

Comments on Doctrine & Covenants 84

This section is a complicated one as it contains a number of parenthetical statements, some even with sub-parentheses. Where exactly these parenthesis start and end is oftentimes obscure. An arrangement on subject is as follows:

- Introduction (v. 1-3)
- The gathering of His saints (v. 4-61)
 - An acceptable offering (v. 4-42)
 - Parenthesis on the Holy Priesthood (v. 6b-30)
 - Sub-parenthesis on Moses' Priesthood (v. 6b-16)
 - Sub-parenthesis on Aaron's Priesthood (v. 18-27c)
 - Sub-sub-parenthesis on removal of greater Priesthood (v.19-25)
 - Sub-parenthesis on overthrow of Aaronic Priesthood (v. 27d-28)
 - Sub-parenthesis on offices of respective Priesthoods (v. 29-30)
 - Heed the words of life (v. 43-61)
 - Parenthesis on vanity and condemnation (v. 55-59)
 - Sub-parenthesis on bringing forth fruit (v. 58a)
- The restoration of His people (v. 62-120)
 - A - Calling and commission (v. 62-76)
 - B - No scrip or purse (v. 77-86)
 - A - Reprove and warn (v. 87-102)
 - B - Cast it unto the poor (v. 103-105)
 - A - When thou are converted, strengthen brethren (v. 106-111)
 - B - Specific application: Whitney to administer unto the poor (v. 112-113)
 - A - Specific application: Whitney to preach (v. 114-116)
 - Summary of v. 62-116 and closing authority statement (v. 117-120)

Section 84 is addressing two main points brought up in the introductory verses: 1) the restoration of the Lord's people, namely scattered natural Israel, and 2) the gathering of his saints, the nations adopted into Israel. Part 2 is addressed in v. 4-61, and details what is necessary for people to become a son of Moses or a son of Aaron by adoption through the Priesthood. Part 1 is then addressed when these restored or adopted sons of Moses and Aaron are called and commissioned to go out and preach to all nations.

In the treatment below, the parenthetical comments are broken out separately from the surrounding text and addressed on their own. For example, the subject of v. 6a is interrupted by a series of complicated parentheses and is picked up again in v. 31. As such, the text for v. 4-6a and v. 31-42 are addressed together with the intervening material addressed separately.

1 A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high. 2 Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem. 3 Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

v1-3 Introduction. Verse 2 spells out very plainly that the purpose of the Church in the latter-days is to restore scattered Israel (cp. Isa. 11:11, D&C 14:10, D&C 45:24-25), as well as establish the New Jerusalem.

v4-61 The gathering of His saints to New Jerusalem. The general theme here is the disbursement of the Priesthood to the nations, and the Temple being a gathering point for them.

4 Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. 5 For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. 6 And the sons of Moses, ... 31 Therefore, as I said concerning the sons of Moses--for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed-- 32 And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church. 33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. 34 They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. 35 And also all they who receive this priesthood receive me, saith the Lord; 36 For he that receiveth my servants receiveth

me; 37 And he that receiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. 39 And this is according to the oath and covenant which belongeth to the priesthood. 40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. 41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. 42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

v4-42 An acceptable offering. Verses 4-5 state the Temple shall be built in Missouri by that generation. It then starts on the theme of the sons of Moses in v. 6, and goes into a series of nested parenthesis. The theme of the sons of Moses picks up again in v. 31, and states they will offer an acceptable offering in the Temple. The offering is connected to their receiving the Priesthood and honoring it (v. 33-42), keeping the words of the Lord (v. 43-61) and proselyting (v. 62-116).

v4 "shall be reared in this generation", this command is revoked in D&C 124:51.

v5 "pass away", cp. D&C 45:31, 4 Ne. 1:22, JS-Matt. 1:35.

6b according to the Holy Priesthood ... 17 which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

v6b-30 Parenthesis on the Holy Priesthood.

6b ... which he received under the hand of his father-in-law, Jethro; 7 And Jethro received it under the hand of Caleb; 8 And Caleb received it under the hand of Elihu; 9 And Elihu under the hand of Jeremy; 10 And Jeremy under the hand of Gad; 11 And Gad under the hand of Esaias; 12 And Esaias received it under the hand of God. 13 Esaias also lived in the days of Abraham, and was blessed of him-- 14 which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah; 15 And from Noah till Enoch, through the lineage of their fathers; 16 And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man--

v6b-16 Sub-parenthesis on Moses' Priesthood. This is a typical

genealogy indicating the line of authority. Of note are that Jethro, Moses' father-in-law, was not an Israelite but was a Midianite (v. 6). Thus, people outside of Israel at that time had the Priesthood, which breaks the standard view that the Lord was only dealing with Israel at the time.

