament.

 Atthew hath Chap.	28
Marke	16
Luke	24
Iohn	21

2.Theffalonians hath Chapters	3
1.Timotheus	6
2.Timotheus	4
Titus	3



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**THE BOOKS OF THE OLD TESTAMENT.**

<b>G</b> ENESIS hath Chapters . . . . .	50	II. Chronicles . . . . .	36	Daniel . . . . .	12
Exodus . . . . .	40	Ezra . . . . .	10	Hosea . . . . .	14
Leviticus . . . . .	27	Nehemiah . . . . .	13	Joel . . . . .	3
Numbers . . . . .	36	Esther . . . . .	10	Amos . . . . .	9
Deuteronomy . . . . .	34	Job . . . . .	42	Obadiah . . . . .	1
Joshua . . . . .	24	Psalms . . . . .	150	Jonah . . . . .	4
Judges . . . . .	21	Proverbs . . . . .	31	Micah . . . . .	7
Ruth . . . . .	4	Ecclesiastes . . . . .	12	Nahum . . . . .	3
I. Samuel . . . . .	31	The Song of Solomon . . . . .	8	Habakkuk . . . . .	3
II. Samuel . . . . .	24	Isaiah . . . . .	66	Zephaniah . . . . .	3
I. Kings . . . . .	22	Jeremiah . . . . .	52	Haggai . . . . .	2
II. Kings . . . . .	25	Lamentations . . . . .	5	Zechariah . . . . .	14
Chronicles . . . . .	29	Ezekiel . . . . .	48	Malachi . . . . .	4

