

Gentiles?

The Time and Season of the Gentiles

By
Roger Knecht

Just as with the Parables of our Lord and Savior the word “Gentile” takes on a greater meaning when studied with the Spirit of Prophecy. To understand the word we needed to first know its history and from whence it came.

“Gentile” originates in The First Book of Moses called Genesis with reference to the descendants of Japheth, the son of Noah, (Gen. 10:2-5) as a general term referring to nations (Genesis 10:5, 20, 31, 32; 14:1, 9, Judges 4:2; 13, 16; Isaiah 11:10; etc.) and "heathen" (Nehemiah 5:8; Psalms 2:1, 8, etc.). Because of the covenants and blessings bestowed upon Abraham and his children, those, who were not of his lineage, were then called “Gentiles.” When Jacob was named Israel and the House of Israel was established the term “Gentile” was used to designate the peoples of non-Israelite lineage. “Gentile” within the scriptures also came to designate the nations that were without the Gospel. Because the Bible comes from the House of Judah, the Jews began to call those who were not Jewish in practice or decent as “Gentiles.” (Gentiles could convert to Judaism but they were then referred to as proselytes.) “Dr. Edward E. Nourse, writing for the Standard Bible Dictionary, says: ‘In New Testament times, the Jew divided mankind into three classes, (1) Jews, (2) Greeks (Hellenes, made to include Romans, thus meaning the civilized peoples of the Roman Empire, often rendered ‘Gentiles’ in Authorized Version), and (3) barbarians (the uncivilized, Acts 28:4; Romans 1:14; 1 Corinthians. 14:11).’” (Jesus the Christ, Ch.21, Pg.345)

1 Nephi 13:1-3. The Gentiles

Elder Bruce R McConkie said: “Various meanings have been attached to the name *Gentile* in different ages, depending on the historical setting of the doctrinal teachings involved. Literally the meaning is, ‘of the same clan or race,’ and biblical revisions frequently substitute the word *nations* in its place.

“The descendents of Noah’s son Japheth were called Gentiles (Genesis 10:1-5), and in these sense the descendents of Shem . . . and Ham . . . would not be Gentiles. In the days of Abraham, the term was used to refer to those nations and peoples who had not descended from him, with the added assurance that all Gentiles who should receive the gospel would be adopted into the lineage of Abraham and be accounted his seed. (Teachings, pp 149-150)

In the days of ancient Israel, those not of the lineage of Jacob were considered to be Gentiles, although the Arabs and other races of Semitic origin who traced their lineage back to Abraham would not have been Gentiles in the strict Abrahamic use of the word. “After the Kingdom of Israel was destroyed and the Ten tribes were led away into Assyrian captivity, those of the Kingdom of Judah called themselves Jews and designated all others as Gentiles. It is this concept that would have been taught to Lehi, Mulek and the other Jews who came to the Western Hemisphere to found the Nephite and Lamanite civilizations. It is not surprising, therefore, to find the Book of Mormon repeatedly

speaking of Jew and Gentile as though this phrase marked a division between all men; to find the United States described as a Gentile Nation (1 Nephi 13; 3 Nephi 21); and to find the promise that the Book of Mormon would come forth ‘by way of the Gentile.’ (Title page of the Book of Mormon; Doctrine and Covenants 20:9.)” (Mormon Doctrine, pp 310-11).

In the Book of Mormon the Nephities maintained this tradition of calling those not of their group “Gentiles.” However, through the history of the Nephities they also developed the term to mean much more. In the Book of Mormon there are common phrases used for a comparison of people, Jews and Gentiles, the House of Israel and the Gentiles, the remnant of Jacob and the Gentiles. That which is vastly misunderstood is that the members of the Church of Jesus Christ of Latter-day Saints are seen by the writers of the Book of Mormon as “Gentiles.” The Title Page of The Book of Mormon reads:

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites--**Written to the Lamanites**, who are a remnant of the house of Israel; and also to Jew and Gentile . . . Sealed by the hand of Moroni, and hid up unto the Lord, **to come forth in due time by way of the Gentile**--The interpretation thereof by the gift of God.

. . . **Which is to show unto the remnant of the House of Israel** what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever-- And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations . . .
(*Emphasis added in bold*)

1 Nephi 13:34-35

. . . I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in my own power, much of my gospel, which shall be plain and precious, saith the Lamb.

For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, **to come forth unto the Gentiles**, by the gift and power of the Lamb. (See also 1 Nephi 13:38-42) (*Emphasis added in bold and underline*)

1 Nephi 15:13-14

And now, the thing which our father meaneth concerning the grafting in of the natural

branches through the *fullness of the Gentiles*, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, **then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed--**

And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; . . . (*Emphasis added in bold and italics*)

Ether 12:35

Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, **and take away their talent**, yea, even that which they have received, and give unto them who shall have more abundantly. (*Emphasis added in bold and underline*)

As the prophet Mormon prepared and wrote the history of this people he did so with an audience in mind. He knew for whom he was writing and how it would serve them. The last words of Mormon show the real intent of this work for the Lord. (Mormon chapter 7: Mormon invites the Lamanites of the latter days to repent, believe in Christ, be baptized, accept the gospel, and be saved.)

Words of Mormon 1:8

And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome people.

We may want to look at ourselves as literal members of the House of Israel or at least adopted into it. However, as many Latter-day-Saints may be blood descendants of the House of Israel, to whatever degree, but because they come from the Gentile nations, with their customs and traditions, they have lost their claim to the House of Israel until they, as the Prodigal Son, repent and come home. For now they are still referred to as Gentiles in the Book of Mormon in these last days.

Let us also remember that we are of the Gentiles! By this I mean that the latter-day Saints have come to their blessings through the Gentile Nations. President Brigham Young . . . said that Joseph Smith was a pure Ephraimite. This is true; yet Joseph Smith came also of Gentile Lineage. So do most members of the church. We may boast of our lineage and rejoice in the fact that patriarchs have declared us to be of Ephraim, but at the same time let us not despise the Gentiles, for we are also of them. If it were not so the scriptures would not be fulfilled. (1 Nephi 15:13-14; Ether 12:22)

Book of Mormon Student Manual 121 and 122 (1989)

3 Nephi 16:5-15. Blessings Reserved for the Gentiles

The covenant the Father made with the house of Israel included the blessings of the gospel, “which are the blessings of salvation, even of life eternal” (Abraham 2:11). When the house of Israel rejected the gospel in its fullness, its blessings were removed and given to the Gentiles, hence the Savior’s words that the Gentiles too would receive the fullness of the gospel (see 3 Nephi 16:6-7)

When the Gentiles reject the gospel, the word of the Lord will be taken from them and given back to the house of Israel (see vv. 10-12). **If** the Gentiles **then** repent and return unto the Lord, “behold they shall be numbered among my people, O house of Israel” (see v.13). Should the Gentiles continue to reject the covenant, however, they will be trodden down and cast out from the promised blessings (see v. 15). (*Emphasis added in bold*)

When we accept the Gospel, are we not included into the House of Israel, becoming the children of Abraham, Isaac, and Jacob? The answer of course is yes, yet when we read the scriptures we must still remember who we truly are and not what we can become. In the Book of Mormon the writers teach us that we have a mission to fulfill and they continually refer to us as the “Gentiles.” At the dedication of the Kirtland Temple, Joseph Smith said, “Now these words, O Lord, we have spoken before thee, concerning the revelations and Commandments which thou hast given unto us, who are identified with the Gentiles” (Doctrine and Covenants 109:60). I believe that the Book of Mormon is also very plain with regards to this idea as well. References such as the following, and others, help too more fully clarify this principle:

1 Nephi 10:14

And after the house of Israel should be scattered they should be gathered together again; or, in fine, after the Gentiles had received the fullness of the Gospel, the natural branches of the olive-tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

1 Nephi 14:1-2

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks--

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, **they shall be numbered among the House of Israel**; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

Discourses of Brigham Young Pg.121 - Pg.122

By and by the Jews will be gathered to the land of their fathers, and the ten tribes, who wandered into the north, will be gathered home, and the blood of Ephraim, the second son of Joseph, who was sold into Egypt, which is to be found in every kingdom and nation under heaven, will be gathered from among the Gentiles, and **the Gentiles who will receive and adhere to the principles of the Gospel will be adopted and initiated into the family of Father Abraham**, and Jesus will reign over his own and Satan will reign over his own. 12:38. (*Emphasis added in bold*)

The scriptures use the term “Gentiles” as both good and evil. We cannot, as Latter-day Saints, place ourselves in the position as to think that we are always the good. The Prophets of God have said, that the pride of the people, this people, will get in the way of the work of the Lord and it will bring many of us to our own damnation.

Journal of Discourses, Vol. 18 Pg. 112 - Wilford Woodruff

. . . Everything that Jesus Christ spake concerning Judea and Jerusalem has had its fulfillment to the very letter. The temple at Jerusalem was overthrown until not one stone was left upon another, and the Jews have been scattered and trodden under the feet of the Gentiles now for eighteen hundred years, and so they will remain until the Times of the Gentiles are fulfilled, and that is pretty near. And, as the Lord has told us in these revelations, we are called upon to warn the world.

We have been laboring now for forty-five years in preaching the gospel of Christ throughout the Gentile Nations. We say Gentiles, because the Gospel goes to the

Gentiles first, that the first may be last and the last first. Anciently the Jews were first in having the Gospel sent unto them, but they rejected it, and they were broken off through unbelief, and hence the Gospel turned to the Gentiles; and, as Paul says - 'Ye Gentiles, take heed and fear, lest ye fall through the same example of unbelief, for if God spared not the natural branches, take heed also lest He spare not ye.' The Gentiles are fallen through the same example of unbelief as did the Jews. They have put to death every Prophet, Apostle and inspired man since the days of Jesus Christ, and the church went into the wilderness, and the face of a prophet in the day and age in which we live. Therefore the Gospel brought forth in the last days has to go to the Gentiles first. Sometimes our neighbors and friends think hard of us because we call them gentiles; but, bless our souls, we are all Gentiles. The latter-day saints are all Gentiles in a national capacity. The Gospel came to us among the Gentiles. We are not Jews, and the gentiles nations have got to hear the Gospel first. The whole Christian world have got to hear the Gospel, and when they reject it, the law will be bound and the testimony sealed, and it will turn to the House of Israel. Up to the present day we have been called to preach the Gospel to the Gentiles, and we have had to do it. For the last time we have been warning the world, and we have been engaged in that work for forty five years. (*Emphasis added in underline*)

The reason for so much of this confusion today is that we need to better understand the "Times of the Fullness of the Gentiles." It is this that the Prophets of the Book of Mormon are trying to teach to us and very few of us today sees or speaks of it. (See Joseph Smith-History 1:41)

BY, Pg.437

It is obligatory upon us to see that the House of Israel have the Gospel preached to them; to do all that is in our power to gather them to the land of their fathers, and to gather up the *fullness of the Gentiles* before the Gospel can go with success to the Jews. 12:113.

1 Nephi 13:42

And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and **the last shall be first, and the first shall be last.** (*Emphasis added in bold*)

Doctrine and Covenants 14:10

Wherefore, I must bring forth the fullness of my Gospel **from** the Gentiles unto the House of Israel. (*Emphasis added in bold*)

Ether 13:12 (Read 13:6-11)

And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

Understand that God's love for his children is unquestionable; however, he is a God of order and purpose. His going to the world to preach His gospel in these later days is summed up as with the words of Avraham Gileadi.

The fact that Israel was absorbed into the nations of the earth lays a groundwork for the gospel to come to them. Because the gospel belongs to Israel by right of election, there was now a reason for the Lord to offer it to the world. After Israel's exile, two kinds of Israelites would exist: (1) those who, like the faithful son in Jesus' parable (see Luke 15:31), would retain their identity or ethnic; and (2) those who, like the prodigal son (Luke 15:32), would lose their identity by assimilating among the nations. The Gentiles thus play an essential role in fulfilling the Lord's covenant with Abraham that in his offspring all kindreds of the earth would be blessed with the Gospel (1 Nephi 15:13-18). (The Last Days, Types and Shadows from the Bible and the Book of Mormon, Pg.118) (See also Doctrine and Covenants 14:10)

1 Nephi 22:8-9

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the House of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

Because of the mixing of Ephraim's blood throughout the world, it opens the way for all God's children to receive the Gospel with the covenants of Israel. "If the Gentiles are to receive the covenant blessings they must be numbered in the House of Israel; with Israel they may inherit her promises. (The Last Days, Types and Shadows from the Bible and the Book of Mormon, Pg.119)." (See 2 Nephi 10:18; 3 Nephi 16:13; 21:6, 22; 30:2.) The Gentiles receive the blessing of the Gospel because the Lords covenant people apostatize. Israel's hope in the

last days is in the Gentiles. Nephi did see this day when he said that the salvation of Israel is “by way the Gentile” (1 Nephi 15:17).