As to who this "Esaias" person is, one must wonder if it is the same as Elias referenced in D&C 27:7 as they are both associated with the Abrahamic dispensation. One would assume v. 12 means Abraham was commanded of God to ordain Esaias (as is the case between Adam and Abel in v. 16), as otherwise the authority line wouldn't make much sense.

18 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God. ... 26 And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; 27 which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments,

v18-27c Sub-parenthesis on Aaron's Priesthood. The Aaronic order is described as ministering in the physical performances and having the right to the ministering of angels.

19 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. 20 Therefore, in the ordinances thereof, the power of godliness is manifest. 21 And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; 22 For without this no man can see the face of God, even the Father, and live. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; 24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. 25 Therefore, he took Moses out of their midst, and the Holy Priesthood also;

v19-25 Sub-sub-parenthesis on removal of greater Priesthood. The Melchizedek Priesthood is presented as the higher order that contains all of the keys necessary to obtain eternal life (v. 19-22). This order was removed from Israel because of their rebellion (v. 23-25).

v22 This verse is confusing. "For without this [i.e., the

authority of the higher priesthood per v. 21] no man can see the face of God [i.e., be in God's favor, in the Semitic mind to have God's face inclined towards you indicates you are in His favor, cp. v. 23, cf. 2 Chron. 7:14] and live [i.e., inherit eternal life, cp. v. 33]. A plainer gloss would be "Without the Melchizedek Priesthood it is impossible to obtain the saving ordinances He requires and therefore obtain His favor."

Persons not favorably disposed towards the LDS Church occasionally use this verse to say Smith contradicts himself because here he says that you must have the Melchizedek Priesthood in order to survive an encounter with God, and Smith didn't have it for the First Vision so he should have been killed. Such an interpretation is entirely acontextual.

27d which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb. 28 For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

v27d-28 Sub-parenthesis on overthrow of Aaronic Priesthood. Here we find out that John Baptist was set apart at eight days old, at his circumcision, by an angel to overthrow the Aaronic order in preparing the way for Jesus' ministry. Curiously enough D&C 68 informs us that those firstborn sons of the literal lineage of Aaron still possess some rights and keys pertaining to this order. So, whatever this overthrowing was by John Baptist it did not utterly wipe out all aspects of the system entirely.

Also note in D&C 13 John Baptist is the one who committed the keys to the lesser order to Smith.

29 And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood. 30 And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

v29-30 Sub-parenthesis on offices of respective Priesthoods. Offices detailed in their respective orders.

v31 These sons of Aaron and Moses (by adoption per v. 33-34) are offering acceptable sacrifices, similar to the statement in D&C 13:1. However, note in D&C 31:1 we have a much more literalistic

presentation of "sons of Levi", which would favor a direct lineage interpretation over the current theme of lineage by adoption. This kind of dualistic interpretation on the same passage is common to the LDS cannon as one interpretation is presented for Judah and one for Joseph (for example Jesus' discourse in 3 Ne. where he re-interprets several chapters from Isaiah as applying to Joseph in the New World rather than the contextual Judah in the Old World).

The sacrifices they are offering here are obviously figurative spiritual sacrifices, such as detailed in the rest of section (e.g. keeping the commandments, proselyting, etc.)

v33-34 These verses clearly indicate these persons are becoming sons as a result of embracing the Priesthood and not by birth.

v33 "renewing of their bodies", I would take this to be referring to participating in the First Resurrection.

v40-41 The covenant is such that the Father cannot break and neither can anyone else justifiably, in other words, there are no legal loopholes. The only way to break the covenant is by rebelling and violating it. Those who do break it appear to be bound for telestial glory.