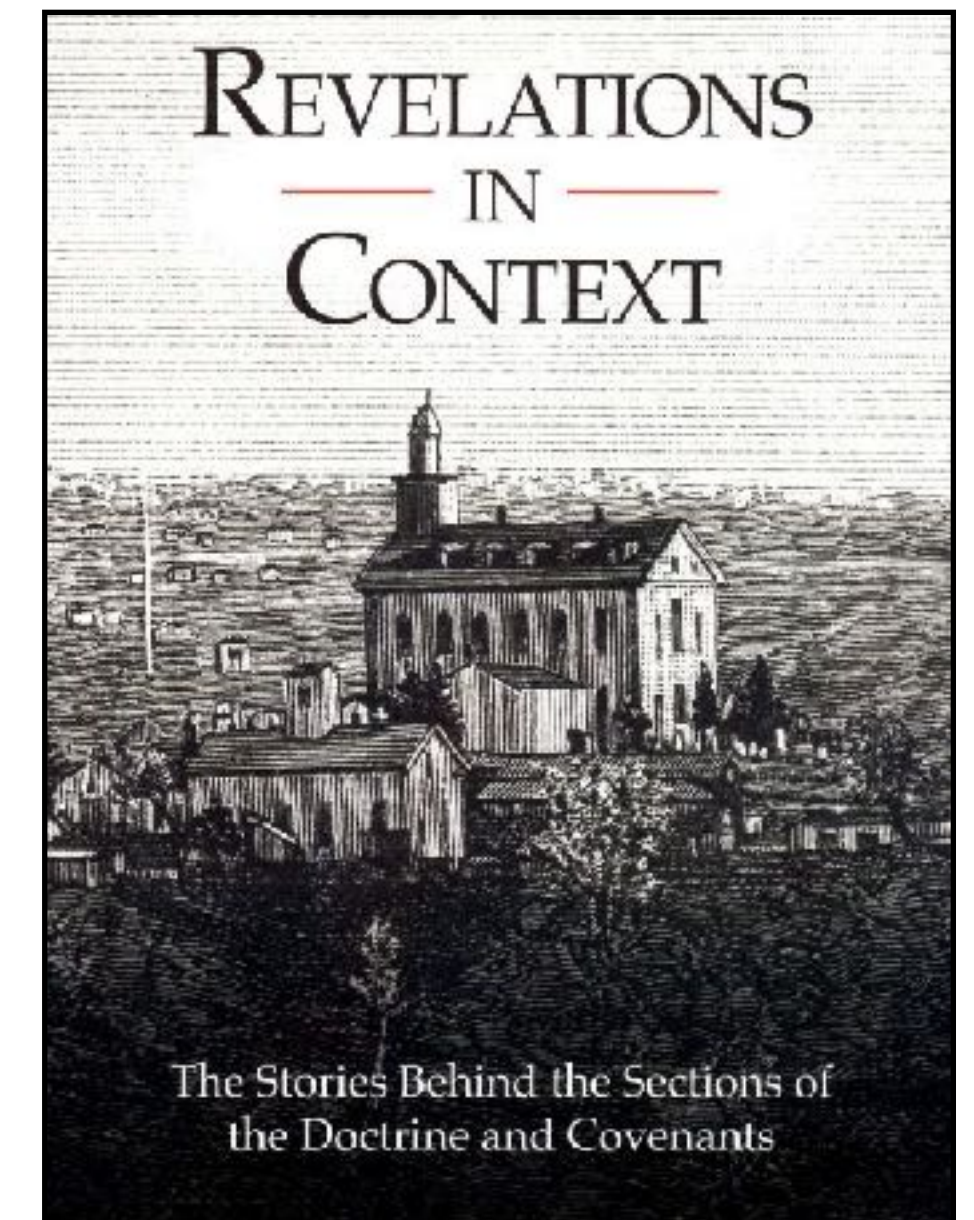
**THE BOOKS CALLED APOCRYPHA.**

I. <b>E</b> SDRAS . . . . .	9	Wisdom . . . . .	19	The Story of Susanna.	
II. Esdras . . . . .	16	Ecclesiasticus . . . . .	51	The Idol Bel, and the Dragon.	
Tobit . . . . .	14	Baruch, with the Epistle of		The prayer of Manasses.	
Judith . . . . .	16	Jeremiah . . . . .	6	I. Maccabees . . . . .	16
The rest of Esther . . . . .	6	The Song of the three children.		II. Maccabees . . . . .	15

**THE BOOKS OF THE NEW TESTAMENT.**

<b>M</b> ATTHEW . . . . .	28	Ephesians . . . . .	6	To the Hebrews . . . . .	13
Mark . . . . .	16	Philippians . . . . .	4	The Epistle of James . . . . .	5
Luke . . . . .	24	Colossians . . . . .	4	I. Peter . . . . .	5
John . . . . .	21	I. Thessalonians . . . . .	5	II. Peter . . . . .	3
The Act's . . . . .	28	II. Thessalonians . . . . .	3	I. John . . . . .	5
The Epi'stles to the Romans . . . . .	16	I. Timothy . . . . .	6	II. John . . . . .	1
I. Corinthians . . . . .	16	II. Timothy . . . . .	4	III. John . . . . .	1
II. Corinthians . . . . .	13	Titus . . . . .	3	Jude . . . . .	1
Galatians . . . . .	6	Philemon . . . . .	1	Revelation . . . . .	22

**Joseph Smith soon came to a section in his King James Bible containing a collection of 14 books known as the Apocrypha. While most Bibles in Joseph Smith's day contained these books, there was a growing movement at the time that questioned their status as scripture. Given this dispute, Joseph wanted to know if he should seek to translate the books and took the question to the Lord.**



**Joseph Smith's  
Bible Translation**

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## SECTION 91

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 9, 1833. 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.*

*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.*

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;

2 There are many things contained therein that are not true, which are <sup>a</sup>interpolations by the hands of men.

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.