The Gentiles are blessed in these latter days as we receive the gospel and Israel’s blessings after she apostatizes and is exiled. But Israel receives back her blessings because of her covenant with God and our rejection of the Gospel.

Just as when those of Ancient Israel wanted a king the LDS shall go through cycles of worldliness. Israel insisted upon having kings rather than judges and it is because of her betrayal of God’s will that Ancient Israel will suffer the penalty for having gone against the Lord. After suffering such a rejection by His people the Lord still called them His own and continued to call them to repentance (1 Samuel 8).

During these modern days the Lord suffers through similar heartaches. In Doctrine and Covenants section 101 it reads of the Lords vineyard. “Even though the vineyard is out of order He still calls it His own.”

Doctrine and Covenants 45:28-30

And when the *times of the Gentiles* is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; **But they receive it not**; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. (*Emphasis added in bold*)

Journal of Discourses, Vol. 14, p.62, March 26, 1871- Orson Pratt

When the Almighty, in the present century, sent forth an angel from heaven, as we hear this forenoon, and restored the Gospel and the authority and power to preach it and administer its ordinances, and organized this church on the earth, and sent forth his servants to all nations so far as they would open their doors to receive them, they were fulfilling the commands of the Most High given by an angel. We have been forty years, since the angel came, fulfilling that prediction; how many more years the Lord may bear with the nations and kingdoms of the Gentiles before they are cut off I do not know. How many more years will pass over our heads that we will have the privilege of declaring the fullness of the everlasting Gospel among the nations of the Gentiles is not revealed. All that we know on the subject is what the Lord told us some forty years ago, that the times

of the Gentiles would be fulfilled in the generation in which he established his Church, that is, that before the generation living forty years ago have all passed away the times of the Gentiles will be fulfilled. (D&C 130:14-15 I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: Joseph, my son, if thou livest until thou art eight-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.-1890-) And what then? The prediction of Isaiah, in another place, will be literally fulfilled - the 'law will be bound up and the testimony sealed' so far as sending the Gospel to the Gentile nations is concerned.

Journal of Discourses, Vol. 9, p.150, Brigham Young

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by Him. I am fearful they settle down in a state of self security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purpose of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates or not.

1 Nephi 14:5-7

And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the House of Israel; and thou also hast heard that whoso repenteth not must perish. Therefore, *Wo be unto the Gentiles* if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work **a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other** -- either to the convincing of them unto peace and life eternal, OR, unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction both temporally and spiritually, according to the captivity of the devil, of which I have spoken. (*Emphasis added in capitalization, bold and underline*)

Journal of Discourses Vol. 18., p.225 - Orson Pratt

Gentiles, to whom the gospel was to be given, received it, and the gifts and graces of the Church, which were before enjoyed by Israel were now manifested among the Gentiles. But behold, they corrupted themselves, after having received the kingdom. (See D&C 45:25)

Doctrine and Covenants 45:28-30

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel (The reader should notice that the footnote to the word gospel reads - TG Restoration of the Gospel and that the Doctrine and Covenants commentary states that this is another sign by which the end of the time

of the Gentiles may be known. This is the “fullness of the gospel,” as revealed through the Prophet Joseph.)

But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. (See 3N 16:10) And in that generation shall the times of the Gentiles be fulfilled.

Saint George Temple dedication, Celestial Marriage, p.2

Hear it, ye Elders of Israel, and mark it down in your log books, the fullness of the Gospel is the United Order and the order of Plural Marriage, and I fear that when I am gone, this people will give up these two principles which we prize so highly; and if they do, this Church cannot advance as God wishes for it to advance.

Journal of Discourses, Vol. 5, p.203,

You might and well deny “Mormonism” and turn away from it, as to oppose the plurality of wives. Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned.

Journal of Discourses, Vol. ?, p.344-45.

. . . if these principles of the United Order were so important in former days, and the Lord by some thirteen revelations or more, has made them manifest to his Saints, and the results of disobedience were such as we see, why should we not consider them of some importance at the present time? And would the Lord find fault with the people, if the Latter-day Saints would strive with all their hearts to conform to them? And would we not feel ourselves better prepared to go back and build up Jackson County, the Center Stake of Zion? Would we expect to go back unless we complied with the law in all things, and in consequence of disobedience to which, the people were expelled from that country? It is argued by some that when the principle of tithing came in, it superseded the principle of the United Order. The Law of Moses was given to be a school-master, to bring the people to a knowledge of the Son of God, and induce them to obey the principles of the fullness of the Gospel. The higher law was given to the children of Israel when they were first delivered from Egyptian bondage, but in consequence of their disobedience, the Gospel was withdrawn, and the law of carnal commandments was added. Now, do you imagine that there would have been any wrong if the people wanted to find the principles of the higher law and obey them as near as circumstances would admit? Do you suppose it would have been wrong to search out the fullness of the Gospel, while living under the Mosaic law? But, in the Book of Mormon we find this point more fully illustrated. We find that the inhabitants of the continent had a knowledge of the fullness of the everlasting Gospel and were baptized for the remission of sins, many generations before Jesus came into the world. We find that Alma was baptized in the waters of Mormon, and some four hundred and fifty other individuals. Alma, by his energy and perseverance, had discovered the fullness of the Gospel and obtained revelations from the Lord, and the privilege of observing the Gospel in all its

fullness and blessings. Do you think the Lord was angry with him? They were under the Mosiac law, and yet considered it a blessing to observe the higher law.

Now I will say regard to the matter of tithing, I think that law was given to the Latter-day Saints, one object being to prepare them for, and conduct them to, the United Order, that they might not fall into the same error as the people who were driven from the State of Missouri, but gradually be inducted into these higher principles.

. . . Remember, while the Gospel in its fullness was observed by Alma and his bretheren, and by many thousands in different ages of the world, they lived under the Mosaic Law, and cannot the Latter-day Saints under the law of tithing, observe the fullness of the gospel?

3 Nephi 16:7, 10-16

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O House of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them.

And thus commandeth the Father that I should say unto you: At that day when **the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel**, and shall be lifted up in the pride of their hearts' above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manners of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them.

And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

And I will show unto thee, O House of Israel, that the Gentiles shall not have power over you; but **I will remember my covenant unto you, O House of Israel**, and ye shall come unto the knowledge of the fullness of my gospel.

But if the Gentiles will repent and return unto me, saith the Father, behold **they shall be numbered among my people**, O house of Israel.

And I will not suffer my people, who are of the House of Israel, to go through among them, and tread them down, saith the Father.

But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O House of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O House of Israel.

Verily, verily, I say unto you, thus hath the Father commanded me--that I should give unto this people this land for their inheritance. (*Emphasis added in bold*)

2 Nephi 28:32

Wo be unto the Gentles, saith the Lord God of Host! For notwithstanding I shall lengthen out mine arm unto them from day to day, **they will deny me**; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Host.

Those who reject the Gospel are those who have it. Many latter-day Saints will do exactly as the House of Israel did before the Meridian of Time and reject the Fullness of the Gospel.

Mormon 8:38

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted **the holy church of God**? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies--because of the praise of the world?

The House of Israel will not be reestablished until the Ten Tribes have returned and the Time of the Gentiles is fulfilled. Some latter-day Saints are literal descendants of the Tribes of Israel but their true gathering by the Lord is yet to be.

During these latter-days, people here in America, also speak of this land as if it is ours forever, a land consecrated for our gain. "This land is our Land" is nothing more than a hopeful cry but once again what do the scriptures say? This land, the "Promised Land," is not ours, "But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land" (2 Nephi 10:10). We are blessed here and we have prospered but we must remember that it is only for a season . . .

1 Nephi 13:15

And I beheld the Spirit of the Lord, that it was upon the Gentiles, and **they did prosper**

and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain. *(Emphasis added in bold)*

1Nephi 13:30-31

Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that **the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance;** wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

Neither will he suffer that the Gentiles shall destroy the seed of thy brethren. *(Emphasis added in bold)*

1 Nephi 10:19

Wherefore, **I will consecrate this land unto thy seed, and them who shall be numbered among thy seed,** forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. *(Emphasis added in bold)*

TPJS Section One 1830-34 Pg.17 Zion and Jerusalem

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of a holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that **our western tribes of Indians are descendants from that Joseph** who was sold into Egypt, **and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant.** (See also Doctrine and Covenants 45:24-25) *(Emphasis added in bold)*

3 Nephi 20: 15-16

And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people--

Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and tearth in pieces, and none can deliver.

The LDS Church will not even build the New Jerusalem as many of them would hope

(3 Nephi 21:22-24). In the book titled The Articles of Faith we can see this doctrine laid out in both black and white: the Gentiles, if repentant, are to be permitted to assist the house of Israel in building the city to be called the New Jerusalem--3 Nephi 21:14-24. (AOF, Ch.19, Pg.355)

The LDS are a Gentile church. We have been given the Gospel in these latter days and many of us will reject it. We are failing our test. We must repent.

3 Nephi 26:6-11

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people;

But behold the plates of Nephi do contain the more part of the things which he taught the people.

And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: **I will try the faith of my people.**

(See Ether 4:4, 2Nephi 27:7-22) (*Emphasis added in bold and italics*)

Ether 4: 6-7

For the Lord said unto me: they shall not go forth unto the gentiles until the day that they shall repent of their iniquity, and become clean before the lord. And in that day they shall exercise faith in me, saith the Lord, . . . then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ,

The Gospel will return to the true House of Israel and a few of us gentiles who are willing to accept and live the Fullness of the Gospel will be taken into that covenant with God. All of

this is to help prepare us for when the Times of the Gentiles is fulfilled. We must understand who we are and what part we play in the plan of our God. We are the Gentiles, the people who are to take the Gospel to the House of Israel in these latter-days.

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The Gentiles?

The Title Page

1N 15:13

3N 26:8

D&C 109:60

Jacob 5

3N 16:1-15

3N 12:13

D&C 101:39-40

3N 20:15-22

3N 21:1-9
D&C 103:1-20
D&C 113:1-6
Isaiah 11:1
Hel 3:26
2N 3
3N 21: 9 - 22:3
JST Matt 21:47-56
Mormon 8:26-41
2N 28:11-32
D&C 101:43-63
D&C 45:28-29
3N 16:10
D&C 14:9-10
D&C 35:12

The Book of Mormon Speaks: A Warning to the Americas

1Nephi 17:35,38,40
2Nephi 1:7,20
1:31
4:4
10:6,19
Jacob 2:29
3:3
Enos :10
Jarom :10
Omni :6
Mosiah 1:7,13
2:22
7:29
29:27
Alma 9:13
36:30
38:1
45:16
50:20
Helaman 13:30,36,38
Ether 2:7-11

The Sealed Portions of the BofM

3Nephi 26:6-11

Ether 4:4

2Nephi 27:7-11, 21-22

Ether 4:6-7

Secret Combinations

Ephesians 6:11,12

Brigham Young JD 11:238

Ezra Taft Benson, Prophet Oct. 1988

2 Nephi 9:9

10:15

26:20,22

Alma 37:21-31

Helaman 1:8-12

2:3-13

6:16-39

7:4-6

8:1

11:1-2

3Nephi 6:28,30

7:2,6,7,9

4Nephi :42-43

Ether 9:6,11

10:33

11:15

8:13-26

A Voice of Warning, unto the Gentiles

Laman 591 B.C. 1Nephi 17:22

1Nephi 19:23-24

2Nephi 25:21-22

Moroni 8:27,35-36,41

9:30-31

1Nephi 14:1-2,5-7

2Nephi 6:12,15

26:20-22

27:1
1Nephi 13:34
2Nephi 28:1,11,15,16,20-21,24-26,28,31,32
3Nephi 30:1-2
16:8,10-13,15-18
20:15-20
20:20-22,28-29
21:12-26,28
22:3
Mormon 5:22,24
Ether 2:11
12:35
13:6,8,12

D&C 87:5
14:10

Jesus The Christ, James E. Talmage. Pg 729

Great, however, will be the Lord's mercies and blessings to the Gentiles who accept the truth, for unto them the Holy Ghost shall bear witness of the Father and of the Son; and all of them who comply with the laws and ordinances of the gospel shall be numbered in the house of Israel. Their conversion and enfoldment with the Lord's own will be as individuals, and not as nations, tribes, or peoples.(3 Nephi 16:4-20)

APPENDIX 17 -- Notes Relating to Chapter 17

James E. Talmage, Articles of Faith, p.511, Footnotes

1. Hebrews -- Shem is called "the father of all the children of Eber," as Ham is called father of Canaan. The Hebrews and Canaanites were often brought into contact, and exhibited the respective characteristics of the Shemites and the Hamites. The term "Hebrews" thus is derived from "Eber" (Gen. 10:21; compare Num. 24:24). -- Bible Cyclopedia, by Faussett.