43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. 44 For you shall live by every word that proceedeth forth from the mouth of God. 45 For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. 46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. 47 And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. 48 And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world. 49 And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. 50 And by this you may know they are under the bondage of sin, because they come not unto me. 51 For whoso cometh not unto me is under the bondage of sin. 52 And whoso receiveth not my voice is not acquainted with my voice, and is not of me. 53 And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now. 54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received-- ... 60 Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things; 61 For I will forgive you

of your sins with this commandment--that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

v43-61 Heed the words of life. The section has previously referenced the sons of Moses and Aaron offering sacrifices, I would take these verses to be a description of a type of those sacrifices. These verses are set up in two contrasting blocks where v. 43-48 is the positive exhortation and v. 43-61 is the negative admonition where the ecclesia is called worldly.

Note the so-called Johannine rhetorical style of v. 43-48 of "word...truth...light...spirit". John almost surely picked this up from Jesus during his mortal ministry, as the Lord makes such heavy use of the style post-mortally in the D&C.

v48 "but for the sake of the whole world", the Lord wants people to save themselves, but once they are cleaned up, He wants them to help others as well. This is the purpose of the elect, cp. D&C 29:4, D&C 93:46.

v52 Contrast v. 35-38.

55 which vanity and unbelief have brought the whole church under condemnation. 56 And this condemnation resteth upon the children of Zion, even all. 57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written- ... otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. 59 For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

v55-59 Parenthesis on vanity in the ecclesia and subsequent condemnation. The people are told to conform to and abide by the revelation they have received in deed and not just word. And they are warned that they will not be permitted to pollute the holy land, which in itself can be seen as a reason why they were ultimately ejected from Missouri.

This is a common pitfall as people would generally prefer revelation to come out that endorses what they want and what they think rather than conforming themselves to what the Lord has already revealed.

58 That they may bring forth fruit meet for their Father's kingdom;

v58a Sub-parenthesis on bringing forth fruit, this is what it is they are to "do" as referenced in the end of v. 57. They are to "bring forth fruit", which I would take to be the subject of v. 62-117.

v62-120 The restoration of His people. This section largely presents material pertaining to proselyting. The text follows a repeating A-B spiritual-physical pattern which emphatically places the spiritual aspects forward while discounting physical issues.

62 Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. 63 And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends; 64 Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. 65 And these signs shall follow them that believe-- 66 In my name they shall do many wonderful works; 67 In my name they shall cast out devils; 68 In my name they shall heal the sick; 69 In my name they shall open the eyes of the blind, and unstop the ears of the deaf; 70 And the tongue of the dumb shall speak; 71 And if any man shall administer poison unto them it shall not hurt them; 72 And the poison of a serpent shall not have power to harm them. 73 But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation. 74 Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. 75 And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. 76 But, verily I say unto all those to whom the kingdom has been given--from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

v62-76 Calling and commission. This is very similar to the various NT statements delivered to the ancient disciples.

v73 The various signs detailed previous to this verse are clearly presented as being for the benefit of the missionary, and not for use as a conversion tool or to satisfy sign-seekers, cp. D&C 63:7-12.

v74 The opposite case of that described in v. 64.

77 And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power; 78 For I suffered them not to have purse or scrip, neither two coats. 79 Behold, I send you out to prove the world, and the laborer is worthy of his hire. 80 And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. 81 Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. 82 For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these. 83 For your Father, who is in heaven, knoweth that you have need of all these things. 84 Therefore, let the morrow take thought for the things of itself. 85 Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. 86 Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

v77-86 No scrip or purse. Another set of statements very similar to those delivered to ancient disciples. They're told to not worry about these physical things, and just concentrate on the ministry.

87 Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. 88 And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up. 89 whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. 90 And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward. 91 And he that doeth not these things is not my disciple; by this you may know my disciples. 92 He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. 93 And in whatsoever village or city ye enter, do likewise. 94 Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words,

or your testimony concerning me. 95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; 96 For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. 97 And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness-- 98 Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

99 The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
which was brought to pass by the faith
And covenant of their fathers.

100 The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

101 The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

102 Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, Amen.

v87-102 Reprove and warn. The missionaries are to warn the people of the earth of the impending doom of Judgement, cp. D&C 29:7-10.

v88 Compare v. 42, Ps. 91:11-13.

v92 The opposite case of that described in v. 88. On the cleansing of the feet, cp. D&C 60:15.

v96-98 Judgements will be poured out such that the wicked and rebellious will be purged from the earth and only the more righteous will remain.

v97 "cut short in righteousness", this phrase is a paraphrase of Romans 9:28. See comments on D&C 52:11.

v98-102 With the elimination of the wicked from the earth, at the advent of the Millennium the righteous will sing a new song, cp. Isa. 42:10, Rev. 14:1-3, D&C 133:56-57.