**Antipas or Antipater.** See *Herod*.

**Antipatris.** A city founded by Herod the Great on the road from Jerusalem to Caesarea (Acts 23:31).

**Apharsachites, -sathchites, -sites.** Assyrian colonists in Samaria (Ezra 4:9; 5:6; 6:6).

**Apocalypse.** See *Revelation of John*.

**Apocrypha.** *Secret or hidden.* By this word is generally meant those sacred books of the Jewish people that were not included in the Hebrew Bible (see *Canon*). They are valuable as forming a link connecting the Old and New Testaments and are regarded in the Church as useful reading, although not all the books are of equal value. They are the subject of a revelation recorded in D&C 91, in which it is stated that the contents are mostly correct but with many interpolations by man. Among these books the following are of special value:

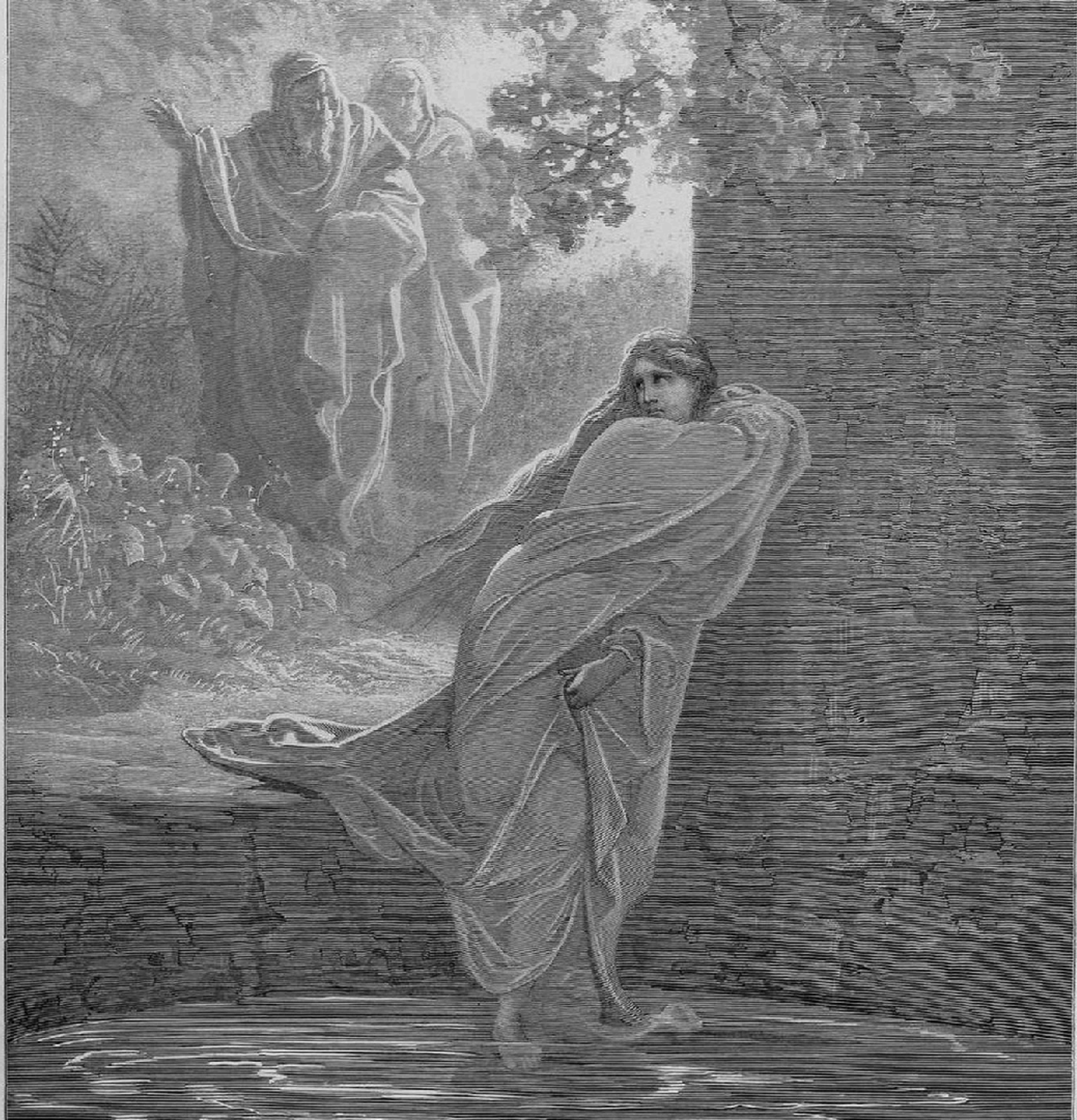
*The First Book of Esdras.* Contains an account of Josiah's religious reforms and the subsequent history down to the destruction