James E. Talmage, Articles of Faith, p.511, Footnotes

The writer of the article "Hebrew" in Cassell's Bible Dictionary questions the evidence on which the derivation of "Hebrew" from "Eber" or "Heber" is asserted, and says: "All that can be confidently affirmed is that the term is employed of Abraham, and of the descendants of Jacob in general. The interest attaching to the word, coupled with its obscure origin, suffices to account for the many speculations in regard to it. It may be added that some scholars have found the name 'Hebrews,' a little changed, on the monuments of Egypt. If this interpretation is verified, it will be of value, as showing that when the Egyptians called Joseph a Hebrew, they employed the designation which was accepted among them."

James E. Talmage, Articles of Faith, p.511, Footnotes

2. Jews -- The term properly signifies "a man of Judah, or a descendant of Judah, but the word came to be applied to all those who were otherwise designated 'Hebrews.' It does not appear to have come into use until long after the revolt of Jeroboam and the ten tribes, and so long as the kingdom stood it was naturally employed of the citizens of the kingdom of Judah (2 Kings 16:6; 25:25); but it rarely occurs in this sense. After the exile it took the extension of meaning which it has to the present day. It was adopted by the remnants of all the tribes, and was the one name by which the descendants of Jacob were known throughout the ancient world; certainly it was far more common than 'Hebrew.' It occurs in the books of Ezra, Nehemiah, Esther, Daniel, etc., is found in the Apocrypha; and is common in Josephus, and in the New Testament." -- Cassell's Bible Dictionary.

James E. Talmage, Articles of Faith, p.511, Footnotes

"Under the theocracy they were known as Hebrews, under the monarchy as Israelites, and during foreign domination as Jews. The modern representatives of this stock call themselves Hebrews in race and language, and Israelites in religion, but Jews in both senses." -- Standard Dictionary.

James E. Talmage, Articles of Faith, p.512, Footnotes

3. Zenos -- "A Hebrew prophet, often quoted by the Nephite servants of God. All we are told of his personal history is that he was slain because he testified boldly of what God revealed to him. That he was a man greatly blessed of the Lord with the spirit of prophecy is shown by that wonderful and almost incomparable parable of the Vineyard, given at length by Jacob (Jacob, chap. 5). His prophecies are also quoted by Nephi (1 Nephi 19:10, 12, 16), Alma (Alma 33:3, 13, 15), Amulek, Alma (34:7), Samuel the Lamanite (Helaman 15:11), and Mormon (3 Nephi 10:16)." -- Dictionary of the Book of Mormon, by Elder George Reynolds.

James E. Talmage, Articles of Faith, p.512, Footnotes

4. **The Journeyings of the Lost Tribes** -- Esdras, whose books, as stated in the text, are classed among the Apocrypha, describes a vision, in the course of which the ten tribes are noticed in this way: "Those are the tribes which were carried away captives out of their own land in the time of Oseas [Hosea] the king, whom Shalmanezzer, the king of the Assyrians, took captive, and crossed them beyond the river; so were they brought into another land. But they took counsel to themselves, that they would leave the multitude of the heathen, and go forth into a further country where never man dwelt, that they there might keep their statutes, which they never kept in their own land. And they entered in at the narrow passage of the river Euphrates. For the Most High then showed them signs, and stayed the springs of the flood till they were passed over. For through the country there was a great journey, even of a year and a half, and the same region is called Arsareth (or Ararah). Then dwelt they there until the latter time, and when they come forth again, the Most High shall hold still the springs of the river again, that they may go through." -- 2 Esdras 13.

James E. Talmage, Articles of Faith, p.512 - 513, Footnotes

Concerning the journeyings of the tribes toward the north, Elder George Reynolds, in his little work Are We of Israel? says: "They determined to go to a country 'where never man dwelt' that they might be free from all contaminating influences. That country could only be found in the

north. Southern Asia was already the seat of a comparatively ancient civilization; Egypt flourished in northern Africa: and southern Europe was rapidly filling with the future rulers of the world. They had therefore no choice but to turn their faces northward. The first portion of their journey was not however north; according to the account of Esdras, they appear to have at first moved in the direction of their old home; and it is possible that they originally started with the intention of returning thereto: or probably, in order to deceive the Assyrians, they started as if to return to Canaan, and when they crossed the Euphrates and were out of danger from the hosts of Medes and Persians, then they turned their journeying feet toward the polar star. Esdras states that they entered in at the narrow passage of the river Euphrates, the Lord staying the springs of the flood until they were passed over. The point on the river Euphrates at which they crossed would necessarily be in its upper portion, as lower down would be too far south for their purpose. The upper course of the Euphrates lies among lofty mountains; near the village of Pastash it plunges through a gorge formed by precipices more than a thousand feet in height, and so narrow that it is bridged at the top; it shortly afterward enters the plain of Mesopotamia. How accurately this portion of the river answers to the description of Esdras of the 'Narrows' where the Israelites crossed!"

James E. Talmage, Articles of Faith, p.513, Footnotes

"The tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted; and I say unto you there are those now living -- aye, some here present -- who shall live to read the records of the Lost Tribes of Israel, which shall be made one with the record of the Jews, or the Holy Bible, and the record of the Nephites, or the Book of Mormon, even as the Lord hath predicted: and those records, which the tribes lost to man but yet to be found again shall bring, shall tell of the visit of the resurrected Christ to them, after He had manifested Himself to the Nephites upon this continent." -- From address by the author, October 8, 1916, see Proceedings of 87th Semi-annual Conference of the Church.

James E. Talmage, Articles of Faith, p.329

Biblical Prophecies Concerning the Gathering -- We have examined a few of the Biblical predictions concerning the dispersion of Israel; in all cases the blessing of eventual restoration was associated with the curse. Among the early prophecies we hear the Lord declaring that it shall come to pass that when thou, Israel, "shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." (Deut 30:2-5)

James E. Talmage, Articles of Faith, p.329-30

Isaiah spoke with no uncertain words of the assured return and reunion of scattered Israel, saying: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left. * * * And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."(Isaiah 11:11-12)

James E. Talmage, Articles of Faith, p.330

After having given a fearful recital of the sins of the people and of the penalties to follow, Jeremiah thus voiced the will and purpose of God concerning the subsequent deliverance: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.(Jer 16:12-16) And again: "Behold, I will bring them from the north country, and gather them from the coasts of the earth. * * * Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord."(Jer 31:7-8, 10-12)

Matt 24:31

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

1 N 10:14

Jacob 6:2

2 N 25:15-17

2 N 9:2 (see also 1 N 15:19-20, 19:13-16; 2 N 25:16-17, 20)

3 N 5:21-26; 21:26-29

3 N 29

Mormon 5:14

James E. Talmage, Articles of Faith, p.335

It is evident from these and many other scriptures that the time of the full recovery or redemption of the Jews is to be determined by their acceptance of Christ as their Lord. When that time comes, they are to be gathered to the land of their fathers; and in the work of gathering, the Gentiles are destined to take a great and honorable part, as witness the further words of Nephi:

"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, carrying them forth to the land of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?"(2 N 10:7-9, see also Isaiah 49:23; 2 N 30:7; 3 N 5:26; 20:29-33)

The assistance which the Gentiles are to give in the preparation of the Jews, and of the remnant of the house of Israel established on the western continent, is affirmed by several Book of Mormon prophets; and, moreover, the blessings which the Gentiles may thus bring upon themselves are described in detail.(3 N 21:21-27; Ether 13:8-10) A single quotation must suffice for our present purpose; and this the declaration of the risen Lord, during His brief ministration among the Nephites: "But if they [the Gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst. And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name. Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."(3 N 21:22-28)

D&C 133:4, 7

James E. Talmage, *Articles of Faith*, p.338-39

We are informed by revelation, given in the Kirtland Temple, that the appointment to and the authority for the work were solemnly committed to the Church. And through none could such authority be more fittingly conferred than through him who had received it by divine commission in a former dispensation of united Israel. Moses, who was the representative of Israel's God when the Lord set His hand the first time to lead His people to the land of their appointed inheritance,

has come in person and has committed to the latter-day Church the authority to minister in the work now that the Lord has "set his hand the second time" to recover His people.

Joseph Smith and Oliver Cowdery, each of whom had been duly ordained to the apostleship, testify of the manifestations made to them, in these words: "The heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north." (D&C 110:11) The importance of the work thus required of the Church was emphasized by a later revelation, in which the Lord gave this command: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion * * * Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountain of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon." (D&C 133:8-9, 12-14) The last sentence of the foregoing quotation expresses the purpose for which this work of gathering the saints from the nations of the earth has been ordained. The Lord would have His people separate themselves from the sins of the world and depart from spiritual Babylon, that they may learn the ways of God and serve Him the more fully.

James E. Talmage, Articles of Faith, p.340-41

Restoration of the Lost Tribes -- From the scriptural passages already considered, it is plain that, while many of those belonging to the Ten Tribes were diffused among the nations, a sufficient number to justify the retention of the original name were led away as a body and are now in existence in some place where the Lord has hidden them. To them the resurrected Christ went to minister after His visit to the Nephites, as before stated. Their return constitutes a very important part of the gathering, characteristic of the dispensation of the fulness of times.

To the scriptures already quoted as relating to their return, the following should be added. As a feature of the work of God in the day of restoration we are told: "And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his

fellows."(D&C 133:26-34)

From the express and repeated declaration, that in their exodus from the north the Ten Tribes are to be led to Zion, there to receive honor at the hands of those who are of Ephraim, who necessarily are to have previously gathered there, it is plain that Zion is to be first established.

REFERENCES

James E. Talmage, Articles of Faith, p.342-44

Biblical Prophecies Concerning the Gathering of Israel

The Lord promises not to forget Israel in their scattered condition -- Lev. 26:44.

Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee -- Deut. 30:1-5.

Supplication that the Lord will remember his words: Yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there -- Neh. 1:8, 9.

When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad -- Ps. 14:7; see also 107:3.

The Lord will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly -- Isa. 5:25, 26.

In that day, that the Lord shall set his hand again the second time to recover the remnant of his people -- Isa. 11:11, 12.

And the ransomed of the Lord shall return, and come to Zion -- Isa. 35:10.

The Lord promises to have mercy on Jacob and to choose Israel and set them in their own land -- Isa. 14:1; see also 35:4; 43:5; 54:7; 61:4.

The Lord promised to restore both the house of Judah and the house of Israel -- Jer. 3:12-18.

After that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land -- Jer. 12:14, 15.

The Lord liveth, that brought up the children of Israel from the land of the north, and

from all the lands whither he had driven them -- Jer. 16:15, 16.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds -- Jer. 23:3.

I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers -- Jer. 30:3; see also 31:7-12; 32:37, 38; 33:7-11; 50:4.

I will even gather you from the people, and assemble you out of the countries where ye have been scattered -- Ezek. 11:17; see also 20:34.

The Lord's promise of great blessings when he shall have gathered the house of Israel from the people among whom they are scattered -- Ezek. 28:25, 26; 34:13; 37:21-27; Amos 9:14, 15.

At that time will I bring you again, even in the time that I gather you -- Zeph. 3:20.

And they shall be as though I had not cast them off -- Zech. 10:6.

Angels to gather together the Lord's elect from the four winds, from one end of heaven to the other -- Matt. 24:31.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues -- Rev. 18:4.

Book of Mormon Prophecies Concerning the Gathering of Israel

And after the house of Israel should be scattered, they should be gathered together again -
- 1 Nephi 10:14.

All the people who are of the house of Israel will I gather in, saith the Lord -- 1 Nephi 19:15, 16.

He will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance -- 1 Nephi 22:11, 12; see verse 25.

When the Jews come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance -- 2 Nephi 6:11; see also 9:2; 10:7.

He shall set his hand again the second time to recover his people -- Jacob 6:2.

They shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth -- 2 Nephi 10:8.

A remnant of the seed of Joseph to be gathered in from the four quarters of the earth -- 3 Nephi 5:23-26.

The house of Israel to be established on the western continent; the Lord reiterates to the Nephites his former promises respecting the gathering -- 3 Nephi 20:21, 29-33.

The gathering of Israel in the last days to be a sign of other great occurrences -- 3 Nephi 21:1-7.

The Father's purpose -- to restore the Jews, or all the house of Israel, to the land of their inheritance -- Mormon 5:14.

Latter-day Revelation Concerning the Gathering of Israel

The Church commissioned to bring about the gathering of the elect into one place upon the face of the land -- D&C 29:7, 8.

The covenant people to be gathered in one -- D&C 42:36.

The restoration of the scattered Israel to be shown -- D&C 45:17; see also verses 25, 43, 69.

The land of Missouri appointed and consecrated for the gathering of the saints -- D&C 57:1, 2.

And they that have been scattered shall be gathered -- D&C 101:13.

Moses appeared in the Kirtland Temple and committed unto Joseph Smith and Oliver Cowdery the keys of the gathering of Israel from the four parts of the earth -- D&C 110:11.

This is Elias which was to come to gather together the tribes of Israel and restore all things -- D&C 77:9; see also verse 14.

Let them who are among the Gentiles flee unto Zion, and those of Judah flee unto

Jerusalem -- D&C 133:12, 13.

The Lost Tribes to be Restored

They shall come together out of the land of the north -- Jer. 3:18; see also 31:8.

Other sheep besides the Jews and the Nephites -- 3 Nephi 16:1-3.

The resurrected Christ announced that he was about to show himself unto the lost tribes of Israel -- 3 Nephi 17:4.

The work of the Father to be wrought among the tribes which have been lost -- 3 Nephi 21:26.

The records of the lost tribes of Israel shall be had among the Nephites and the Jews -- 2 Nephi 29:13.

Blessed conditions following the bringing back of the tribes from the north country -- Ether 13:11.

Moses committed to Joseph Smith and Oliver Cowdery the keys of authority for the leading of the ten tribes from the land of the north -- D&C 110:11.

And they who are in the north countries shall come in remembrance before the Lord -- D&C 133:26-34; compare Isa. 35:3-10.

James E. Talmage, *Articles of Faith*, p.348-49

The Latter-day Zion; New Jerusalem -- Biblical statements concerning the Zion of the last days, as separate from both the ancient and the reestablished Jerusalem of the east, are silent regarding the geographical location of this second and latter-day capital of Christ's kingdom. We learn something, however, from the Bible as to the physical characteristics of the region wherein Zion is to be built. Thus, Micah, after predicting the desolation of the hill, Mount Zion, and of Jerusalem in general, describes in contrast the new Zion, at which the house of the Lord is to be built in the last days. These are his words: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."(Micah 4:1-2)

The prophecy of Isaiah is not less explicit regarding the mountainous character of the country of modern Zion;(Isaiah 2:2-3) and, furthermore, this writer assures us that the righteous man only shall be able to dwell amid the fiery splendor of this new abode; and of him the prophet says: "He shall dwell on high: his place of defense shall be the munitions of rocks;" and adds the statement that the land shall be very far off.(Isaiah 33:15-17) In another passage he mentions a gathering place "beyond the rivers of Ethiopia," and, "on the mountains" where the Lord is to set up an ensign to the world.(Isaiah 18:1-3)

James E. Talmage, Articles of Faith, p.350-51

The Nephite prophet, Moroni, in his synopsis of the writings of Ether, says: "That it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord." And adds: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come -- after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel. And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type. For as Joseph brought his Father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not. Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away."(Ether 13:3-8)

Jesus Christ visited the Nephites in America soon after His resurrection, and in the course of His teachings said: "And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."(3 N 20:22) He predicted further, as set forth in a previous chapter, that the Gentiles, if they would repent of their sins and not harden their hearts, should be included in the covenant and be permitted to assist in the building of a city to be called the New Jerusalem.(3 N 21:22-24)

Ether the Jaredite, and John the Revelator, separated by more than six centuries of time and prophesying on opposite hemispheres, each saw the New Jerusalem come down from heaven, "prepared," says the Jewish apostle, "as a bride adorned for her husband."(Rev 21:2) We have already spoken of the Zion of Enoch, whose inhabitants were so righteous that they too were called "Zion," "because they were of one heart and one mind."(Moses 7:18) They, with their

patriarchal leader, were translated from the earth, or, as we read, "it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, 'Zion is fled.'"(Moses 7:69; D&C 38:4; 45:11-12; 84:99-100) But before this event the Lord had revealed His purposes unto Enoch in regard to humanity, even unto the last of time. Great events are to mark the latter days; the elect are to be gathered from the four quarters of the earth to a place prepared for them; the tabernacle of the Lord is to be established there, and the place "shall be called Zion, a New Jerusalem." Then Enoch and his people are to return to earth and meet the gathered elect in the holy place.

James E. Talmage, Articles of Faith, p.352-54

The Church in this day teaches that the New Jerusalem seen by John and by the prophet Ether, as descending from the heavens in glory, is the return of exalted Enoch and his righteous people; and that the people of Zion of Enoch, and the modern Zion, or the gathered saints on the western continent, will become one people.

352

The Book of Mormon foretells the establishment of Zion on the western continent; but the precise location was not revealed until after the restoration of the Priesthood in the present dispensation. In 1831 the Lord commanded the elders of His Church in this wise: "Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion."*

352

Later revelations directed the elders of the Church to assemble in western Missouri,* and designated that place as the land appointed and consecrated for the gathering of the saints: "Wherefore, this is the land of promise, and the place for the city of Zion." The town of Independence was named as "the center place," and the site for the Temple was designated, the saints being counseled to purchase land there, "that they may obtain it for an everlasting inheritance."* On August 3, 1831, the temple-site thus named was dedicated by the prophet, Joseph Smith, and his associates in the Priesthood.* The region round about was also dedicated that it might be a gathering place for the people of God.

353

Such, then, is the belief of the Latter-day Saints; such are the teachings of the Church. But the plan of building up Zion has not yet been consummated. The saints were not permitted to enter into immediate possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord's promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof -- years devoted to the

people's toilsome and sorrowful preparation for the fulfilment -- so in these latter days the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains; and here, in the tops of the mountains, exalted above the hills, Temples have been erected, and all nations are flowing unto this region. But Zion shall yet be established on the chosen site; she "shall not be moved out of her place," and the pure in heart shall return "with songs of everlasting joy, to build up the waste places of Zion."*

353

But gathered Israel cannot be confined to the "center place," nor to the region immediately adjacent; other places have been and will be appointed, and these are called Stakes of Zion.* Many stakes have been established in the regions inhabited by the Latter-day Saints, to be permanent possessions; and thence will go those who are appointed from among the worthy to receive possessions of their inheritances. Zion is to be chastened, but only for a little season,* then will come the time of her redemption.

354

That time will be appointed of God, yet it is to be determined according to the faithfulness of the people. Wickedness causes the Lord to tarry; for, saith He: "Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion."* And again: "Zion shall be redeemed in mine own due time." But the Lord's time in giving blessings is dependent upon the prospective recipients. As long ago as 1834 came the word of the Lord unto the Church: "Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now."*

REFERENCES

James E. Talmage, Articles of Faith, p.354-55

Two Gathering Places -- Note that the two capitals of the kingdom of the world over which Christ shall reign are designated as Zion and Jerusalem; and further observe that the names of these two cities are sometimes used distinctively, and sometimes interchangeably in the figurative sense.

The mountain of the Lord's house to be established, and all nations to flow unto it -- Isa. 2:2, 3.

He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy -- Isa. 4:3.

O Zion, and O Jerusalem, that bringest good tidings -- Isa. 40:9.

Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem -- Isa. 52:1.

In mount Zion and in Jerusalem shall be deliverance -- Joel 2:32. The Lord shall roar out of Zion, and utter his voice from Jerusalem -- 3:16, 17.

The Lord shall yet comfort Zion, and shall yet choose Jerusalem -- Zech. 1:17; see also 2:7-12.

The New Jerusalem is specifically mentioned: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem -- Heb. 12:22.

The name of the city of God, the New Jerusalem, which cometh down out of heaven from God -- Rev. 3:12.

The new heaven and the new earth, and the holy city, or New Jerusalem -- Rev., chap. 21.

Ether saw the days of Christ; and he spake concerning a New Jerusalem upon the western continent -- Ether 13:4-8.

The resurrected Lord confirmed earlier prophecies as to the establishment of a New Jerusalem on the western continent -- 3 Nephi 20:22.

The Gentiles, if repentant, are to be permitted to assist the house of Israel in building the city to be called the New Jerusalem -- 3 Nephi 21:14-24.

The time for establishing the city of the New Jerusalem to be revealed -- D&C 42:9; see also verses 62 and 67.

Lands to be purchased for the building of the New Jerusalem -- D&C 42:35.

Characteristics of the New Jerusalem, to be called Zion -- D&C 45:66-71.

The Lord will hasten the building of the city in its time -- D&C 52:43.

The saints to stand upon Mount Zion, which shall be the city of the New Jerusalem -- D&C 84:2-5.

The building of the New Jerusalem delayed -- D&C 124:51, 52.

Prediction that in Zion alone shall there be safety -- D&C 45:68, 69.

Blessed are they whose feet stand upon the land of Zion -- D&C 59:3.

The rebellious shall not inherit the land of Zion -- D&C 64:35.

The pure in heart to return to Zion with songs of everlasting joy -- D&C 101:18.

Stakes of Zion organized -- D&C 68:26; foundation to be laid for a stake of Zion -- 94:1.

Stakes, so-called, for the curtains or the strength of Zion -- D&C 101:21; see also 109:59; Zion and her stakes -- 115:6; also verse 18; the people to gather that the stakes of Zion may be strengthened -- 133:9.

The Zion of Enoch: Why the Lord so called his people -- Moses 7:18; taken into heaven -
- verse 23; taken to the bosom of the Lord -- verse 31; see also verse 69.

James E. Talmage, *Articles of Faith*, p.516-17

Temple Site, Independence, Jackson County, Missouri -- "Taking the road running west from the Court House for a scant half mile, you come to the summit of a crowning hill, the slope of which to the south and west is quite abrupt, but very gradual toward the north and east. * * * This is the temple site. It was upon this spot on the third day of August, 1831, that Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe, and another person whose name I cannot learn, for there were eight in all -- men in whom the Lord was well pleased, assembled to dedicate this place as the temple site in Zion. The eighty-seventh psalm was read. Joseph [the prophet] then dedicated the spot, where is to be built a temple on which the glory of God shall rest. Yea, the great God hath so decreed it, saying: 'For, verily this generation shall not 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. * * * 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.' -- (D.&C., sec. 84:5, 31)" -- Elder B.H. Roberts, *Missouri Persecutions*. See *The House of the Lord*, by James E. Talmage, chapter 5.

(12-18) *Old Testament Student Manuel* pg 127

2 Kings 17:18. What tribes were carried away and what tribes were left?

The statement that "there was none left but the tribe of Judah only" can be understood correctly only if one realizes that at this time Benjamin, Levi, and all other Israelites who had left the nation of Israel and joined Judah were included under the title of Judah. The ten tribes carried into captivity at this time were Reuben Simeon, Issachar, Zebulon, Gad, Dan Asher, Naphtali, Ephraim, and Manasseh. The three remaining tribes were Judah, Benjamin, and Levi. Some of the tribe of Levi were still with Israel (the ten tribes), however, and some of Ephraim, Manasseh

and other tribes were with Judah. So, the division is not as clear as a superficial reading might indicate.

Improvement Era, October 1945, p 564)” (“The Way to Eternal Life,”” p.15)

President Harold B. Lee said: “I have often wondered what that expression meant, that out of Zion shall go forth the law. (Isaiah 2:3) Years ago I went with the brethren to the Idaho Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term ‘out of Zion shall go forth the law.’ (Isaiah 2:3) Note that they said: ‘We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the purpose of putting forth that sacred document [the Constitution of the United States –see D&C 101:80] . . .

“We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessing enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that “. . . out of Zion shall go forth the law and the word of the Lord from Jerusalem.”

Doctrines of Salvation, Joseph Fielding Smith p67-79

TWO MILLENNIAL WORLD CAPITALS

ZION: THE LAND OF JOSEPH. There are many references in the Bible to Zion, a land or place separate and distinct from Jerusalem. Two such passages are found in the 2nd chapter of Isaiah and the 4th chapter of Micah. It would be foolish to say that these references to Zion were to the hill in Jerusalem where David dwelt. Through modern revelation the Lord has made it known that the American continent is Zion. It is to be on this land that the city Zion, the New Jerusalem, shall be built. These predictions are clearly stated in the Book of Mormon and are in perfect accord with the writings of the Bible.

67

This western continent is known as the land of Joseph and is also designated as the land of Zion. The holy city which is to be built upon this land is sometimes called the City of Zion. We should keep in mind that these terms (City of Zion, and New Jerusalem) have reference to the same sanctified place from whence shall go forth the law, with the word of the Lord from Jerusalem. Enoch's city was also called Zion, which means by interpretation, the pure in heart.

67

JUDAH GATHERS TO JERUSALEM, EPHRAIM TO ZION. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

67

The statement is very clear that two separate cities, or centers, are mentioned by Isaiah. In modern revelation this is confirmed, and we are informed just where the city of Zion-which is the New Jerusalem-shall be built.

67

In order to get a proper understanding of this question, it is necessary to explain the fact that Palestine is to be the gathering place of the tribe of Judah and "the children of Israel his companions," after their long dispersion as predicted by the prophets. America is the land of Zion. It was given to Joseph, son of Jacob, and his descendants to be an everlasting inheritance. The children of Ephraim (son of Joseph) and "all the house of Israel his companions," will be gathered to Zion, or America.

68

In the blessing given by Jacob to his son Joseph the inheritance of America is foreshadowed and predicted in the following words: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

68

Because of his faithfulness and integrity, Joseph received greater blessings than the progenitors of Jacob and was rewarded with the land of Zion. His brothers, with malicious intent, separated him and cast him out from among them. The Lord, in rewarding him, separated him from his brothers-the other tribes of Israel-and gave him an inheritance in a land that is choice above all other lands, which, we have learned from the Book of Mormon and modern revelation, is America.

68

TWO HOLY CITIES: ZION AND JERUSALEM. In this great day of gathering, the Lord has commanded that those of the house of Israel who are scattered among the Gentiles should flee unto Zion, and those who are of the house of Judah should flee unto Jerusalem, "unto the mountains of the Lord's house," which is their gathering place.

68

In each land a holy city shall be built which shall be the capital from whence the law and the word of the Lord shall go forth to all peoples. The Savior said to the Nephites: "Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."

69

Moroni, writing of the Jaredites, has said: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come-after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in

a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel."

69

TWO HOLY CITIES: JERUSALEM FIND NEW JERUSALEM. We are informed in the revelation given to Joseph Smith the Prophet, that the city of Zion and the New Jerusalem is one and the same. In a number of revelations the Lord speaks of the New Jerusalem which is to be built. For instance, we read: "And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion."

69

Also: "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."

69

Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings."

70

ZION AND JERUSALEM SEPARATE CITIES. Many prophecies in the Bible refer to Jerusalem and to Zion as separate places. It is evident that these references do not apply to the hill Zion which is a part of the city of Jerusalem. Among these predictions we cite the following:

70

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

70

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; . . . So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

70

In Isaiah, Zion and Jerusalem are called cities: "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." Isaiah and other prophets also predict that headquarters for Zion in the last days should be established in the mountains, and people from all nations should say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;

and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

71

ZION AND JERUSALEM: TWO WORLD CAPITALS. When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become a holy city. These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium.

71

In the meantime, while the work of preparation is going on and Israel is being gathered, many people are coming to the land of Zion saying: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." The Latter-day Saints are fulfilling this prediction, since they are being gathered from all parts of the earth and are coming to the house of the Lord in these valleys of the mountains. Here they are being taught in the ways of the Lord through the restoration of the gospel and by receiving blessings in the temples now erected. Moreover, before many years have passed away, the Lord will command the building of the City Zion, and Jerusalem in Palestine will in due time be cleansed and become a holy city and the habitation of the Jews after they are cleansed and are willing to accept Jesus Christ as their Redeemer.

71

TEMPLES IN ZION AND JERUSALEM. "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird their loins, and be looking forth for the time of my coming; for there shall be my tabernacle and it shall be called Zion, a New Jerusalem.

72

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."

72

When Christ comes in fulfillment of this promise, there will be on the earth two great cities made holy with holy sanctuaries, or temples. One will be the city of Jerusalem in the land of Judah, which shall be rebuilt; the other the city Zion, or the New Jerusalem, in the land of Joseph.

72

LAND OF ZION

NORTH AND SOUTH AMERICA COMPRISE LAND OF ZION. Members of the "Reorganized" Church inform us that Zion does not include Utah, but is limited to Jackson

County, Missouri, and the regions round about, Nauvoo being one of the "corner stones"; and they say that when the saints came westward, they left the borders of Zion. Moreover, they claim that since temples were to be built in Zion and Jerusalem, all the temples we may build in Utah or the West are not recognized of the Lord on this ground alone, if no other.

72

We accept the fact that the center place where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County. But we do hold that Zion, when reference is made to the land, is as broad as America, both North and South-all of it is Zion, If Zion is limited in its scope to the country surrounding Jackson County, it is indeed too bad that Nephi did not know that fact. What a glorious thing it would have been had there been a few "Reorganites" in his day to inform him of it. Then he and his people would not have fallen into the error of building temples-like unto Solomon's at Jerusalem-away off down in Central or South America, but they could have placed one in Jackson County, or the regions round about. It was really an unfortunate occurrence.

73

ZION: A LAND CHOICE ABOVE ALL OTHER LANDS. But to be serious. The Book of Mormon informs us that the whole of America, both North and South, is a choice land above all other lands, in other words-Zion. The Lord told the Jaredites that he would lead them to a land "which is choice above all the lands of the earth." We understand that they landed in Central America where their kingdom existed the greater part of their residence in America.

73

When the Lord began to lead the family of Lehi to this land, he said to them: "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." It is generally understood that they landed in South America, and that their nations, the Nephites and Lamanites, dwelt in South and Central America during the greater part of their sojourn here. At any rate, the time of their civilization was principally spent in the south and not in the region now comprising the United States. This proves beyond the possibility of doubt that the choice land was South as well as North America, and while the City New Jerusalem, which the Book of Mormon tells us is to be built on this land that is choice above all other lands, will be in Jackson County, nevertheless, if one accepts the Book of Mormon, one must accept the whole hemisphere as the land of Zion.

74

At the April conference of the Church, held at Nauvoo in 1844, the Prophet Joseph Smith declared that the whole of America was Zion.

74

GARDEN OF EDEN AND CITY ZION SAME PLACE. In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American continent located where the City Zion, or the New Jerusalem, will be built. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in

what is now Daviess County, Missouri. Three years before the death of Adam he called the righteous of his posterity at this place and blessed them, and it is at this place where Adam, or Michael, will sit as we read in the 7th chapter of Daniel.

74

LANDS OF ZION AND JERUSALEM TO UNITE. We are committed to the fact that Adam dwelt on this American continent. But when Adam dwelt here, it was not the American continent, nor was it the Western Hemisphere, for all the land was in one place, and all the water was in one place. There was no Atlantic Ocean separating the hemispheres. "And God said, let the Waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

74

If all the water was in one place, then naturally all the land was in one place; therefore, the shape of the earth, as to the water and the land surface, was not as we find it today. Then we read in Genesis that there came a time when the earth was divided. There are some people who believe that this simply means that the land surface was divided among the various tribes, but this is not the meaning; it was an actual dividing of the surface of the earth, and it was broken up as we find it now.

75

The Lord revealed to the Prophet Joseph Smith that when he comes, as a part of the great restoration, this land surface will be brought back to its original form. When that time comes, the land of Zion (Western Hemisphere) and the land of Jerusalem "shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." John saw this day when "every island fled away, and the mountains were not found."

75

BUILDING THE NEW JERUSALEM

EARLY SPECULATION AS TO SITE OF NEW JERUSALEM. When it was made known that the New Jerusalem was to be built in America, the saints began to wonder where the city would be. Hiram Page, one of the witnesses of the Book of Mormon, secured a "peep stone" by means of which he claimed to receive revelation for the Church. Among the things he attempted to make known was where this city was to be built, Considerable commotion naturally prevailed, and even Oliver Cowdery was deceived into accepting what Hiram Page had given. The Prophet Joseph Smith had some difficulty in correcting this evil and composing the minds of the members of the Church.

75

Good came out of this incident, however, for the Lord made it known that there was but one at a time who was empowered with the gift of receiving revelation for the Church, and this was to be a law by which the Church was to be governed. In this same revelation the Lord corrected the false teaching of Hiram Page and informed the Church that the site for the New Jerusalem had not been revealed, but when it was revealed it would be "on the borders of the Lamanites." Oliver

Cowdery was appointed to go on a mission to the Lamanites and later, Parley P. Pratt and Ziba Peterson were called to accompany him. In this way the gospel message was taken into Jackson County, Missouri.

76

SAINTS TO INHERIT ZION IN TIME AND ETERNITY. Early in 1831, the headquarters of the Church were transferred from Fayette, New York, to Kirtland, Ohio, where the Lord said he would give to the Church his law, and where they should be endowed with power from on high. The Lord also promised to reveal to the saints the place of their inheritance: "And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

76

When the members of the Church gathered to Kirtland, the lord gave them his law. He also gave instruction for the purpose of preparing them for their inheritance. He called upon the elders to go forth declaring his word "into the regions westward," and to build up his Church, "Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God." The Bishop of the Church was instructed in relation to the property of the saints; the care of the storehouse, in looking after the wants of the poor and needy; and also in laying up funds for the purchase of lands and the building up of the New Jerusalem, the site of which was soon to be revealed.

76

SITE OF NEW JERUSALEM REVEALED. Early in June, 1831, a conference was held in Kirtland. At the close of this conference, June 7th, the Lord said: "I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant.... And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing."

77

Obedient to this commandment the elders journeyed forth two by two and in due time arrived in Jackson County, Missouri. There, in answer to their earnest prayer, the Lord revealed the site of the New Jerusalem and the place for the building of his temple, or holy sanctuary, which had been seen by Enoch and also by Ether, as being established in the last days.

77

In making this site known the Lord said: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints, Wherefore, this is the land of promise, and the place for the city of Zion."

40

The place for the building of the temple was then pointed out. August 2, 1831, the land was dedicated by Sidney Rigdon as a possession and inheritance for the saints, and the following day the Prophet Joseph Smith dedicated the site for the temple on a spot a short distance west of the court house in Independence.

77

BUILDING OF NEW JERUSALEM DEFERRED. That the New Jerusalem, or City Zion, was to be built at once and the temple erected also, naturally was the thought of the assembled brethren. The Lord had previously given them a commandment respecting their duties and had instructed them in relation to his law to be observed in Zion. He indicated, also, that the city was not to be built at that time. "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand."

78

It is true that the Lord would have blessed the saints and would have commenced the establishment of the Holy City at that time had they hearkened faithfully to his commandments, but from these words of the Lord it is plain to see that the glory of Zion was future, although in the spiritual sense near at hand.

78

In other revelations it was made plain that the elders would have to be endowed with power from on high and go forth to declare the gospel to the nations and "push the people together from the ends of the earth," before Zion could be built. So the Lord in the very beginning instructed the saints that the building of the New Jerusalem and its sacred temple would be deferred until many other things were accomplished, and they had passed through much tribulation.

78

CITY OF ZION AND TEMPLE YET TO BE BUILT. Nearly 100 years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail.

79

If we look back and examine his word carefully, we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands at that time. The release from the building of the temple did not, however, cancel the responsibility of building the City and the House of the Lord, at some future time. When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done.

Zion and the New Jerusalem is one and the same (D&C 28:9; 42:9; 45:66-67; 57:2; 58:7)

Book of Mormon Gospel Doctrine manual Lesson 40 pg. 177-80

What is the House of Israel?

“the covenant people of the Lord,” 1 N 15:14

“The children of the covenant,” 3 N 20:25-26

The Nephites were of the house of Israel, as descendants of Jacob’s son Joseph, 1 N 5:14

Why was Israel scattered?

3 N 16:4

Who are the Gentiles?

People how are not born into the house of Israel

Nations without the gospel

What do the Gentiles have to do with the scattering and gathering of Israel?

3N 16:7-9; 21:1-5

What is the gathering of Israel?

3 N 16:4, 12; 20:10-13

In the early days of the restored Church, part of the gathering of Israel was the Lord’s command that the members of His Church join the body of the Saints in North America, whether in Missouri, Illinois, or the Salt Lake Valley. In the future, another temporal gathering will occur, as members of the house of Israel are gathered to the lands of their inheritance. However the gathering that is now taking place is a spiritual gathering. (3 N 16:16; 20:14; Nephites given the land of the Americas as an inheritance) (2 N 1:5-7) Responsibilities of this promise (Enos 1:10; Ether 2:8-9) The New Jerusalem to be built (3 N 21:22-29) Gathered to Zion 3 N 21:1 (D&C 97:21; Moses 7:18-19)

Book of Mormon Gospel Doctrine manual Lesson 40 pg. 179

President Spencer W. Kimball explained: “The gathering of Israel’ is effected when the people of the faraway countries accept the gospel and remain in their native lands.” (in Conference Report, Apr. 1975, 4; or *Ensign* May 1975, 4)

What sign has been given that the latter day gathering of Israel has begun?

(3 N 21:2-7; 29:1-2)

Have the “sayings” and “works” of the Nephites come forth to the Gentiles? (Book of Mormon)
3 N 16:4, 12; 20:10-13; 1 N 6:3-4; title page of the Book of Mormon

Helpful Servant bringing forth this “great and . . . marvelous work” (3 N 21:9-10) Joseph Smith Jr. Joseph was a literal descendant of Jacob (2 N 3:3-8, 11-12), but lived in a Gentile nation (3 N 16:7)

Lords promise after the restoration 3 N 16:11-12

The Lord promised to remember the Abrahamic covenant (3N 20:25, 27, 29; 21:4; Mormon 5:20)

What will happen to the Gentiles who repent and turn to God? 2 N 30:2; 3 N 16:13; 1 21:6, 22)

Smith, Joseph Fielding. Doctrines of Salvation. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City, Utah: Bookcraft, 1954-56. Pg. 246

Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph, Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. . .

Smith, Joseph Fielding. Doctrines of Salvation. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City, Utah: Bookcraft, 1954-56. Pg. 244-64

Chapter 13

Israel: God's Covenant People Children of the Covenant

LORD'S COVENANT WITH ABRAHAM. We are a covenant people-that is we are subject to covenants and obligations as members of the Church. It has always been so. The Lord established covenants with Adam in the beginning. You find that clearly stated in the Book of Genesis and more clearly stated in the Book of Moses in the Pearl of Great Price. He made covenants with Enoch that are also stated in those scriptures. He made a covenant with Noah, which resulted in the saving of Noah's family and great promises being given to him in the flood.

Then Abraham received covenants-very definite and important covenants that concern us very materially today. Let me say just a word about the covenant that was made with Abraham. In the Book of Abraham I read the following: "My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over thee." (That is what the Lord said to Abraham.)

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands

they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." . . .

COVENANT WITH ABRAHAM FOR ALL HIS SEED. Of course the Lord established this covenant more particularly through Isaac and Jacob, and from Jacob through the 12 sons who stand at the head of the 12 tribes of Israel. But I call your attention to this fact: According to the Doctrine and Covenants, Moses got his priesthood from Jethro, who was a descendant of Abraham but not a descendant in any way, as far as we know, of Jacob or Israel. Jethro came through another branch of Abraham's family, that of Keturah. He was a Midianite, and yet he held the priesthood.

We sometimes think, as the Jews in the days of Christ thought, that all the blessings of Israel pertain just to us. You know what a time the Lord had to convince the apostles in that early day that the gospel was for the Gentiles. You have read the story of Cornelius and how the Lord had to convince Peter that the gospel was for someone else besides the Jews. We must not think that in those early days none except those who were descendants of Israel or Jacob were entitled to the blessings of the priesthood. That is shown clearly in this fact, as already pointed out, that the Midianites held the priesthood.

PROCESS OF ADOPTION INTO HOUSE OF ISRAEL. Is it necessary that we be of the house of Israel in order to accept the gospel and all the blessings pertaining to it? If so, how do we become of the house of Israel, by adoption or by direct lineage?

Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. . .

HOW ALL NATIONS ARE BLESSED THROUGH ABRAHAM. When the Lord called Abraham out of Ur, the land of his fathers, he made certain covenants with him because of his faithfulness. One promise was that through him and his seed after him all nations of the earth should be blessed. This blessing is accomplished in several ways.

1. Through Jesus Christ who came through the lineage of Abraham;
2. Through the priesthood which was conferred upon Abraham and his descendants;
3. Through the scattering of Israel among all nations by which the blood of Israel was sprinkled among the nations, and thus the nations partake of the leaven of righteousness, on condition of their repentance, and are entitled to the promises made to the children of Abraham; and
4. In the fact that the Lord covenanted with Abraham that after his time all who embraced the gospel should be called by his name, or, should be numbered among his seed, and should receive the Holy Ghost,

All of these promises were made to Abraham because of his faithfulness. No person who is not of Israel can become a member of the Church without becoming of the house of Israel by adoption....

This doctrine of adoption, or grafting in of the wild olive branches into the tame olive tree, was understood by the prophets of Israel. It was taught by John the Baptist and by the Savior and is expressed most emphatically and beautifully in the parable of the tame olive tree in the 5th chapter of Jacob, in the Book of Mormon.

LINEAGE IN ISRAEL BY BLOOD RELATIONSHIP. Is the lineage of Ephraim traced through blood relationship, or is it traced by the believing class?

When a man who is of Israel joins the Church, his tribal relationship does not change. For instance, a descendant of Judah would be classed as of the tribe of Judah, a descendant of Benjamin as of the tribe of Benjamin, and so with those of other tribes. Ephraim was blessed with the birthright in Israel, and in this dispensation he has been called to stand at the head to bless the other tribes of Israel. This is the interpretation as discovered in the discourses of the leading brethren and in the blessings of the patriarchs of the Church from the beginning, as the following excerpts will show:

"There is the fact revealed through the Prophet Joseph Smith, who was of the lineage of Joseph through the loins of Ephraim, that the majority of the people who have been first to receive the gospel and priesthood of the latter-day dispensation, are descendants of some of the house of Ephraim scattered among the nations, and therefore, the stick of Joseph-the Book of Mormon-is in their hands."

"It is Ephraim that I have been searching for all the days of my preaching, and that is the blood

which ran in my veins when I embraced the gospel. If there are any of the other tribes of Israel mixed with the Gentiles, we are also searching for them, Though the Gentiles are cut off, do not suppose that we are not going to preach the gospel among the Gentile nations, for they are mingled with the house of Israel.... You understand who we are; we are of the house of Israel, of the royal seed, of the royal blood."

President Brigham Young also said: "You have heard Joseph say the people did not know him; he had his eyes on the relation to blood-relations.... His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. This is why the Lord chose him, and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted-that blood which was in him was pure, and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage."

PATRIARCHAL BLESSINGS REVEAL TRIBAL ANCESTRY. "If the patriarch who is here should lay his hands upon your head and declare your genealogy, he would tell you . . . that, almost without exception, you are the descendants of Ephraim."

In the greater number of blessings given by our patriarchs similar expressions will be found to these:

"Brother Hyde: I seal upon thee the blessings of Joseph, for thou art a pure descendant of Joseph through the loins of Ephraim." (Blessing by Joseph Smith, Sen.)

"Thou art of the lineage of Joseph, and a joint-heir of Abraham's blessings." (Blessing by Joseph Smith, Sen.)

Occasionally in patriarchal blessings the lineage is declared to be of other tribes. Here are examples:

"Dear Brother: In the name of Jesus Christ I lay my hands on thy head and pray God the Eternal Father that the vision of my mind may be opened . . . Thou art of the tribe of Dan, yet if thou art faithful thou shalt attain to all the promised blessings." (Blessing by Joseph Smith, Sen.)

"Thou art partly of the lineage of Judah." (Blessing by Joseph Smith, Sen.)

"Thou art of a slow and fearful spirit, but awake, arise, and be energetic, and thou shalt see within the veil, and the Lord will make known thy lineage to thee." (Blessing by Joseph Smith, Sen.)

"Thou art of the blood of Joseph and of the tribe of Manasseh." (Blessing by John Smith.)

"Thou art of the blood of Joseph and of the lineage of Manasseh." (Blessing by John Smith.)

It is clearly shown from these blessings and the interpretations given to the scriptures that the brethren from the beginning of the Church in these last days believed and taught that lineage is a matter of blood relationship. However, if a person should join the Church, and he is a pure Gentile, the Prophet has said the old blood would be purged out and he would be grafted into the house of Israel. In such a case the individual could be properly assigned to one of the tribes, probably to Ephraim.

ONLY THE RIGHTEOUS ARE HEIRS OF ABRAHAM. The terms seed, heirs, sons, and daughters, have a much deeper and greater meaning as used in the scriptures in reference to the becoming sons and daughters of Abraham, than to be literal descendants in the flesh. In the scriptural meaning there will be thousands of the literal descendants of Abraham, Isaac, Jacob, and Joseph, who will never be called by Abraham's name or be of the house of Israel. This will be because they have rebelled against the truth and have not placed themselves in harmony with the covenants which are required in order that they may inherit as sons and daughters. In other words, to become a son or a daughter of Abraham, the individual must "do the works of Abraham." The Lord recognized the fact that the Jews were descendants of Abraham, but they could not be classed as the children of Abraham.

We must remember that there are some blessings which come to us through faithful membership in the Church. Those who are obedient, and who keep the covenants which the Lord requires of those who obtain exaltation, are to be throughout all eternity, the children of Abraham, while those who rebel against the truth will be cut off, just as were the Jews in the days of our Savior.

I call your attention to the fact also that the Lord has said that those who receive the priesthood and are faithful also become the sons of Moses and of Aaron as well as the seed of Abraham, while the direct descendants of Moses and Aaron, as well as of Abraham, who are rebellious, will be disinherited and will not be called by their names. We are taught that we are the offspring of God, yet only those who obey will be called the sons of God and the children of God.

MISSION OF EPHRAIM

EPHRAIM GAINED BIRTHRIGHT IN ISRAEL. Joseph, son of Jacob, because of his faithfulness and integrity to the purposes of the Lord, was rewarded with the birthright in Israel. It was the custom in early times to bestow upon the firstborn son special privileges and blessings, and these were looked upon as belonging to him by right of birth. Reuben, the first of Jacob's sons, lost the birthright through transgression, and it was bestowed upon Joseph, who was the most worthy of all the sons of Jacob.

When Jacob blessed Joseph, he gave him a double portion, or an inheritance among his brethren in Palestine and also the blessing of the land of Zion-"the utmost bound of the everlasting hills." He also blessed him with the blessings of heaven above, of the deep which lieth under, and of posterity. Jacob also blessed the two sons of Joseph with the blessings of their father, which they inherited, and he placed Ephraim, the younger, before Manasseh, the elder, and by inspiration of the Lord conferred upon Ephraim the birthright in Israel.

SCATTERING OF EPHRAIM AMONG THE NATIONS. After the death of Solomon his son Rehoboam was placed upon the throne of Israel, but the 10 northern tribes revolted and set up the kingdom of Israel, with Jeroboam, an Ephraimite, as their king. The southern kingdom, composed of the tribes of Judah and Benjamin, became known thereafter as the kingdom of Judah. The northern kingdom is frequently referred to in the chronicles and in prophecy as Ephraim. There are passages in the scriptures, however, which have direct reference to descendants of Ephraim and the blessings which were pronounced upon their heads. These blessings are to be realized in the latter-days.

While the Israelites possessed the land of Canaan they were rebellious and failed to heed the commandments of the Lord. Among these tribes were none who were more guilty of this offense than Ephraim, and because of this rebellion the Lord punished him by mixing him among the nations, It is true that Israelites from the other tribes were also scattered among the nations, but particularly is this true of the Ephraimites. The words of Hosea have direct application to those of the tribe of Ephraim wherein he says: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."

In scattering Ephraim the Lord had two purposes in mind: 1. The scattering was to be a punishment to a rebellious people; 2. It was for the purpose of blessing the people of other nations with the blood of Israel among whom Ephraim "mixed" himself. The scattering of other Israelites answered the same purpose.

We have very good reason to believe, however, that it was the tribe of Ephraim, rebellious, proud, and headstrong, which was scattered more than any other among the people of other nations. The chief reason is that it is Ephraim who is now being gathered from among the nations. In these last days the Lord said that Ephraim should not be rebellious as he was formerly, and that now, the rebellious were not of Ephraim and should be "plucked out."

EPHRAIM STANDS AT HEAD IN LATTER-DAYS. It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel, which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be

gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh....

It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead, When the "lost tribes" come-and it will be a most wonderful sight and a marvelous thing when they do come to Zion-in fulfilment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the "firstborn" in Israel.

LATTER-DAY ISRAEL TO RECEIVE BLESSINGS FROM EPHRAIM. The leaders of our people from the beginning have looked forward to this great day when Ephraim would be gathered and would stand in his place to crown the tribes of Israel. In an epistle issued by the First Presidency in October, 1852, the following appears:

"The invitation is to all, of every nation, kindred and tongue, who will believe, repent, be baptized, and receive the gift of the Holy Ghost, by the laying on of hands, Come home: come to the land of Joseph, to the valleys of Ephraim."

The Prophet Joseph Smith looked forward to the great day when Israel would be gathered. He stated at a conference held in June, 1831, "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." President Brigham Young had these same thoughts constantly in mind and frequently spoke of them. "It is the house of Israel, we are after," said he, "and it is the very lad on whom Father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite."

"We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth.... I see a congregation of them before me today."

President Young declares that Joseph Smith was a pure Ephraimite. This is true, Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham, For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son.

GATHERING OF ISRAEL

PROPHETS PREDICTED GATHERING OF ISRAEL. Moses, by prophecy, declared to ancient Israel, even before they had the privilege of entering the land of their inheritance, that for their rebellion the tribes of Israel would be driven to the four corners of the earth, but in the last

days, if they would humble themselves, the Lord would gather them again. Such prophecies were constantly repeated by the prophets of Israel-Isaiah, Jeremiah, Ezekiel, Amos, Hosea; in fact, all of the prophets have spoken of this scattering and of the gathering of Israel.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Gush, and from Elam, and from Shinar, and from Hammath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

CHURCH IS PROMISED ENSIGN TO WORLD. Over 125 years ago, in the little town of Fayette, Seneca County, New York, the Lord set up an ensign to the nations. It was in fulfilment of the prediction made by the Prophet Isaiah, which I have read. That ensign was the Church of Jesus Christ of Latter-day Saints, which was established for the last time, never again to be destroyed or given to other people. It was the greatest event the world has seen since the day that the Redeemer was lifted upon the cross and worked out the infinite and eternal atonement. It meant more to mankind than anything else that has occurred since that day.

No event should have been heralded among the people with greater effectiveness and received with greater evidence of joy and satisfaction. The nations should have rejoiced and welcomed it with gladness of heart, for with it came the establishment of divine truth in the earth-the gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. The world had been without this gospel for many hundreds of years, ever since the great apostasy and turning away from the truth which had been established by the primitive Church.

Following the raising of this ensign, the Lord sent forth his elders clothed with the priesthood and with power and authority, among the nations of the earth, bearing witness unto all peoples of the restoration of his Church, and calling upon the children of men to repent and receive the gospel; for now it was being preached in all the world as a witness before the end should come, that is, the end of the reign of wickedness and the establishment of the millennial reign of peace. The elders went forth as they were commanded, and are still preaching the gospel and gathering out from the nations the seed of Israel unto whom the promise was made.

ISRAEL GATHERS BY JOINING TRUE CHURCH. Thus our fathers were gathered and brought into the true fold in fulfilment of the prophecies made in ancient times by men inspired of the Lord, that he would recover a remnant of his people from the four corners of the earth. Scattered Israel is being gathered into the fold. Some have rejected the testimony of the elders through ignorance and prejudice, not understanding the significance of the message delivered unto them. Others have rejected the truth wilfully because of the evil in their hearts and their subjection to unrighteousness.

There are many nations represented in the membership of the Church, as we find them located in each stake of Zion, and they have come because the Spirit of the Lord rested upon them, and they could not stay themselves; but receiving the spirit of gathering, they left everything for the sake of the gospel and for the privilege of being numbered with, and obtaining an inheritance among, their fellow believers-the Latter-day Saints.

BLESSINGS OF GATHERING OF ISRAEL. Our ancestors were engaged in various pursuits in their native lands; some of them in the coal mines, some of them in the fisheries, some of them in the great factories; and thus they were employed in foreign countries, barely able to make a living. They heard the gospel, came to this land, became tillers of the soil, and stock raisers principally, and have been engaged of course, more or less, in the selling and buying of merchandise. They have been trained and educated in various professions: as lawyers, doctors, and in the arts and sciences, which never would have been their privilege had they remained in their native land, under the conditions which prevailed there.

And so the gospel has benefited them temporally as well as spiritually, and we all know that it has benefited them morally, that we are better by far in every particular than we could have been had we remained, or our parents remained, and we had been born to them in the countries from whence they came. The Church today numbers many many thousands and they are of the house of Israel, principally of the tribe of Ephraim-Ephraim having received the birthright in Israel and the mission to stand at the head, to perform a work for his fellow kinsmen of the other tribes in the dispensation of the fulness of times in which we live.

And so, we have seen the fulfilment of this promise that was made to the Prophet Joseph Smith, through the preaching of the gospel-the conversion of many souls from Europe, from Asia, and from the isles of the sea; and we are now witnessing the gathering of the dispersed of Judah. The Lord is now opening the way for the return of these outcasts who were scattered because of their disobedience and their rejection of the Son of God, and they have remained scattered among the nations until the time for their gathering, which is now.

GATHERING OCCURS BECAUSE KEYS RESTORED. Moses received the keys of the gathering of Israel at Sinai, when he was called and sent to lead Israel from Egypt to the promised land which the Lord had given to their father Abraham. He gathered Israel, and while he was not privileged to place them in possession of the land, nevertheless the keys were in his hands for the gathering. He came to Peter, James, and John on the mount at the transfiguration and there bestowed upon them the same keys for the gathering of Israel in the days in which they lived. He was sent to the Prophet Joseph Smith and Oliver Cowdery to bestow the keys for the gathering of Israel in the dispensation of the fulness of times.

It is by virtue of the restoration of those keys that you are here tonight. I take it for granted that I am looking into the faces of people who have come from all parts of Europe, from all parts of the United States, from Canada and other lands. What brought you here? The gospel of Jesus Christ, and the power and the authority bestowed by Moses for your gathering here.

The Jews today are gathering in Palestine in fulfillment of the predictions of the ancient prophets. Why are they gathering to their homeland? Because of the restoration of the keys for the gathering of Israel. The Jews are being restored to the land of their inheritance; and there will yet come other gatherings, for we are informed that there shall come the gathering of the lost tribes of Israel, and all that by virtue of the restoration of the keys of the priesthood held by Moses.

FULNESS OF THE GENTILES

TIMES OF GENTILES DRAWING TO A CLOSE. Speaking of the overthrow of the Jews and the destruction of Jerusalem, the Lord said to his disciples: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

This scripture was also referred to by Moroni when he visited Joseph Smith in September, 1823, which scripture he said was soon to be fulfilled, He said that the fulness of the Gentiles was soon to come in. The words of our Lord are very definite and explicit regarding the time of the scattering of the Jews and the days of the Gentiles. They give the key which unlocks the door to the fulfilling of this prophecy.

We all know that from the time of the destruction of Jerusalem in the year 70 A.D, until near the close of World War I, Jerusalem was trodden down of the Gentiles, and during all of that time the Jews were scattered and almost without privileges in the Holy Land. The Lord said they should remain scattered among the nations until the times of the Gentiles were fulfilled. Moroni said the times of the Gentiles were about to be fulfilled, Today we are living in the transition period; the day of the Gentiles has come in, and the day of Judah and the remnant of downtrodden Israel is now at hand. The sign for the fulfillment of this prophecy has been given.

FIRST TO BE LAST AND LAST TO BE FIRST. In the former dispensation, the gospel was first preached to the Jews and then, after they had rejected it, it was taken to the Gentiles. In the dispensation in which we live, the gospel was first taken to the Gentile nations, and scattered Israel other than the Jews were gathered out; and after being preached among the Gentile nations, it shall go to the Jews, the first being last and the last being first, as the Savior promised.

In section 45 of the Doctrine and Covenants, the Lord calls attention to the fact that when the fullness of the Gentiles should come in, a light should break forth among those that sat in darkness, and it should be the fullness of the everlasting gospel, but they would reject it. And in that generation shall the time of the Gentiles be fulfilled. In the 133rd section of the Doctrine and Covenants, he warns all the tribes of Israel to flee to the mountains of Ephraim for safety, and for the Jews to flee to Jerusalem.

From the time of the destruction of Jerusalem by Titus until the year 1917, Jerusalem was trodden down of the Gentiles. After General Allenby, at the head of the British forces, captured Palestine, that country became free from the tyranny and oppression of the Turkish empire, and after peace was declared, England sent to Palestine Dr. Herbert Samuel, a Jew, to be governor of the land, and that is the first time in all those years that a Jew has ruled in Palestine.

BEGINNING OF RETURN OF JEWS TO PALESTINE.

Under his direction, and with the sanction of the British government, which controls in that land, he is preparing for the return of the scattered remnant—the dispersed of Judah—to their own land, where they shall assemble in fulfillment of these predictions made by Isaiah and other prophets and quoted by Moroni to the Prophet Joseph Smith, where they too, will have the privilege of hearing the gospel and embracing it.

We see today a miracle being performed before our eyes. Following the war, which we are pleased to call the first world war, the British Premier issued a proclamation to the Jews telling them they could gather and they could have in Palestine a Jewish Home, or state. They began to gather in great numbers. At the beginning of this century things in Palestine were in a deplorable condition. They were using wooden plows, water wheel irrigation; they had infested wells and streams. They carried water in skins as of old. Sanitation was deplorable.

LEBANON BECOMING A FRUITFUL FIELD. The British government changed all of this, when they obtained the mandate. You see, the mandate of Palestine was given to Great Britain. That nation and other nations spent millions of pounds in rehabilitating that land. The Sea of Galilee is now a great reservoir, and the flood waters from the various streams are being diverted into it.

Canals have been built for irrigation, and the Jordan has been changed from its natural channel into channels or into canals on each side of the original stream. These irrigate some seven million acres, which could not be under cultivation otherwise. Hydroelectric stations have been built on these streams. One power plant is located about eight miles below the lake of Galilee, where there is a similar dam to the Hoover Dam. This contains about 10 billion cubic feet of water for irrigation and power purposes. Passing through the turbines, most of the water is returned to the Jordan. The power plants are ample for a territory the size of Vermont. The Palestine Electric

Corporation supplies electric power and light for all Palestine, except Jerusalem and its vicinity.

In 1929-30, the value of fruit exported from Jerusalem, oranges and grapefruit and lemon groves, was valued at 1.5 million dollars. In 1937 it was estimated to have increased to 20 million. During the same period the production of industrial enterprises of the Jewish people rose from 11 million to over 40 million.

From 1898 to 1940 the sum of 70 million dollars had been invested in Palestine through the national funds. These figures are for the years up to 1937. Since that time, there has been a great influx of Jews into Palestine, and of course, all that I have told you about money spent and what has been accomplished is only a fraction of what has been accomplished since. Tel Aviv, a Jewish city founded in 1910, is larger than Salt Lake City today. This is all in fulfillment of the prophecies....

JERUSALEM NO LONGER TRODDEN DOWN OF GENTILES. England got tired of the mandate and wished to be relieved. On May 14, 1948, England withdrew and the Republic of Israel came into existence. This is a very significant event which we must not forget. It is a sign to us that the times of the Gentiles are drawing to their close and the day of the gathering of the Jews and the preaching of the gospel to them is at hand.

I will read to you some of the words of the Savior in regard to the scattering of the Jews and their gathering again, as recorded in the 21st chapter of Luke: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

When Titus the Roman general laid siege to Jerusalem, he suddenly withdrew his forces for some unknown reason. This was the signal to the members of the Church to flee, and they took advantage of it. Titus returned and laid siege and it was at this time that the dreadful things occurred spoken of by Moses in the 28th chapter of Deuteronomy.

Today the Jews are building the waste places, building cities. They have their own government, have their own flag, and make their own laws, I wish you would obtain a copy of the Voice of Warning, by Elder Parley P. Pratt, which was written in 1837. He tells you all about these things and how they were to be fulfilled, Now, more than 100 years later, we see the Jews returning. We see their government established, and thus the foundation laid for the return of Israel, and yet, the

blind leaders of the blind, can't see it.

HOW LEHI'S DESCENDANTS WERE JEWS

LEHI A JEW BY CITIZENSHIP. In 1 Nephi 5:14, we are informed that Lehi was a descendant of Joseph, and in 2 Nephi 30:4, it states that the Nephites were descendants of the Jews. Since the Jews were descendants of Judah, how can these statements be harmonized?

It is true that Lehi and his family were descendants of Joseph through the lineage of Manasseh, and Ishmael was a descendant of Ephraim, according to the statement of the Prophet Joseph Smith. That the Nephites were descendants of Joseph is in fulfillment of the blessings given to Joseph by his father Israel. The Nephites were of the Jews, not so much by descent as by citizenship, although in the long descent from Jacob, it could be possible of some mixing of the tribes by intermarriage.

It should be remembered that in the days of Rehoboam, son of Solomon, 10 of the 12 tribes of Israel revolted and were known as the kingdom of Israel from that time on until they were carried away into Assyria. The other two tribes of Judah and Benjamin remained loyal to Rehoboam and were known as the kingdom of Judah. Lehi was a citizen of Jerusalem, in the kingdom of Judah. Presumably his family had lived there for several generations, and all of the inhabitants of the kingdom of Judah, no matter which tribe they had descended through, were known as Jews.

The condition is comparable to conditions today, for example: Many members of the Church have been gathered out of England, Germany, the Scandinavian countries, and other foreign lands. Coming to this country they have taken out citizenship papers, and then they and their descendants are known as Americans, being citizens of this country.

HOW PAUL WAS A JEW. There is also a comparable example in the case of Paul the apostle. When he was arrested on complaint of the Jews, the chief captain mistook him for an Egyptian who had created a rebellion, and Paul said to the captain, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people." When the privilege was granted, Paul spoke to the angry Jews and said: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." In writing his epistles to the Roman saints Paul said: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." He made a similar statement in writing the saints at Philippi.

Not only in the Book of Mormon are the descendants of Lehi called Jews, but also in the Doctrine and Covenants. In section 19, this is found: "Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel,

and, look not for a Messiah to come who has already come." Again, in giving instruction to the elders who had journeyed from Kirtland to Missouri, the Lord revealed the place for the building of the temple and gave instruction for the purchase of land "lying westward, even unto the line running directly between Jew and Gentile." This line westward was the dividing line between the whites and Indians.

Engraved on an old slab in the Cathedral of Lubeck, Germany is the following:

THUS SPEAKETH CHRIST OUR LORD:

Ye call me Master and obey me not,

Ye call me Light and seek me not,

Ye call me Way and walk me not,

Ye call me Life and desire me not,

Ye call me Wise and follow me not,

Ye call me Fair and love me not,

Ye call me Rich and ask me not,

Ye call me Eternal and seek me not,

Ye call me Gracious and trust me not,

Ye call me Noble and serve me not,

Ye call me Mighty and honor me not,

Ye call me Just and fear me not,

IF I MUST CONDEMN YE, BLAME ME NOT.

Book of Mormon Gospel Doctrine manual Lesson 46 pg. 204

Moroni records Ether's prophecies concerning the promised land.

Ether 13:1-12

Old built up again Ether 13:5

Before the Second Coming a New Jerusalem to be built upon the Americas Ether 13:6

Built be the remnant of the house of Joseph Ether 13:8

After the Second Coming, the City of Enoch will come down out of Heaven Ether 13:3, 10; Rev 21:2, 10) Moroni described those who could live in those cities Ether 13:10-11

Where is Zion?

61

During the various periods of time or dispensations, and for specific reasons, the Lord's prophets, his "mouthpieces," as it were, have designated gathering places where the Saints were to gather. After designating certain such places in our dispensation, the Lord then declared: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:21.)

61

56

Thus, clearly the Lord has placed the responsibility of directing the work of gathering in the hands of his divinely appointed leaders. May I fervently pray that all Saints and truth-seekers everywhere will attune their listening ears to these prophet-leaders instead of to some demagogue who seeks to make capital of social discount and gain political influence.

General Conference Reports 1880, 1897-1970.

For General Conference Report information after 1970 see The Church News.

Where is Zion?

22

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22

Thus, the Lord has clearly placed the responsibility of directing the work of gathering in the hands of His divinely appointed leaders. I fervently pray that all Saints and truth seekers everywhere will attune their listening ears to these prophet-leaders instead of to some demagogue who seeks to make capital of social discontent and gain political influence.

Stand Ye In Holy Places: Selected Sermons and Writings of President Harold B. Lee. Salt Lake City, Utah: Deseret Book, 1988.

Six years after the Church was organized, the keys of gathering were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple. The record of that marvelous restoration is given in these words: "After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." (D&C 110:11.)

The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel have a righteous desire, after they are baptized, to gather together with the body of the Saints at the designated place. This, we have come to recognize, is but the breath of God upon those who are converted, turning them to the promises made to their fathers.

The designation of gathering places is qualified in another revelation by the Lord. After designating certain places in that day where the Saints were to gather, the Lord said: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them...." (D&C 101:21.)

Thus, the Lord has clearly placed the responsibility for directing the work of gathering in the

hands of the leaders of the Church, to whom He will reveal His will where and when such gatherings would take place in the future. It would be well, before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this church as to where they shall be gathered. They should not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority.

Again, in 1838, the Lord gave a further reason for the gathering: "Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations; And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth." (D&C 115:5-6.)

Why was this to be called a "place of refuge" and a "place of safety"- Said the Lord in another revelation: "And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion." (D&C 45:67.)

The time when these events shall occur would be, as the Lord said, when "the wicked shall slay the wicked, and fear shall come upon every man; And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (D&C 63:33-34.)

Another and further reason for the gathering is given us with this revelation:

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion

And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked. (D&C 63:36-37.)

Today we should be mindful of the fact that we are those of whom these revelations have spoken. We are those who have been gathered from out of spiritual Babylon, or perhaps we represent the second or third or even the fourth or fifth generation of those who heeded the call and felt the spirit of gathering. Just as was the case in the days of the Prophet Joseph Smith, so in our day the leaders of the Church have told us that "Satan has been lying in wait to deceive, and seeking whom he might devour."

As I have thought about these scriptures, I have been sobered by the realization that during my lifetime three presidents of the Church have spoken upon those dangers within the Church that are seeking to destroy us and to defeat the purpose of our gathering.

It was President Joseph F. Smith who said:

There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

But the third subject mentioned-personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is

neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened. (Gospel Doctrine, Deseret Book Co., 1959, pp. 312-13.)

It was President Grant who, during his declining years, repeatedly urged the Latter-day Saints to keep God's commandments, time and again impressing upon us that there was no greater mission for him to perform, as the President of the Church, than to so warn the Latter-day Saints. By divine inspiration, he directed a movement to build brotherhood in this day, designed to foster the greatest security possible in this material world, the Church welfare program.

President George Albert Smith repeatedly counseled the authorities of the Church and the membership of the Church of the dangers that are confronting the homes of our people: the carelessness of marriage out of the Church and out of the temple; the lack of the sanctity of marriage; the lack of an understanding of the sanctity of the marriage covenant; the increase of divorce among us; the failure to hold sacred the covenants we have made in the house of the Lord. Well might we remember the warning of the Lord to John the Revelator when he said: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Revelation 16:15.)

As I think of the counsel of these leaders, I am reminded of a story told of the president of one of the great universities in Nova Scotia who called his representatives to him and sent them out to teach a great principle to the humble fishermen of that land. His parting counsel to them was: "If you want to educate a man, you have to let him see a ghost."

May the Latter-day Saints be haunted, if it need be, by the memory of those who pioneered the work of gathering in this dispensation, and be haunted by the memory of the teachings and work of Adam and Moses; of Joseph Smith and Brigham Young and others of the prophets.

And may the Saints be haunted too by the purposes for which the gospel has been restored, which the Lord told us in His preface to the revelations was because He knew the calamities which were about to come forth upon the children of men.

May we, as a people, see the "ghost" of our possibilities and that which we might be able to accomplish by our own strength and ability to stir us up to deeds of righteousness and to build a greater brotherhood to provide that defense against the evils which threaten to destroy our homes today.

May we do all this in preparation for the coming of the Son of Man, which, I pray God, may not be long delayed. God speed us in that preparation while it is yet day, and increase within us the testimony of the divinity of the work in which we are engaged. And as we may live in the day when the terrors and trials and struggles, all foretold by the prophets, come to pass when "fear shall come upon every man" (D&C 63:33), and when it shall seem that there is no place safe upon the earth, may the Latter-day Saints who are living the commandments of God be comforted again by those words with which the Master has comforted those who have lived before us in similar times: Be humble, and the Lord will take you by the hand, as it were, and give you answer to your prayers. (See D&C 112:10.) "Be still, and know that I am God." (Proverbs 46:10.) I bear solemn witness that I know these teachings by the prophets are true. I know that those who have counseled us in our day of the dangers that are before us have spoken

as the prophets of the living God.

Lee, Harold B. *Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee*. Salt Lake City: Deseret Book, 1974.

D&C 45:5-6

3. When the Prophet Joseph and his brethren arrived in Jackson County they were all anxious for the Lord to make known to them the location for the city of Zion-New Jerusalem. In answer to their pleading they received the revelation (Sec. 57) in which the Lord said:

188

"Wherefore, this is the land of promise, and the place for the city of Zion.

188

"And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place [page 189] which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.

189

"Wherefore, it is wisdom that the land should be purchased by the Saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile."

189

This expression "lying westward, even unto the line running between Jew and Gentile," has reference to the line separating the Lamanites from the settlers in Jackson County. At this time the United States Government had given to the Indians the lands west of the Missouri, only later to take them away again. The Lamanites, who are Israelites, were referred to as Jews, and the Gentiles were the people, many of whom were of the lawless element, living east of the river. Smith, Joseph Fielding. *Church History and Modern Revelation*. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946. (The following references show that the Lamanites have Jewish ancestry: Omni 1:12-17; Mosiah 25:1-2; Helaman 8:21; 3 Nephi 2:15; 4 Nephi 1:17)

When the report spread among the members of the Church that the Lord had revealed definitely where the city New Jerusalem was to be built, naturally there was rejoicing and many expressed the desire to know what they were to do in order to obtain inheritances. The Lord has given instruction repeatedly that all who go to Zion shall obey His law-the celestial law on which Zion was to be built. Those who were weak in the faith, or indifferent to the commandments, were warned that they would not be made welcome in that land unless they repented. "Hearken, O Ye People, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and His will concerning you." These are the words by which this revelation is introduced. Then follows the proclamation that the anger of the Lord is kindled against the wicked and rebellious and that the Lord holds the right "to take whom

he will," and to preserve in life "them whom he will preserve." All flesh is in his hands, and he has power to punish the rebellious and cast them down to hell. The righteous he has power to exalt and bless in his kingdom. A solemn warning is given to all the wicked, whether in the Church or out, and the wicked should take heed and tremble, "for the day of wrath [page 4] shall come upon them as a whirlwind, and all flesh shall know that I am God." Signs shall be given, but not unto salvation and those who have come into the Church seeking signs and not for the glory of God, shall be punished.

Smith, Joseph Fielding. Church History and Modern Revelation. Salt Lake City, Utah: The Council of The Twelve Apostles of The Church of Jesus Christ of Latter-Day Saints, 1946.

Smith, Joseph Jr. History of The Church of Jesus Christ of Latter-day Saints. Edited by B. H. Roberts. 2d ed., rev. 7 vols. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1932-51. (History of the Church, 1:207)

In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following:

D&C 63

D&C 77:9

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election made sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

Smith, Joseph. Teachings of the Prophet Joseph Smith. Selected by Joseph Fielding Smith. Salt Lake City: Deseret Book Press, 1938, pg 321

When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.

363

In order to bring about this, who knows how many chastisement God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I

read certain revelations contained in this book. In one of them the Lord says, "If this people will be obedient to all of my commandments, they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ." That promise was given almost forty years ago. In the same paragraph it says--"Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with sword and with the flame of devouring fire." Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints? I do not know all things which await us. One thing I do know--that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but said the Prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

364

Whether that man is now in existence, or whether it is some one yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man, he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain

revelations that such would probably be the case, for the Lord had said unto him, before the rise of this Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fulness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

365

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the reason why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God; he endeavored to teach them the higher Gospel ordinances and law, which would have exalted them into the celestial kingdom of God, but he could not do it; they were a hardhearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the absence of Moses they made to themselves a golden calf and worshipped it as the God who brought them forth out of the land of Egypt. if we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment. That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, "Mine angel may go before you. You may have an angel and you may have Moses for a season, but I will not go with you." He swore that that people, in the wilderness, should not enter into his rest, which rest is the fullness of his glory.

365

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I

say unto you that my angel shall go before you and also my presence." In order for the presence of God to go with us we must retain the higher Priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher Priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

365

I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher Priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure the presence of the Lord and not be consumed.

365

We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

366

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth. We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture;

he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles.

366

The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God but of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city--"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city--the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

367

When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedek, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple and offering that shall be acceptable in the sight of the Lord. In doing this, he will purify no only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

367

This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when

God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

367

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get back to Jackson County, but time will not permit to enter into that now.

367

May God bless you, Amen.

Journal of Discourses. 26 vols. London: Latter-day Saints' Book Depot, 1854-1886.

Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations--which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born. Will not that be a great work? Imagine one hundred and forty-four thousand High Priests going forth among the nations, and gathering out as many as will come to the Church of the first-born. All that will be done, probably, in the morning of the seventh thousand years. The work is of great magnitude, Latter-day Saints, and we are living almost upon the eve of it. Six thousand years have nearly gone by, the world is getting aged, and Satan has accomplished almost all that the Lord intends that he shall accomplish, before the day of rest. With a work of such magnitude before them, the Latter-day Saints should be wide awake, and should not have their minds engaged in those fooleries in which many indulge at the present time. We should put these things away, and our inquiry should be;--"Lord, how can we prepare the way before thy coming? How can we prepare ourselves to perform the great work which must be performed in this greatest of dispensations, the dispensation of the fullness of times? How can we be prepared

to behold the Saints who lived on the earth in former dispensations, and take them by the hand and fall upon their necks and they fall upon ours, and we embrace each other? How can we be prepared for this?" How can all things that are in Christ Jesus, both which are in heaven and on the earth, be assembled in one grand assembly, without we are wide awake?

326

May God bless you. Amen.

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D&C 77:11

Other Chapters for this book

Missions of the Church

Proclaim

Missionary Work

Perfect

Redeem

Temples