103 And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive money by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. 104 And let all those who have not families, who receive money, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion. 105 And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go on your way rejoicing.

v103-105 Cast your excess unto the poor. Again discounting the physical aspects of the ministry.

106 And if any man among you be strong in the spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also. 107 Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. 108 Behold, this is the way that mine apostles, in ancient days, built up my church unto me. 109 Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand? 110 Also the body hath need of every member, that all may be edified together, that the system may be kept perfect. 111 And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

v106-111 When you are converted, strengthen your brethren. In the ministry they are to support and strengthen on another.

112 And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud. 113 He should also employ an agent to take charge and to do his secular business as he shall direct.

114 Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things. 115 For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. 116 Let him trust in me and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

v112-116 Whitney as an example application.

v112-113 Whitney's physical concerns should be to administer unto the poor, and pass off other secular business to another.

v112 "humbling the rich and the proud", cp. D&C 104:16.

v114-116 Whitney is to preach. While he does have to administer to the needs of the poor, he should still be making effort to preach.

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reprovng the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days. 118 For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble.

v117-118 Summary of v. 62-116, focusing on Judgement themes.

119 For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. 120 I am Alpha and Omega, the beginning and the end. Amen.

v119-120 Closing authority statement.

Historical Material Pertaining to Doctrine & Covenants 84

Unfortunately, there is relatively little know about this revelation. Smith comments that he "inquired of the Lord" at a time when a number of elders had returned to Kirtland from missionary labors. What prompted the enquiry and what the precise nature of the enquiry was we can only surmise from subjects commented on in the text itself.

Below are Joseph comments on receiving the revelation and then a historical overview.

Excerpt from History of the Church

The Elders during the month of September began to return from their missions to the Eastern States, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I inquired of the Lord, and received on the 22nd and 23rd of September, the following revelation on Priesthood:

[text of D&C 84 quoted]

I continued the translation of the Bible and ministering to the Church, through the fall, excepting a hurried journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, the third. About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe county, New York.

They spent four or five days at Kirtland during which we had many interesting moments. At one of our interviews, Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself. (Joseph Smith, History of the Church, Vol. 1, pages 286-297)

Excerpt from The Revelations of the Prophet Joseph Smith

Section 84 is a revelation of major doctrinal importance; parts of it may well have been received in conjunction with the inspired translation of the Bible. The revelation appears to be a composite of several somewhat interrelated ideas that were recorded in their present form on at least two different days (i.e., 22-23 September 1832). It is difficult to determine which verses were received on which day, but some evidence suggests that verses 1-41 constitute parts of the revelation received on 22 September, and that verses 42-120 were received on 23 September. Whereas verse 1 indicates that the revelation was received in the presence of six elders (undoubtedly high

priests), an unpublished note (dated 23 September 1832) that appears in the "Kirtland Revelation Book" after verse 42 affirms that that verse (42) was specifically intended for ten high priests, then present. It is also worthy of note that there is a change of tense in verse 42 from the third to the first person.

Verses 1-5 concern themselves with the building of the New Jerusalem in Jackson County, Missouri (particularly the construction of a temple). This divine injunction was rescinded in 1841. (See D&C 124:49 and 51.) Verse 76 directed that the "brethren in Zion" be upbraided for their "rebellion against you at the time I sent you." This alludes to the Prophet's trip to Jackson County, Missouri, in the spring of 1832 (see Historical Note for section 82). In accordance with this verse, a council of High Priests appointed Orson Hyde and Hyrum Smith to draft a letter to be sent to Missouri Church leaders. The letter, dated 14 January 1833, accuses the Missouri leaders of harboring a rebellious spirit and threatening insinuations against Joseph Smith, Sidney Rigdon and Newel K. Whitney. The summary of the epistle was: "Repent, repent, or Zion must suffer." ...

Pursuant to the instructions in verse 114, Joseph Smith and Newel K. Whitney traveled to Albany, New York, and Boston in the fall of 1832. These two men left Kirtland in the latter part of September and arrived in New York City before 13 October 1832. Much of their time in the East was spent transacting business, but Newel K. Whitney later stated that the trip "was taken to fulfill the Revelation." (Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith*, pages 176-177)

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