of the temple. Tobias travels with his father and his uncle, who is in reality the angel Raphael. On the way they stop at Ecbatana and lodge at the house of one Raguel, whose daughter Sara has through the evil spirit Asmodeus been seven times deprived of husbands on the night of wedlock. Tobias on the ground of kinship claims her in marriage, and her parents grant consent. By supernatural means, with which Raphael had supplied him, he is able to expel the demon Asmodeus. During the marriage festivities the angel journeys to Rages and obtains the money from Gabael. Tobias and his wife then return to Nineveh; and by further application of supernatural means Tobias is able to restore his father's sight. Raphael, having revealed his true nature, disappears. Tobit breaks forth into a song of thanksgiving. He and his family end their days in prosperity. The work's general character seems to show that it was written in praise of a life spent in devout consistency with the Jewish law, even in a strange land.

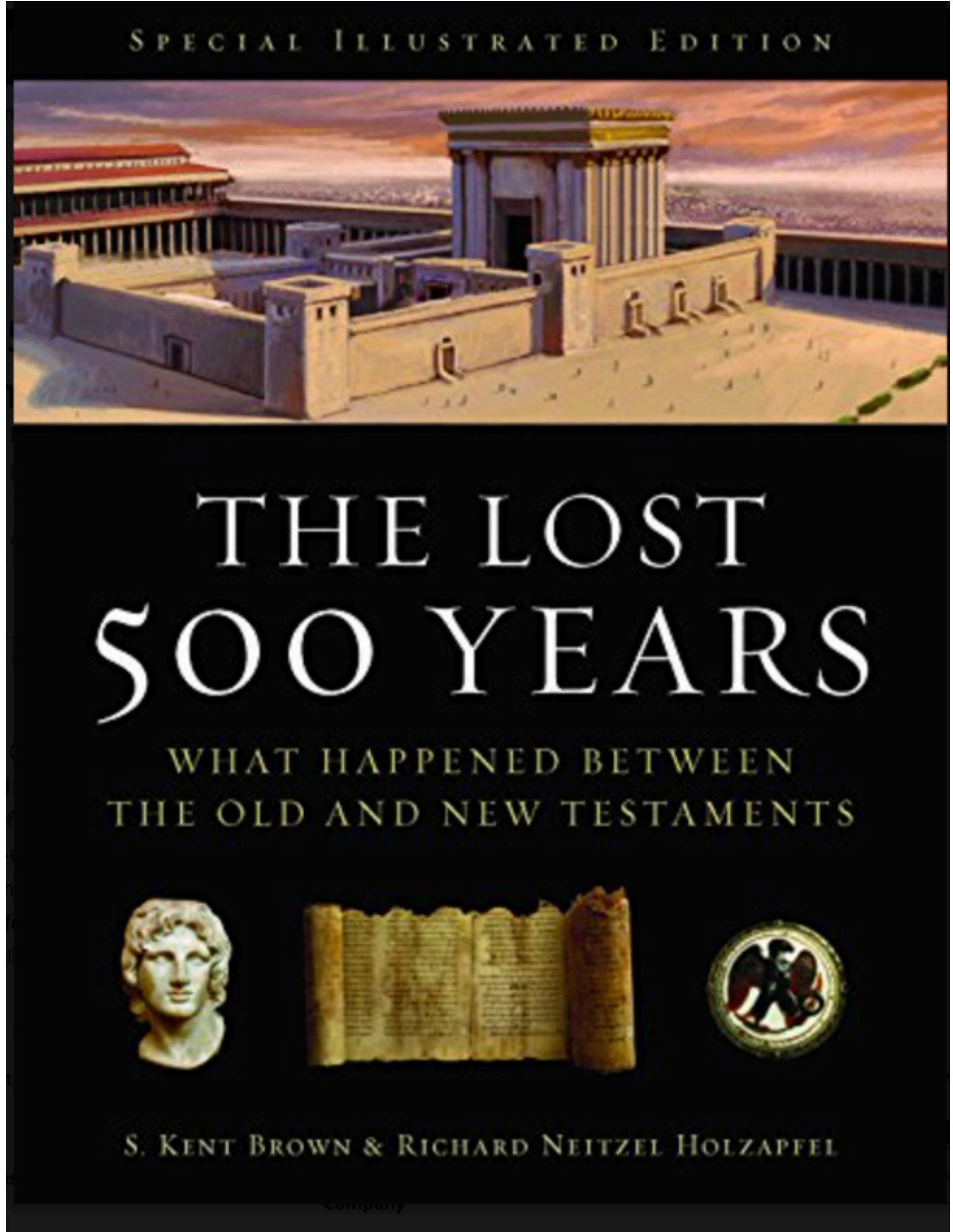
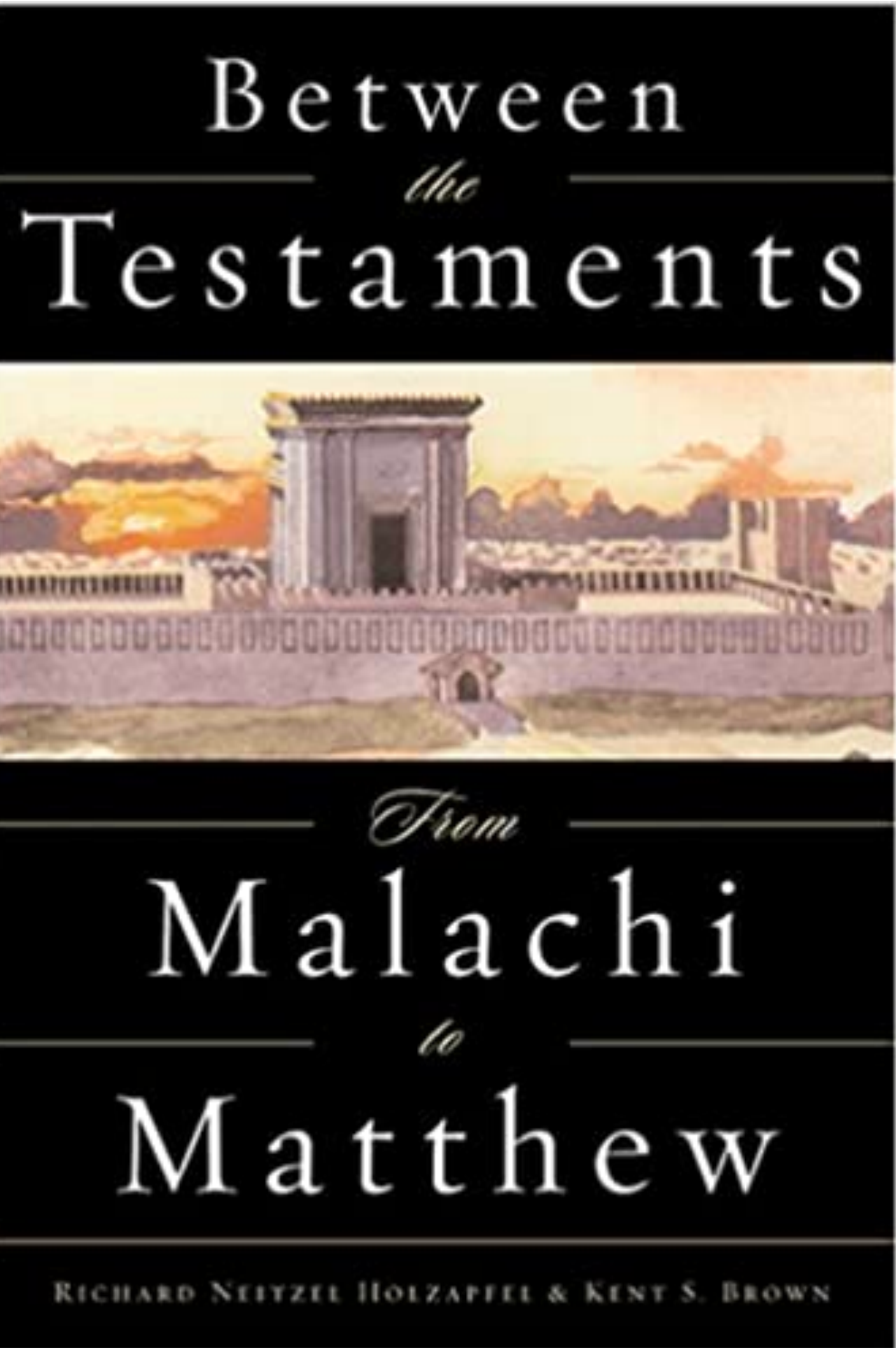
*The Book of Judith.* Purports to describe a romantic event in the history of the Jews,



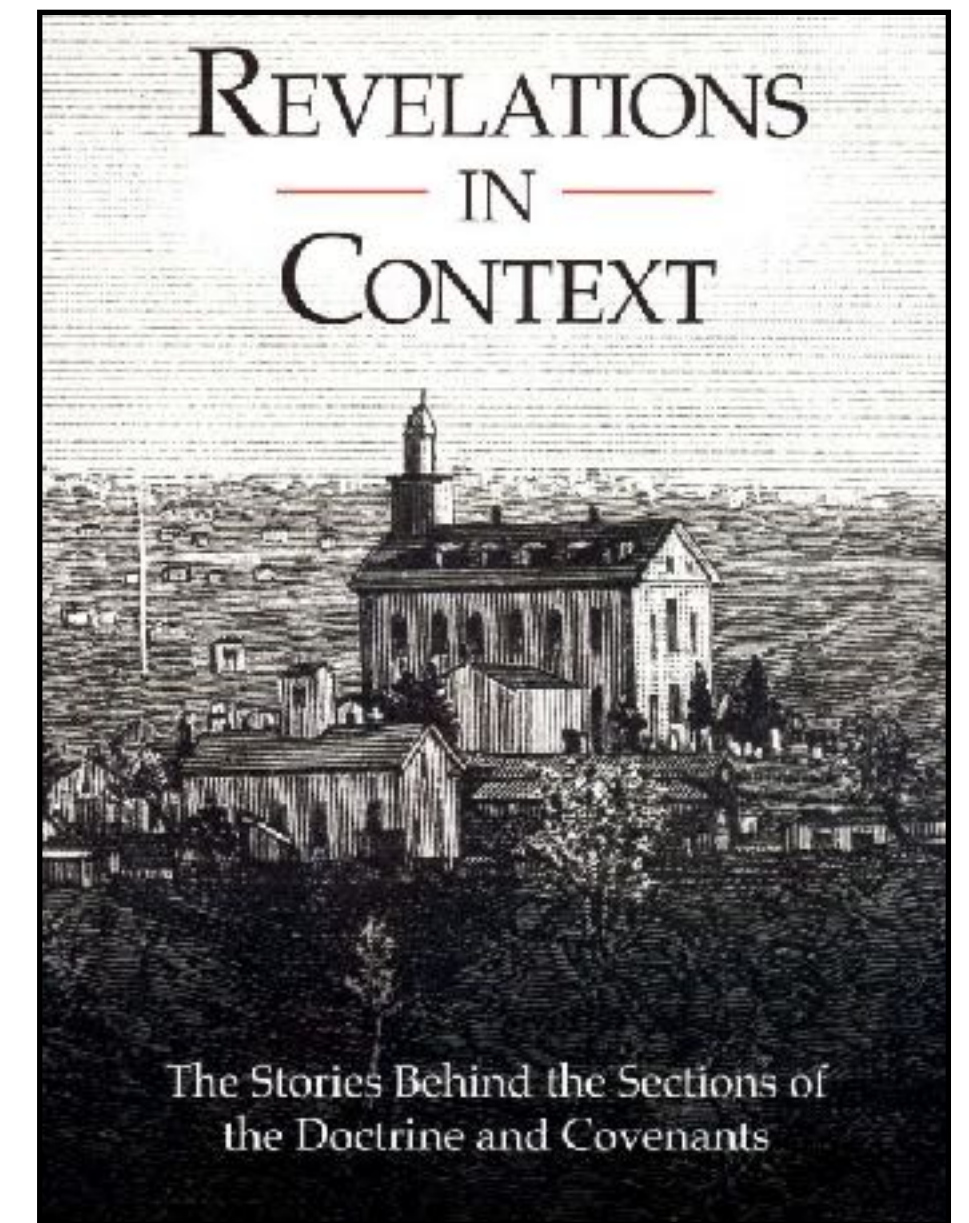
# Susanna







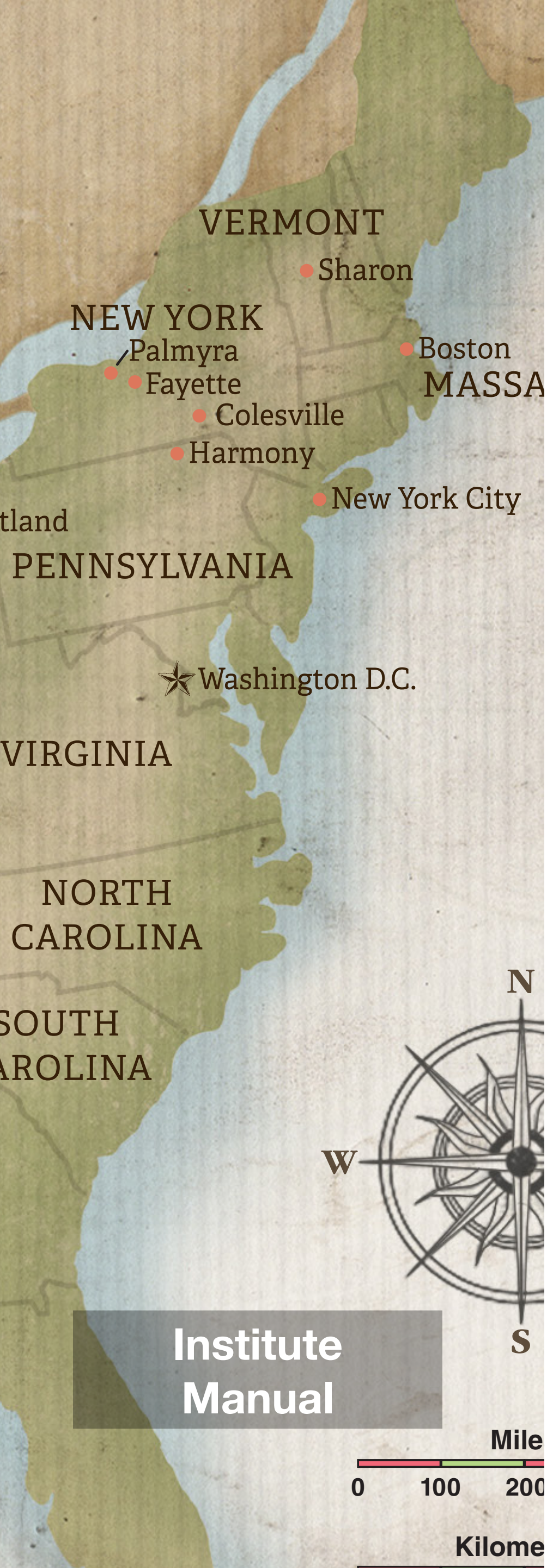
**Skipping that section, Joseph continued to labor over the Old Testament translation for several more months until, on July 2, 1833, a letter from the First Presidency (including Joseph Smith, Sidney Rigdon, and Frederick G. Williams) in Kirtland to the Saints in Zion recorded that they “this day finished the translating of the Scriptures, for which we returned gratitude to our heavenly father.”**



**Joseph Smith's  
Bible Translation**

**Doctrine  
Covenants & 92**





**Frederick G. Williams was called on January 5, 1833, to replace Jesse Gause as a counselor in the Presidency of the High Priesthood. On March 15, 1833, [D&C 92] the Lord directed that Brother Williams also become a member of the United Firm. This meant that he was to join the previously called nine members of the United Firm in managing the literary and mercantile operations of the Church.**

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.

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.

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.

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. 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.*

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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.

### SECTION 92

*Revelation given to Joseph Smith the Prophet, at Kirtland, Ohio, March 15, 1833. The revelation instructs Frederick G. Williams, who had recently been appointed a counselor to Joseph Smith, on his duties in the United Firm (see the headings to sections 78 and 82).*

*1–2, The Lord gives a commandment relative to admission to the united order.*

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.

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.*

*1–5, All who are faithful will see the Lord; 6–18, John bore record that the Son of God went from grace to grace until He received a fulness of the glory of the Father; 19–20, Faithful men, going from grace to grace, will also receive of His fulness; 21–22, Those who are begotten through Christ are the Church of the Firstborn; 23–28, Christ received a fulness of all truth, and man by obedience may do likewise; 29–32, Man was in the beginning with God; 33–35, The elements are eternal, and man may receive a fulness of joy in the Resurrection; 36–37, The glory of God is intelligence; 38–40, Children are innocent before God because of the redemption of Christ; 41–53, The leading brethren are commanded to set their families in order.*

VERILY, thus saith the Lord: It shall come to pass that every soul who <sup>a</sup>forsaketh his <sup>b</sup>sins and cometh unto

me, and <sup>c</sup>callesth on my name, and <sup>d</sup>obeyeth my voice, and keepeth my commandments, shall <sup>e</sup>see my <sup>f</sup>face and <sup>g</sup>know that I am;

2 And that I am the true <sup>a</sup>light that lighteth every man that cometh into the world;

3 And that I am <sup>a</sup>in the Father, and the Father in me, and the Father and I are one—

4 The Father <sup>a</sup>because he <sup>b</sup>gave me of his fulness, and the Son because I was in the world and made <sup>c</sup>flesh my <sup>d</sup>tabernacle, and dwelt among the sons of men.

5 I was in the world and received of my Father, and the <sup>a</sup>works of him were plainly manifest.

6 And <sup>a</sup>John saw and bore record of the fulness of my <sup>b</sup>glory, and the fulness of <sup>c</sup>John's record is hereafter to be revealed.

7 And he bore record, saying: I saw his glory, that he was in the <sup>a</sup>beginning, before the world was;

92 1 a D&C 82:11 (11, 15–21); 96:8 (6–9).

b D&C 90:6.

93 1 a Rom. 12:1 (1–3).

b TG Worthiness.

c Joel 2:32.

d TG Obedience.

e Lev. 9:4.

JST 1 Jn. 4:12 (1 Jn. 4:12 note a).  
TG God, Privilege of Seeing.

g TG God, Access to; God, Knowledge about.

2a John 1:4 (4, 7–9); D&C 14:9·84:46 (45–47).

Authority of; Jesus Christ, Relationships with the Father.

c TG Flesh and Blood; Jesus Christ, Birth of; Jesus Christ, Condescension of.

d 2 Pet. 1:13.

*1–2, The Lord gives a commandment relative to admission to the united order.*

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

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me, and <sup>c</sup>calleth on my name, and <sup>d</sup>obeyeth my voice, and keepeth my commandments, shall <sup>e</sup>see my <sup>f</sup>face and <sup>g</sup>know that I am: