

**LESSON 40**  
**“Then Will I Gather Them In”**  
**3 Nephi 16; 20-21**

**OVERVIEW:**

The Savior prophesies of the scattering of the house of Israel. The Savior prophesies of the spiritual gathering of the house of Israel. The Savior prophesies of the temporal gathering of the house of Israel.

**SCRIPTURES:**

THIRD NEPHI  
THE BOOK OF NEPHI  
THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN  
CHAPTER 16

*Jesus will visit others of the lost sheep of Israel—In the latter days the gospel will go to the Gentiles and then to the house of Israel—The Lord’s people shall see eye to eye when he brings again Zion. [A.D. 34]*

1 AND verily, verily, I say unto you that I have <sup>a</sup>other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. (Bruce R. McConkie: “The Lost Tribes are not lost unto the Lord. In their northward journeyings they were led by prophets and inspired leaders. They had their Moses and their Lehi, were guided by the spirit of revelation, kept the law of Moses, and carried with them the statutes and judgments which the Lord had given them in ages past. They were still a distinct people many hundreds of years later, for the resurrected Lord visited and ministered among them following his ministry on this continent among the Nephites. (3 Ne. 16:1-4; 17:4.) Obviously he taught them in the same way and gave them the same truths which he gave his followers in Jerusalem and on the American continent; and obviously they recorded his teachings, thus creating volumes of scripture comparable to the Bible and Book of Mormon. (2 Ne. 29:12-14.) In due course the Lost Tribes of Israel will return and come to the children of Ephraim to receive their blessings. This great gathering will take place under the direction of the President of The Church of Jesus Christ of Latter-day Saints, for he holds 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.) Keys are the right of presidency the power to direct; and by this power the Lost Tribes will return, with ‘their prophets’ and their scriptures to ‘be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.’ (D. & C. 133:26-35.)” (*Mormon Doctrine*, pp. 455-8) In 721 BC, the ten northern tribes of Israel were taken captive into Assyria. From there they were led into the lands of the north and were thereafter lost from the annals of history. They have thus come to be known as the ten lost tribes. Much discussion and extended speculation have taken place as to their whereabouts and the manner in which they will return and be gathered home to the lands of their inheritance. It is common for Latter-day Saints, for example, to cite numerous legends or reminiscences of persons who supposedly heard Joseph Smith state that these Israelites are in the center of the earth, on a knob attached to the earth, on the North Star, or on another planet. We shall focus in our discussion of this subject upon what the Book of Mormon teaches on the matter. In one of his concluding testimonies in the Book of Mormon, Mormon said: “I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel” Mormon 3:18. If words mean what they say and Mormon knew whereof he spoke, the twelve tribes of Israel were then scattered from one end of the earth to the other and but waiting for the message of the Book of Mormon that they might be gathered. When the ten tribes return, among the sacred treasures that they will have with them will be the Book of Mormon. Because he wrote so eloquently on this subject, we here quote extensively from Elder Bruce R. McConkie: Our friend Mormon, as he nears the end of his divinely appointed work, that of preserving the everlasting word as it

was had among the Nephites, says: I write unto you Gentiles, and also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance.’ Then as though this salutation was not sufficient, and lest any should be confused as to the people to whom the Book of Mormon shall go, Mormon wrote: ‘Yea, behold, I write unto all the ends of the earth; yea, unto you, [the] twelve tribes of Israel.’ The Book of Mormon is written to the twelve tribes of Israel. And this includes the lost Ten Tribes. For that matter, the New Testament is addressed to the twelve tribes which are scattered abroad. (James 1:1) And these things doth the Spirit manifest unto me; therefore I write unto you all – all the house of Israel. Why” That ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ. (Mormon 3:17-22) That is to say, all Israel, the Lamanites and the Ten Tribes included, shall be gathered if and when they believe the Book of Mormon. The Ten Tribes shall return after they accept the Book of Mormon; then they shall come to Ephraim to receive their blessings, the blessings of the house of the Lord, the blessings that make them heirs of the covenant God made with their father Abraham. But, says one, are they not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped, north of the prophets who attempted to describe their habitat. And for that matter, they shall also come from the south and the east and the west and the ends of the earth. Such is the prophetic word. But, says another, did not Jesus visit them after he ministered among the Nephites? Answer: Of course he did, in one or many places as suited his purposes. He assembled them together in exactly the same way he gathered the Nephites in the land Bountiful so that they too could hear his voice and feel the prints of the nails in his hands and in his feet. Of this there can be no question. And we suppose that he also called twelve apostles and established his kingdom among them even as he did in Jerusalem and in the Americas. Why should he deal any differently with one branch of Israel than with another? Query: What happened to the Ten Tribes after the visit of the Savior to them near the end of the thirty-fourth year following his birth? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness. Be it remembered that darkness was destined to cover the earth – all of it – before the day of the restoration, and that the restored gospel was to go to every nation and kindred and tongue and people upon the face of the whole earth, including the Ten Tribes of Israel... And finally, says yet another, will they not come with their prophets and seers? Answer. There is no other way they or any people can be gathered. Of course they will be led by their prophets, prophets who are subject to and receive instructions from, and prophets who report their labors to the one man on earth who holds and exercises all of the keys of the kingdom in their fullness. Did not Paul say that the spirits of the prophets are subject to the prophets, and that God is not the author of confusion? (1 Corinthians 14:32-33) the Lord’s house is a house of order; it has only one head at one time; Christ is not divided. In this day when the head of the Church can communicate with all men on earth, there is no longer any need for one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. Bruce R. McConkie, Millennial Messiah, p. 215-17) In speaking of the return of the lost tribes, a modern revelation attests: “He [Christ] shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.” And now we note the millennial setting for this gathering: “And the Lord, even the Savior, shall stand in the midst of his people and shall reign over all flesh. 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. (D&C 133:23-26) As to the prophets among the ten tribes in our day, Elder McConkie has written: “Their

prophets are members of the Church of Jesus Christ of Latter-day Saints. They are stake presidents and bishops and quorum presidents who are appointed to guide and direct the destinies of their stakes and wards and quorums. Millennial Messiah, p. 326. That is, the ten tribes shall be gathered into the fold in the same way as all others: missionaries shall search them out, they shall hear the message of the Restoration through the Book of Mormon, shall be baptized and receive the gift of the Holy Ghost, and shall thereafter locate themselves in the quorums and wards and stakes where the Saints congregate. We frequently hear that when the ten tribes return they will bring their scriptures with them. This idea, though not found specifically in scripture, is generally inferred from Nephi's prophecy: And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. (2 Nephi 29:13) Will they not bring their scriptures with them? Elder McConkie asked. Probably not; at least there is no such promise. Yes, we and they will have their scriptures; and those scriptures will tell of the visit of the Risen Lord among their forebears. How they shall be brought to light is not known. It may be in much the same way the Book of Mormon was revealed to the world. And once again it will be by or under the direction of the President of the Church, for he holds the keys of the mysteries of the kingdom and of the things that are sealed and hidden up. New Witness, p. 521. In summary, to those who argue that the ten tribes are presently together in one large body – totally organized and empowered as members of the Church – we might consider the following: 1. It is an established doctrine of the Church, one easily sustained by each of the standard works, that there was a universal apostasy after the mortal ministry of Christ. That such an apostasy embraced the ten tribes is evident in the Allegory of Zenos (Jacob 5:29-49). 2. It is an equally well-established doctrine that in the last days there would be a universal restoration of the gospel. That is, the gospel restored to the earth through the Prophet Joseph Smith is the gospel that is destined to go to those of every nation, kindred, tongue and people. There is no justification to suppose that every nation, kindred, tongue and people does not include the ten tribes. Indeed, if the ten tribes were together in a body in 1830 with their prophets, why the necessity of a Joseph Smith and the return of a host of ancient prophets with their keys and authority to him? Surely if all these things were already on the earth the Lord would not ignore them and start from scratch with some other people. 3. The keys of the gathering of Israel and the leading of the ten tribes from the land of the north – a phrase which seems to mean, more generally, from their scattered condition – were given to the President of the Church of Jesus Christ of Latter-day Saints. Keys are the right of presidency, the directing power. They imply responsibility. How could the prophet claim to preside over a people and an event unknown to him? This would be akin to calling a man to preside over some foreign mission but (a) refusing to tell him where the mission was located or (b) allowing him any contact with the people. According to the analogy, all he would be afforded would be an invitation to the mission reunion. Truly, it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (D&C 42:11) DCBM, 4:104-107)

2 For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

3 But I have received a <sup>a</sup>commandment of the Father that I shall go unto them, and that they shall <sup>b</sup>hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. (Neal A. Maxwell: "...the splendid Book of Mormon advises that a third scriptural witness is yet to come from the lost tribes (see 2 Nephi 29:12-14). Its coming is likely to be even more dramatic than the coming forth of the second testament. Those who doubt or disdain the second testament of Christ will not accept the third either. But believers will then possess a triumphant triad of truth (see 2 Nephi 29:12-14). Were it not for the Book of Mormon, we would not even know about the third set of records! We do not know when and how this will occur, but we are safe in assuming that the third book will have the same fundamental focus as the Book of Mormon- 'that . . .

their seed [too] ... may be brought to a knowledge of me, their Redeemer' (3 Nephi 16:4). If there is a title page in that third set of sacred records, it is not likely to differ in purpose from the title page in the Book of Mormon, except for its focus on still other peoples who likewise received a personal visit from the resurrected Jesus (see 3 Nephi 15:20-24; 3 Nephi 16:1-4). Thus, in the dispensation of the fulness of times there is not only a 'welding together' (D&C 128:18) of the keys of all the dispensations, but there will also be a 'welding together' of all the sacred books of scripture given by the Lord over the sweep of human history. Then, as prophesied, 'my word also shall be gathered in one' (2 Nephi 29:14). Then there will be one fold, one shepherd, and one stunning scriptural witness for the Christ!" (Book of Mormon Symposium Series, First Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 15))

4 And I command you that ye shall <sup>a</sup>write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write shall be kept and shall be manifested unto the <sup>b</sup>Gentiles, that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their <sup>c</sup>unbelief, may be brought in, or may be brought to a <sup>d</sup>knowledge of me, their Redeemer.

5 And then will I <sup>a</sup>gather them in from the four quarters of the earth; and then will I fulfil the <sup>b</sup>covenant which the Father hath made unto all the people of the <sup>c</sup>house of Israel. (The Hebrew word for gather means literally "to grasp with the hand" and denotes a very personal touch from someone, such as a warm handshake, but with the addition "to catch with the hand" as if to not let go. When the Lord goes about to gather His people, this is the determination that He has. "And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Nephi 29:14) The Lord gathers in not only the people, but His scriptures so that the people can be one through His word. "And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever." (ibid.) His promises are sure. He will gather His people in. And who are His people? All those who do the works of Him. Scot Proctor, Meridian Magazine, Lesson 40)

6 And blessed are the <sup>a</sup>Gentiles, because of their belief in me, in and of the Holy Ghost, which <sup>b</sup>witnesses unto them of me and of the Father.

7 Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the <sup>a</sup>latter day shall the truth come unto the <sup>b</sup>Gentiles, that the fulness of these things shall be made known unto them. (This seems to be a specific commendation of the Saints in America – the Gentiles who receive the gospel and live worthy of its privileges. DCBM, 4:110)

8 But wo, saith the Father, unto the <sup>a</sup>unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have <sup>b</sup>scattered my people who are of the house of Israel; and my people who are of the house of Israel have been <sup>c</sup>cast out from among them, and have been trodden under feet by them;

9 And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be <sup>a</sup>slain, and to be cast out from among them, and to become <sup>b</sup>hated by them, and to become a hiss and a byword among them— ("From the time Columbus landed in the West Indies, the destruction and driving of the Indian people began. The extent of this destruction has only recently started coming to full light. For example, Wilbur R. Jacobs a noted historian, refutes the earlier projections made by European and American scholars of the Indian population at the time Columbus arrived in the Western Hemisphere in 1492. Estimates used to place the Indian population of North America at about a million, and in both North and South America at no more than 8 million. However, according to Jacobs, modern projections

which are widely accepted today place the total at 90 million for the whole of the Western Hemisphere and nearly 10 million in North America alone. (See “The Indian and the Frontier in American History—A Need for Revision,” *Western Historical Quarterly*, Jan. 1973, p. 45.) When this total of 10 million Indians living in North America is compared with the estimated 235,000 who were alive at the turn of the twentieth century, one begins to glimpse the scope of the tragedy... . . . That story was repeated numerous times at the hands of men like Cortez, Pizarro, and DeSoto, in Peru, Colombia, Mexico, and the United States. The scenes viewed by Nephi six hundred years before Christ were fulfilled with horrible reality. As one author put it: Here was a race in process of being engulfed in an irresistible flood of peoples of an utterly different culture. Dislocated from their accustomed seats, transplanted again and again, treated by whites as hostile encumbrances of the fertile earth to be brushed aside or destroyed, bewildered by a type of economy for which they were unprepared, decimated by disease and vices to which they had built up no resistance, repeatedly seeing solemn treaties violated, subject to shifting governmental policies, preyed upon by incompetent and greedy officials, and at times demoralized by an excess of well intentioned but ill directed paternalistic kindness, it is a wonder that the Indians survived.’ (Kenneth Scott Latourette, *A History of the Expansion of Christianity, The Great Century*, vol. 4, p. 323)” (Book of Mormon Student Manual, 1981, pp. 34-5))

10 And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall <sup>a</sup>sin against my gospel, and shall reject the fulness of my gospel, (This is a sober warning, a warning directed fairly specifically to the Gentiles in America, including the members of the Church. At that point in time when pride, deceit, hypocrisy, priestcraft, whoredoms, secret abominations and murder proliferate in America – and to some degree even among the Latter-day Saints – then the Lord’s judgments will be poured out upon the land. That the Saints will be involved in the abominations of the land is frighteningly evident in the Savior’s careful use of language. He states that if “the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel”. One cannot return to a place where he has not been; this seems to be a reference to a return to the faith. In addition, the Master warns that those who sin against the light “shall be as salt that hath lost its savor”. A modern revelation specifies clearly that it is only those who have received the covenant gospel who can become the salt of the earth. Perhaps this is what the Lord meant when he spoke through Joseph Smith in 1837: Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord. (D&C 112:24-26) God will have a humble people, President Ezra Taft Benson warned. “Either we can choose to be humble or we can be compelled to be humble. CR, April 1989, p. 6. DCBM, 4:110-111) and shall be <sup>b</sup>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 manner of hypocrisy, and <sup>c</sup>murders, and <sup>d</sup>priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall <sup>e</sup>reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them. (Joseph Fielding Smith: “We go unto them with a message of peace, of truth, of eternal salvation, calling upon them to repent of their sins and enter into the true fold, where they may receive rest. When they will not do this, but to the contrary, will listen to the unrighteous and condemn the truth, then God will withdraw the gospel from among them. In that day the times of the Gentiles will be fulfilled and the gospel will be carried to the Jews. For, this gospel must be preached to them as well as to the Gentile nations; and a remnant of the Jews will gather-as they are gathering since the dedication of their land for their return-in Palestine, and as a remnant of Ephraim and his fellows are now gathering to the land of Zion.” (*Doctrines of Salvation*, vol. 3, p. 8) Neal A. Maxwell: “Scriptural warnings often couple pride and selfishness. (See, for example, D&C 56:8.) Pride can be characteristic of a whole race and will cause one of the hinge

happenings in human history. As far as the spread of the gospel is concerned, the time will come when the Lord will take His gospel elsewhere from the proud and resistant Gentiles. He told the Nephites: 'At that day when the Gentiles shall sin against my gospel, and shall reject the fulness 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 manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.' (3 Nephi 16:10.) "Before the millennial time when the arrogance of the proud will cease, the Gentiles will be in a circumstance of 'great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities.' (Helaman 13:22.) "The gigantic, global collapse that is yet to come will not be that of a failing stock market, but the fall of hardened mind-sets and collective pride when it all finally tumbles. Nephi testified: 'It came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.' (1 Nephi 11:36.)" (Meek And Lowly, p. 53))

11 And then will I<sup>a</sup>remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. (The gospel goes first to the Gentiles, then to the Jews.)

12 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<sup>a</sup>knowledge of the fulness of my gospel.

13 But if the Gentiles will repent and return (To return, they had to be members of the church that had gone astray.) unto me, saith the Father, behold they shall be<sup>a</sup>numbered among my people, O house of Israel.

14 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.

15 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<sup>a</sup>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. (Hugh Nibley: "The Gentiles will have their innings; they will be 'lifted up by the power of God above all other nations, and prevail against the other inhabitants of the land' and so forth....Then it will be their turn, 'if it so be in that day they harden their hearts' (1 Nephi 14:6). After the Gentiles take over completely and remove all rivals, then they become the endangered ones: 'And then, O ye Gentiles, how can ye stand before the power of God, except ye . . . repent and turn from your evil ways?' (Mormon 5:22). For then, 'the Lord God shall cause a great division among the people, and the wicked he will destroy . . . by fire' (2 Nephi 30:10).") (The Prophetic Book of Mormon, p. 530) Bruce R. McConkie: "These things lie ahead; they are pre-millennial; as the great destructions and wars unfold that shall usher in that reign of peace, then we shall learn how and in what manner they shall be fulfilled. Our feelings are that the Gentiles will not repent and that there will be a day when Israel shall triumph over her ancient enemies according to the promises." (The Mortal Messiah, book 4, p. 318) "In the full and true sense, Israel shall triumph over her foes only when the Millennium is ushered in, only when her Messiah comes to deliver them from the aliens, only when the wicked are destroyed and the Lord reigns gloriously among his saints. It is in this setting -- a millennial setting; a day of millennial glory; the day when peace prevails because the wicked have been destroyed - it is in this setting that Jesus says: 'Then' -- in the day of which we speak -- 'the words of the prophet Isaiah shall be fulfilled.' These are the words: 'Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.' We are establishing Zion now, but our Zion is only the foundation for that which is to be. We are laying a foundation; the promises relative to the glorious Zion of God which shall yet stand upon the earth shall

be fulfilled after the Lord comes. ‘Break forth into joy, sing together, ye waste places of Jerusalem,’ Isaiah continues, ‘for the Lord hath comforted his people, he hath redeemed Jerusalem.’ The true and full redemption of Jerusalem must await the day of the Lord’s return. ‘The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.’ (3 Ne. 16:4-20.) Again, we have made a beginning, but the glorious fulfillment lies ahead.” (The Millennial Messiah, p. 241))

16 Verily, verily, I say unto you, thus hath the Father commanded me—that I should give unto <sup>a</sup>this people this land for their inheritance.

17 And then the <sup>a</sup>words of the prophet Isaiah shall be fulfilled, which say:

18 <sup>a</sup>Thy <sup>b</sup>watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when **the Lord shall bring again Zion.** (“The words of Jesus in 3 Nephi 16 are instructive in that a prophecy from Isaiah is given a unique interpretation. The inheritance of the land of America by the descendants of the tribe of Joseph and the establishment of a holy people there is seen to be a fulfillment of the prophecy that the Lord ‘shall bring again Zion.’ In the early revelations to the Prophet Joseph, a similar notion of Zion as a holy community or a society of believers is evident. Joseph Smith and Oliver Cowdery were instructed in April 1829: ‘Keep my commandments, and seek to bring forth and establish the cause of Zion’ (D&C 6:6; 11:6; 12:6; compare 14:6)... Zion was not and is not today a man-made enterprise. It is more, far more than a city that focuses on social problems and solutions in fallen man’s social programs. ‘Other attempts to promote universal peace and happiness in the human family have proved abortive,’ [Joseph Smith] stated; ‘every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself.’ The Prophet also added: ‘In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven.’ (Teachings, pp. 252, 254.) Elder John Taylor added that human enterprises ‘have failed, and they will fail, because, however philanthropic, humanitarian, benevolent, or cosmopolitan our ideas, it is impossible to produce a true and correct union without the Spirit of the living God, and that Spirit can only be imparted through the ordinances of the Gospel’ (in Journal of Discourses 18:137).” (Joseph Fielding McConkie, The Choice Seer, chapter 22))

19 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

20 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

## CHAPTER 20

*Jesus provides bread and wine miraculously and again administers the sacrament unto them—The remnant of Jacob shall come to the knowledge of the Lord their God and shall inherit the Americas—Jesus is the prophet like unto Moses, and the Nephites are children of the prophets—Others of the Lord’s people shall be gathered to Jerusalem. [A.D. 34]*

1 AND it came to pass that he commanded the multitude that they should <sup>a</sup>cease to <sup>b</sup>pray, and also his disciples. And he commanded them that they should not cease to pray in their hearts.

2 And he commanded them that they should arise and stand up upon their feet. And they arose up and stood upon their feet.

3 And it came to pass that he <sup>a</sup>broke <sup>b</sup>bread again and blessed it, and gave to the disciples to eat.

4 And when they had eaten he commanded them that they should break bread, and give unto the multitude.

5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude.

6 Now, there had been no <sup>a</sup>bread, neither wine, brought by the disciples, neither by the multitude;  
7 But he truly <sup>a</sup>gave unto them bread to eat, and also wine to drink. (This is a sacrament meeting.)  
8 And he said unto them: He that eateth this bread eateth of <sup>a</sup>my body to his soul; and he that drinketh of this wine drinketh of my blood to his soul; and his soul shall never hunger nor thirst, but shall be filled.  
9 Now, when the multitude had all eaten and drunk, behold, they were filled with the Spirit; and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard.  
10 And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

11 Ye remember that I spake unto you, and said that when the <sup>a</sup>words of <sup>b</sup>Isaiah should be fulfilled— behold they are written, ye have them before you, therefore search them— (“The book of Isaiah was the only book of the ancient prophets the resurrected Savior specifically commanded the Nephites to search. The Savior said, ‘Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled - behold they are written, ye have them before you, therefore search them...’ (3 Ne. 20:11.) Further, He declared, ‘And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah.’ (3 Ne. 23:1.) “Monte S. Nyman, in his book, Great Are the Words of Isaiah, wrote: ‘That the commandment was to be extended to the latter days, and especially to the readers of the Book of Mormon, is shown by the Savior’s charge to the Nephites to record His words so that they could go forth unto the Gentiles: Therefore, give heed to my words; write the things which I have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles. (3 Ne. 23:4.)’” (Church News, 06/30/90) Hugh Nibley: “‘Great are the words of Isaiah!’ We have been commanded to search them, study them, ponder them, take them to heart, and understand that the calamities and the blessings therein are meant for our own generation. May the words of this great prophet prepare us for these calamities and blessings.” (Old Testament and Related Studies, p. 237))

12 And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the <sup>a</sup>covenant which the Father hath made unto his people, O house of Israel.  
13 And then shall the <sup>a</sup>remnants, which shall be <sup>b</sup>scattered abroad upon the face of the earth, be <sup>c</sup>gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the <sup>d</sup>knowledge of the Lord their God, (the gathering is to the Lord Jesus Christ.) who hath redeemed them. (This is a broad statement describing Israelites in general who have been scattered throughout the world. They shall come from the north, south, east and west. How is it that they shall be gathered? By coming to the knowledge of the Lord their God, who hath redeemed them. The gathering of Israel is first spiritual (to Christ, his gospel, and his true Church) and second temporal (to the lands of their inheritance, to the wards and stakes where the Saints congregate). Salvation is not in a place, but in a person, the person of Christ. As the gathering is accelerated (particularly in the Millennium), we would expect to find many scriptural records coming forth. And this is what the holy word affirms. To those of the last days who bristle and spurn at the Book of Mormon, the Savior said: “Wherefore, because that ye have a Bible ye need not to suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. Elder Neal A. Maxwell has taught: “One of the unique features of the ever-expanding body of fundamental spiritual knowledge about man’s identity and purpose...Lost books are among the treasures yet to come forth...Thus, just as there will be many more Church members, families, wards, stakes, and temples, later on, there will also be many more nourishing and inspiring scriptures. However, we must first feast worthily upon that which we already have!” CR, Oct 1986, p. 69-70)

14 And the Father hath <sup>a</sup>commanded me that I should give unto you this <sup>b</sup>land, for your inheritance.



15 And I say unto you, that if the Gentiles do not <sup>a</sup>repent after the <sup>b</sup>blessing which they shall receive, after they have scattered my people— (Elder John Morgan: “If there is one point more clearly evidenced than another in all sacred history, it is that there shall come certain times and seasons in the history of this earth that shall be looked upon as the culmination of the events of the providences of our Father...we read the sayings of the Prophets and His own words in relation to the great events that should transpire in the latter days, that should so dwarf into insignificance the events of former days that the memory of them should almost fade from the mind of man. ‘As it was in the days of Noah, so shall it be also in the days of the Son of Man,’ when He shall return to earth in power and glory and with authority to reign. The Latter-day Saints believe that there should be a day of preparation for this great event; and while the world but little comprehends this important fact or the connection that the Latter-day Saints have with it, yet to the Latter-day Saints it is a living reality. The day of the coming of these events is not far distant, and we are living in one of the most momentous ages of the world--an age prophesied of in the past as one in which the work of the Lord should be cut short in righteousness, wherein all things should transpire very rapidly, so much so that the peoples of the earth would be unprepared for them...One event has trod on the heels of another so closely that it has seemed almost impossible to keep them in memory; yet let any one take the history of these events and compare them with the words as recorded in the Bible, the Book of Mormon and the Book of Doctrine and Covenants, as well as the words of the living oracles, and there has been no event of any importance but has been clearly foretold.” (Collected Discourses, Vol.3, John Morgan, August 13th, 1893))

16 Then shall ye, who are a <sup>a</sup>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 <sup>b</sup>lion among the flocks of sheep, who, if he goeth through both <sup>c</sup>treadeth down and teareth in pieces, and none can deliver. (Bruce R. McConkie: “Except for a few who are the humble followers of Christ, the Gentiles will not repent. They will revel in their abominations and sin against the restored gospel, and they will be burned by the brightness of our Lord's coming while the righteous -- here called the remnant of Jacob -- shall abide the day. And then, in the prophetic imagery, it will be as though the remnant of Israel overthrew their enemies as a young lion among the flocks of sheep.” (The Millennial Messiah, p. 248))

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. (The context of this unusual phenomenon appears to be millennial. When, at what point in time, will all the enemies of Israel be cut off or destroyed? Surely it shall be when the Savior returns to reign as the Second David, the King of Israel. DCBM, 4:139. Mark E. Petersen: “... in these, the last days, the Lord has predicted that there shall be two simultaneous movements. One of these movements is the great tribulation that shall come upon the world. The wicked will destroy the wicked. The other great movement which will be going forward simultaneously is that there shall be a stone cut out of the mountain without hands, and it shall roll forth and eventually fill the whole earth. The Church to which you and I belong is that stone. It has been cut out of the mountain without hands, and your destiny and mine is to help roll it forth. (D&C 65:2.) Now do you suppose for one moment that the judgments of God are going to interfere with the progress of his work? He is consistent, isn't he? Although he will pour out his tribulations upon the wicked, he nevertheless will carry forward his work, and his people, under divine protection, will roll forth that stone until eventually it fills the whole earth. And so says the Book of Mormon: “For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. (1 Nephi 22:16-17.) I believe that. In the midst of all these tribulations God will send fire from heaven, if necessary, to destroy our enemies while we carry forward our work and push that stone until it fills the whole earth! Your destiny is to do that very thing, and this is the kind of protection you will have. You

do not need to fear about world conditions. You do not need to fear about anybody. Just serve the Lord and keep his commandments and build the kingdom, and as you do so you will be protected in these last days. God will have his hand over you, and you can plan your lives in confidence. (Conference Report, October 1960, pp. 81-83. as taken from D. Ludlow's A Companion to Your Study of the Book of Mormon, p.122-3))

18 And I will <sup>a</sup>gather my people together as a man gathereth his sheaves into the floor. (Bruce R. McConkie: "But let us hear the conclusion of the whole matter and recite the crowning reason for gathering to Zion or to her stakes. It is to receive the blessings found in the temples of the Lord. There and there only are the saints endowed with power from on high after the ancient pattern. There and there only can they enter into the same eternal covenants that Jehovah made with Abraham, Isaac, and Jacob, that through celestial marriage they might have a continuation of the seeds forever and ever." (A New Witness for the Articles of Faith, p. 574) Without question, the greater work of gathering is ahead. Though multi-millions shall yet embrace the religion of Jesus Christ, the religion of Abraham, Isaac, and Jacob – all before the end of the world or destruction of the wicked – the gathering of Israel during the thousand years of peace will be of a magnitude that is difficult for us in our present state to conceive. DCBM, 4:139)

19 For I will make my <sup>a</sup>people with whom the Father hath covenanted, yea, I will make thy <sup>b</sup>horn iron, and I will make thy hoofs brass. And thou shalt <sup>c</sup>beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

20 And it shall come to pass, saith the Father, that the <sup>a</sup>sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

21 And it shall come to pass that I will establish my <sup>a</sup>people, O house of Israel.

22 And behold, this <sup>a</sup>people will I establish in this land, unto the fulfilling of the <sup>b</sup>covenant which I made with your father Jacob; and it shall be a <sup>c</sup>New Jerusalem. And the <sup>d</sup>powers of heaven shall be in the midst of this people; yea, even <sup>e</sup>I will be in the midst of 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. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. ...For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble. And all nations shall be afraid because of the terror of the Lord, and the power of his might. (DC 45:66-75). The New Jerusalem is a center place, a center city which shall be built up and established as the headquarters of the Church of Jesus Christ of Latter-day Saints. Its location will be Independence, Jackson County, Missouri. "We believe... that Zion (The New Jerusalem) will be built upon the American continent" (Articles of Faith 1:10). "Zion, the New Jerusalem, on American soil! And we hasten to add, so also shall there be Zions in all lands and New Jerusalems in the mountains of the Lord in all the earth. But the American Zion shall be the capital city, the source whence the law shall go forth to govern all the earth. It shall be the city of the Great King. His throne shall be there, and from there he shall reign gloriously over all the earth. Bruce R. McConkie, Millennial Messiah, p. 301-2, DCBM, 4:140)

23 Behold, I am he of whom Moses spake, saying: <sup>a</sup>A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people. (This prophecy is found in each of the standard works.)

24 Verily I say unto you, yea, and <sup>a</sup>all the prophets from Samuel and those that follow after, as many as

have spoken, have testified of me. (Jesus here chooses to quote from the Apostle Peter's words in Acts 3:22-24 or perhaps he is referring to another text (more complete than that found in our present Old Testament), possibly contained on the brass plates. DCBM, 4:140-41)

25 And behold, ye are the <sup>a</sup>children of the prophets; and ye are of the house of Israel; and ye are of the <sup>b</sup>covenant which the Father made with your fathers, saying unto Abraham: And <sup>c</sup>in thy seed shall all the kindreds of the earth be blessed. (The gospel covenant, the new and everlasting covenant, has been in existence from the days of Adam. Its rights and privileges and responsibilities continued from Adam through the ante-diluvian patriarchs – Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. From Noah the blessings of the gospel continued – albeit through periods of apostasy and restoration – through ten generations until the days of Abraham. God renewed the covenant, the gospel covenant, with Abraham. Because Abraham was a restorer; because he was a dispensation head; because more scriptural information regarding the terms and conditions of the covenant are given in God's dealings with Abraham than elsewhere in holy writ; and because Abraham received the covenant and lived worthy of its consummate privileges, even exaltation and godhood – because of these things we have come to call the covenant which God makes with his people the Abrahamic covenant. In that covenant God promises Abraham four things: (1) the gospel; (2) the priesthood and its ministry; (3) eternal life and the continuation of the family unit; and (4) a land inheritance. DCBM, 4:143)

26 The Father having raised me up unto you first, and sent me to <sup>a</sup>bless you in <sup>b</sup>turning away every one of you from his iniquities; and this because ye are the children of the covenant— (When father and mother are sealed, it secures their posterity. (Boyd K. Packer: “We emphasize that the greatest work you will do will be within the walls of your home....It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. ‘The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.’ (Orson F. Whitney, *Conference Report*, April 1929, p. 110)...When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them. President Brigham Young said [Discourses of Brigham Young, p. 208]: ‘Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.’” (*Ensign*, May 1992, p. 68 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 189))

27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: <sup>a</sup>In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which <sup>b</sup>blessing upon the <sup>c</sup>Gentiles shall make them mighty above all, unto the <sup>d</sup>scattering of my people, O house of Israel.

28 And they shall be a <sup>a</sup>scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their

<sup>b</sup>iniquities upon their own heads, saith the Father. (This appears to be a specific reference to the scattering of the Lamanites, the Lord's covenant people, at the hands of the American settlers. Nephi wrote: 7 And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. 8 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. 9 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. 1 Nephi 22:7-9)

29 And I will <sup>a</sup>remember the covenant which I have made with my people; and I have covenanted with them that I would <sup>b</sup>gather them together in mine own due time, that I would give unto them again the <sup>c</sup>land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

30 And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

31 And they shall <sup>a</sup>believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. (Joseph Fielding Smith: "Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before he comes. The Book of Mormon tells us that they shall begin to believe in him (2 Ne 30:7-18, etc.). They are now beginning to believe in him. The Jews today look upon Christ as a great Rabbi. They have accepted him as one of their great teachers; they have said that, 'He is Jew of Jew, the greatest Rabbi of them all,' as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority that they are beginning to believe in Christ, and some of them are accepting the gospel. But in the main they will gather to Jerusalem in their unbelief; the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until he comes himself and makes himself manifest unto them.")

(Doctrines of Salvation 3:9). These verses pertain to the ultimate gathering of the Jews, who are also the Lord's covenant people, a gathering which shall not take place on a grand scale until the Savior's second coming. "When the Savior visits Jerusalem," President Brigham Young observed, "and the Jews look upon him, and see the wounds in his hands and in his side and in his feet, they will then know that they have persecuted and put to death the true Messiah, and then they will acknowledge him, but not till then. They have confounded his first and second coming, expecting his first coming to be as a mighty prince instead of as a servant. They will go back by and by to Jerusalem and own their Lord and Master." JD, 11:279. "The Jews will begin to believe in Christ before he comes the second time. Some of them will accept the gospel and forsake the traditions of their fathers; a few will find in Jesus the fulfillment of their ancient Messianic hopes; but their nation as a whole, their people as the distinct body that they now are in all nations, the Jews as a unit shall not, at that time, accept the word of truth. But a beginning will be made; a foundation will be laid; and then Christ will come and usher in the millennial year of his redeemed." Bruce R. McConkie, *Millennial Messiah*, p. 228-29. As to the gathering of the Jews to the land of Israel since the end of the nineteenth century, Elder McConkie has written: "Judah will gather to old Jerusalem in due course; of this there is no doubt. But this gathering will consist of accepting Christ, joining the Church, and receiving anew the Abrahamic covenant as it is administered in holy places. The present assembling of people of Jewish ancestry into the Palestinian nation of Israel is not the scriptural gathering of Israel or of Judah. It may be prelude thereto, and some of the people so assembled may in due course be gathered into the true church and kingdom of God on earth, and they may then assist in building the temple that is destined to grace Jerusalem's soil. But a political gathering is not a spiritual

gathering and the Lord's kingdom is not of this world." New Witness, p. 520-21, Millennial Messiah, p. 229, DCBM, 4:144)

32 Then shall their <sup>a</sup>watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

33 Then will the Father gather them together again, and give unto them <sup>a</sup>Jerusalem for the <sup>b</sup>land of their inheritance.

34 Then shall they break forth into joy—<sup>a</sup>Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

35 The Father hath made bare his holy arm (To make bare the arm is a metaphorical expression denoting preparation for active work, especially for war. The beauty of the figure is seen, not only in the fact that the arm is an appropriate emblem of power, but also in the additional fact that the Oriental costume permits the arm to be bared in an instant. Jowett says: "The loose sleeve of the Arab shirt, as well as of the outer garment, leaves the arm so completely free, that in an instant the left hand, passing up from the right arm, makes it bare; and this is done when a person, a soldier, for example, about to strike with his sword, intends to give the arm full play. James M. Freeman, *Manners and Customs of the Bible*, 274) in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one.

36 And then shall be brought to pass that which is written: <sup>a</sup>Awake, awake again, and put on thy strength, (Jehovah here had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel [that is, the First Presidency of the Church of Jesus Christ of Latter-day Saints]; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. DCBM, 4:145) O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. ("Spiritually speaking, Israel has worn rags and eaten dust long enough. Now is the time for her to come forth and assume the dignity and power that were once hers. In a revealed commentary on this passage given through the Prophet Joseph Smith, the Lord affirmed that Isaiah had reference to those of the last days who would be called to hold the priesthood, establish Zion, and bring about the redemption of Israel. 'To put on her strength,' Joseph was told, meant that Israel would again be clothed in the 'authority of the priesthood' which she had a 'right to by lineage.' The loosing herself from the bands of her neck would be the breaking of the 'curses of God upon her' in her scattered and apostate condition as she returned to the Lord from whence she had fallen. (D&C 113:7-10.) It was a paraphrase of these verses that Moroni chose as a conclusion to the Book of Mormon. Speaking to scattered Israel of the last days, Moroni said, 'Awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders for ever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled' (Moroni 10:31).") (Joseph Fielding McConkie, *Gospel Symbolism*, pp. 141-2))

37 Shake thyself from the dust; arise, sit down, (This is a quote from Isaiah. Get up from the ground and sit on your throne. The mourner is exhorted to arise from the dust and take a higher position; not to sit down again in the dust. The language seems to embrace the idea of a throne, a high seat. James M. Freeman, *Manners and Customs of the Bible*, 273-274) O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

38 For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money.

39 Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak.

40 And then shall they say: <sup>a</sup>How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that <sup>b</sup>publisheth peace; (Mark E. Petersen: "Have you ever asked yourselves who these people are, who preach the gospel of peace and whose feet are so beautiful upon the mountains?

Abinadi, in the Book of Mormon, gives us the explanation. These people are the prophets of God - they who preach the gospel of the Prince of Peace, the Lord Jesus Christ.” [Quoting Mosiah 15:13-18] So spoke Abinadi. The prophets, then are the servants of Jesus Christ and have been from the beginning of time. . . . We honor them. We shall follow them, and through them we shall work out our salvation here on earth in the Lord’s own way.” (LDS Church News, Deseret News, Mar 30, 1996) Jeffrey R. Holland: “These familiar passages, written first by Isaiah but spoken of and inspired by Jehovah himself, are often applied to anyone—especially missionaries—who bring the good tidings of the gospel and publish peace to the souls of men. There is nothing inappropriate about such an application, but it is important to realize—as the prophet Abinadi did—that in its purest form and original sense, this psalm of appreciation applies specifically to Christ. It is he and only he who ultimately brings the good tidings of salvation. Only through him is true, lasting peace published. To Zion, in both the old and new Jerusalem, it is Christ who declares, ‘Thy God reigneth!’ It is his feet upon the mountain of redemption that are beautiful.” (*Christ And The New Covenant*, p. 286 – 287)) that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion: Thy God reigneth!

41 And then shall a cry go forth: <sup>a</sup>Depart ye, depart ye, go ye out from thence, touch not that which is <sup>b</sup>unclean; go ye out of the midst of her; be ye <sup>c</sup>clean that bear the vessels of the Lord. (John H. Groberg: While the power of the priesthood is unlimited, our individual power in the priesthood is limited by our degree of righteousness or purity. *Ensign*, May 2001, 43. Gordon B. Hinckley: “Be clean. Be clean in your thoughts. It is not easy in the environment in which you live. But if you work at it, you can do it. You can shut out those influences which destroy your soul, your spirituality, and can destroy your very life. The sleaze, the filth, the terrible pornography that is sweeping over the earth like a flood--stay away from it. Do not rent videos of a sleazy, filthy nature and sit around and look at them. They will destroy you. Do not go to shows which will tear down your principles. Do not read literature which will destroy your high ideals. You are a son or daughter of God, and He expects marvelous things of you.” (Eugene Oregon Regional Conference, September 15, 1996 as taken from Teachings of Gordon B. Hinckley, “Virtue”))

42 For ye shall <sup>a</sup>not go out with <sup>b</sup>haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

43 Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

44 As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men— (Bruce R. McConkie: “In these words we see a triumphant millennial Christ -- one whose visage was marred and whose form was mangled when he dwelt among men -- we see him in glory and dominion, in whose presence kings remain silent and before whom their mouths are shut. We see his cleansing blood sprinkle all nations, with devout men everywhere turning to the saving truths that they have not before heard and to the words of truth that they have not theretofore considered.” (The Mortal Messiah, p. 344))

45 So shall he <sup>a</sup>sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they <sup>b</sup>consider.

46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall <sup>a</sup>Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

## CHAPTER 21

*Israel shall be gathered when the Book of Mormon comes forth—The Gentiles shall be established as a free people in America—They shall be saved if they believe and obey; otherwise they shall be cut off and destroyed—Israel shall build the New Jerusalem, and the lost tribes shall return. [A.D. 34]*

(Verses one through seven is one run-on sentence.)

1 AND verily I say unto you, I give unto you a <sup>a</sup>sign, that ye may know the <sup>b</sup>time when these things shall be about to take place—that I shall gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion;

2 And behold, this is the thing which I will give unto you for a sign—for verily I say unto you that <sup>a</sup>when these things (The Book of Mormon) which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, shall be made known unto the Gentiles that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

3 Verily, verily, I say unto you, when these things shall be made <sup>a</sup>known unto them of the Father, and shall come forth of the Father, <sup>b</sup>from them unto you; (Through the instrumentality of Joseph Smith, the Gentiles of the last days, those of Israelite descent who live in the nations of the Gentiles, shall learn of the lives and labors and ministries of the Nephite and Jaredite civilizations. Then the Gentiles (Ephraim among a gentile nation), the Latter-day Saints, shall take the Book of Mormon and the message of the Restoration to the natural branches of Israel, the Lamanites and the Jews. DCBM, 4:147.)

4 For it is wisdom in the Father that they should be established in this land, and be set up as a <sup>a</sup>free people by the power of the Father, (America was born of God. She came to be because of divine intervention of the Almighty. DCBM, 4:147) that these things might come forth from them unto a remnant of your seed, that the <sup>b</sup>covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; (Mark E. Petersen: “The hand of oppression had to be removed from America. The people who lived here must be set up as a free people. IT WAS DONE BY AN ACT OF THE FATHER. But a human agent was required as in all other things. Washington was an agent of heaven in bringing about His work. He realized it and knew that God was fighting his battles for him. So in humility and gratitude he thanked heaven repeatedly for it. Why was America set up as a free nation? In the words of the Savior, ‘that these things [meaning the Gospel as recorded in the Book of Mormon] might come forth from them [the Gentiles in America who set up the nation] unto a remnant of your seed [the descendants of Lehi] that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel.’ Thus we see Washington in his true perspective. As a man of God he was raised up to be the agent through whom the battles of freedom would be fought, and whom God would assist in obtaining the victory.” (The Way to Peace, pp. 30-31) Brigham Young: “There is not another nation under heaven but this, in whose midst the Book of Mormon could have been brought forth. The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that Book from the bowels of the earth...It was the Lord who directed the discovery of this land to the nations of the old world, and its settlement, and the war for independence, and the final victory of the colonies, and the unprecedented prosperity of the American nation, up to the calling of Joseph the Prophet. The Lord has dictated and directed the whole of this, for the bringing forth, and establishing of his Kingdom in the last days.” (Journal of Discourses, 11:17 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 444-5))

5 Therefore, when these works and the works which shall be wrought among you hereafter shall come forth <sup>a</sup>from the Gentiles, unto your <sup>b</sup>seed which shall dwindle in unbelief because of iniquity;

6 For thus it behooveth the Father that it should come forth from the <sup>a</sup>Gentiles, that he may show forth his power unto the Gentiles, for this cause that the Gentiles, if they will not harden their hearts, that they may repent and come unto me and be baptized in my name and know of the true points of my doctrine, that they may be <sup>b</sup>numbered among my people, O house of Israel;

7 And when these things come to pass that thy <sup>a</sup>seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant (The message of these seven verses is simple but direct and vital. The coming forth of the Book of Mormon signals the beginning of the Father’s work – the work of the gathering of Israel – in the last days. In this sense the Book of Mormon is itself one of the signs of the times. The Savior here teaches that when the time comes that the Book of Mormon is brought to the remnants of Israel, such as

the Lamanites, then they, the Lamanites, will know that the prophesied gathering is already under way. DCBM, 4:147. We have printed now over 100 million copies of the Book of Mormon.) which he hath made unto the people who are of the house of Israel.

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they <sup>a</sup>consider. (Bruce R. McConkie: "...the great and mighty shall be so amazed at the Lord's latter-day work that they shall not know what to say and shall feel impelled to consider the wondrous work which rolls before their eyes. So far there has been a small amount of this; what the future holds is limitless." (The Mortal Messiah, book 4, p. 352) The work of the Restoration is in reality great and marvelous. It is, to those who take the time to view it properly and ponder its significance, breathtaking. The great ones of the earth shall yet rise up and acknowledge Joseph Smith and Mormonism as a preeminent blessing to the world. A number of prominent persons over the years have made such acknowledgments. Josiah Quincy, a man who became the mayor of Boston, visited Joseph Smith in Nauvoo. He later wrote: "It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants." Figures of the Past, p. 376-77. It is reported that Count Leo Tolstoy, in speaking of the Mormons said: "Their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this church, nothing can stop their progress – it will be limitless. There have been great movements started in the past but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known." Improvement Era, Feb 1939, p. 94, DCBM, 4:148-49.)

9 For in that day, for my sake shall the Father <sup>a</sup>work a work, which shall be a great and a <sup>b</sup>marvelous <sup>c</sup>work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. (Ezra Taft Benson: "Seven centuries before the birth of Christ, Isaiah foresaw and foretold the restoration of the gospel of Jesus Christ in these latter days. He declared it would be a 'marvelous work and a wonder' to all mankind (Isa. 29:14 Therefore, behold, I will proceed to do a <sup>a</sup>marvellous <sup>b</sup>work among this people, *even* a marvellous work and a wonder: for the <sup>c</sup>wisdom of their wise *men* shall <sup>d</sup>perish, and the <sup>e</sup>understanding of their <sup>f</sup>prudent *men* shall be hid.). When Jesus appeared to the Nephites in America, He confirmed the prophecy of Isaiah in these words: For my sake shall the Father work a work, which shall be a great and a marvelous work' among the people of the land of America in the last days (3 Ne. 21:9). April 6, 1830, in the state of New York, The Church of Jesus Christ of Latter-day Saints had its beginning in this dispensation, a beginning that went largely unnoticed by the world. A small number of men and women, including the Prophet Joseph Smith, gathered in the home of Peter Whitmer, Sr., to witness and participate in the official organization of the Church. Today there are over 4 1/2 million members in eighty-one countries (Almost 13 million in 2007). We now look in retrospect on 150 years of the history of the Church and are led to exclaim with Isaiah, 'Truly the work is marvelous and wonderful!' That the Church of Jesus Christ would have an inconspicuous beginning and then enjoy phenomenal growth was likewise predicted. Jesus used the comparison of the small mustard seed to describe the early beginning of His church. But eventually, He declared, that insignificant seed would become a great tree and many would find refuge in its branches (see Matt. 13:31-32 31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a <sup>a</sup>grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the <sup>a</sup>birds of the air come and lodge in the branches thereof.). The prophet Daniel described the beginning and



remarkable growth of the Church as a small stone which would become a great mountain and fill the entire earth! (see Dan. 2:34-35, 44: 34 Thou sawest till that a <sup>a</sup>stone was cut out <sup>b</sup>without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no <sup>a</sup>place was found for them: and the <sup>b</sup>stone that smote the image became a great mountain, and filled the whole earth. 44 And in the <sup>a</sup>days of these <sup>b</sup>kings shall the God of heaven <sup>c</sup>set up a <sup>d</sup>kingdom, which shall never be <sup>e</sup>destroyed: and the <sup>f</sup>kingdom shall not be left to other people, *but* it shall <sup>g</sup>break in pieces and <sup>h</sup>consume all these <sup>i</sup>kingdoms, and it shall stand for ever.). As men have attempted to assess the Church at a given period of time, in many instances they have not been able to see its forward movement and potential. The growth of the Church, like the growth of grass or trees, has been almost imperceptible to the eye, but little by little, line by line, precept by precept, the Church has matured. Simultaneous with the early development of the Church was a spirit of opposition and persecution. Wherever the tiny ‘mustard seed’ was planted, attempts were made to frustrate its growth. But notwithstanding all the efforts to destroy the work—even the murder of the Prophet Joseph Smith and his brother—the Church prospered and grew. There were those who thought the Church would fail with the deaths of the martyrs Joseph and Hyrum, but they did not perceive, as Daniel foretold, that this latter-day kingdom should ‘never be destroyed’ (Dan. 2:44). Just before the Prophet’s death, Brigham Young said, ‘The kingdom is organized; and, although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition’ (History of the Church, 6:354).” (Conference Report, May 1980 Ensign, “A Marvelous Work and a Wonder”)

**10 But behold, the life of my servant shall be in my hand;** (The Lord maintained a special watchcare over his great latter-day seer, Joseph Smith. The prayers of the ancients were in his behalf. 3 And thy <sup>a</sup>people shall never be turned against thee by the testimony of traitors. 4 And although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in <sup>a</sup>honor; and but for a small <sup>b</sup>moment and thy voice shall be more terrible in the midst of thine enemies than the fierce <sup>c</sup>lion, because of thy righteousness; and thy God shall stand by thee forever and ever. 9 Therefore, <sup>a</sup>hold on thy way, and the priesthood shall <sup>b</sup>remain with thee; for their <sup>c</sup>bounds are set, they cannot pass. Thy <sup>d</sup>days are known, and thy years shall not be numbered less; therefore, <sup>e</sup>fear not what man can do, for God shall be with you forever and ever. (D&C 122) **therefore they shall not hurt him, although he shall be <sup>a</sup>marred** (The lost 116 manuscript pages, and his life was taken.) **because of them. Yet I will heal him, for I will show unto them that <sup>b</sup>my wisdom is greater than the cunning of the devil.** (Neal A. Maxwell: “Because living prophets are so precious a presence on the human scene, adversarial efforts to diminish and to mar them—past and present—should not be surprising. These men are thus called upon to endure efforts to “mar” them. The word mar, as used in certain scriptures, suggests to ‘spoil to a certain extent or to render less attractive,’ as if one were to mar furniture by scratching its surface but not harming its substance. Isaiah speaks of the Lord’s servant whose ‘visage’ (or appearance) is marred (Isaiah 52:14). The resurrected Jesus speaks of a ‘great and marvelous work’ which will not be believed by many, ‘although a man shall declare it unto them.’ This latter-day servant who was to bring Christ’s word forth ‘shall be marred. . . . Yet . . . I will show unto them that my wisdom is greater than the cunning of the devil.’ (3 Nephi 21:9–10.) The Doctrine and Covenants (10:43) uses those same last words (about the wisdom of the Lord proving greater than the cunning of the devil) in reference to Joseph Smith and the coming forth of the Book of Mormon. Joseph Smith, Sr., gave a father’s blessing to the Prophet Joseph on 9 December 1834. In part of that blessing Father Smith quoted from ancient Joseph, who wondered how his latter-day posterity would receive the word of God. Then ancient Joseph’s eyes beheld Joseph Smith, Jr., to be raised up in the last days. Ancient Joseph’s soul was satisfied and he wept. Ancient Joseph was quoted by Father Smith as saying that the choice seer to arise ‘shall meditate great wisdom, [and his] intelligence shall circumscribe and comprehend the deep things of God, . . . though the wicked mar him for a little season.’ Church members should not be surprised, therefore, if enemies seek to ‘mar’ prophets and the Presidents of the Church, or the Church itself, by seeming to render it, or us as

members, less attractive and influential, thus causing some to turn away from or to discount the Lord's work and His servants. One of the early Twelve, Elder Orson Hyde, observed that the 'shafts' intended for the Church 'are always aimed at the head first.' ...If we as members are likewise 'marred' while doing the Lord's work, it will prove to be yet another dimension of sharing the fellowship of Christ's sufferings (see Philippians 3:10)." (If Thou Endure It Well, pp. 71-72))

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause <sup>a</sup>him to bring forth unto the <sup>b</sup>Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be <sup>c</sup>cut off from among my people who are of the covenant. (Ezra Taft Benson: "The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2)...But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom is fixed, and they ' . . . shall be cut off from among my people who are of the covenant.'" (Conference Report, Oct. 1961, p. 70))

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a <sup>a</sup>lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13 Their hand shall be lifted up upon their <sup>a</sup>adversaries, and all their enemies shall be cut off.

14 Yea, wo be unto the Gentiles except they <sup>a</sup>repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy <sup>b</sup>chariots;

15 And I will cut off the cities of thy land, and throw down all thy <sup>a</sup>strongholds;

16 And I will cut off <sup>a</sup>witchcrafts out of thy land, and thou shalt have no more soothsayers;

17 Thy <sup>a</sup>graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18 And I will pluck up thy <sup>a</sup>groves out of the midst of thee; so will I destroy thy cities.

19 And it shall come to pass that all <sup>a</sup>lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

20 For it shall come to pass, saith the Father, that at that <sup>a</sup>day whosoever will not repent and come unto my Beloved Son, them will I <sup>b</sup>cut off from among my people, O house of Israel;

21 And I will execute <sup>a</sup>vengeance and <sup>b</sup>fury upon them, even as upon the heathen, such as they have not heard.

22 But if they will repent and hearken unto my words, and <sup>a</sup>harden not their hearts, I will <sup>b</sup>establish my church among them, and they shall come in unto the covenant and be <sup>c</sup>numbered among this the remnant of Jacob, unto whom I have given this land for their <sup>d</sup>inheritance; (Much confusion ensues among some Latter-day Saints because of a narrow reading of certain passages in the Book of Mormon. The phrase "remnant of Jacob" is not confined wholly to the descendants of Lehi, nor should we limit the Lord or the prophetic word to that interpretation. The remnant of Jacob refers to all the house of Israel. DCBM, 4:151)

23 And they shall assist my <sup>a</sup>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 <sup>b</sup>New Jerusalem. (Joseph Fielding Smith: I think this is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendants of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel, and of the great promises made to the gentiles who are on this land and in all other lands, if they will only come into the Church and be numbered with the house of Israel. Their privileges would be to assist in building the New Jerusalem, and if they refuse, then shall the punishments come upon them. I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence this work in

the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head. Ephraim receives the richer blessings, these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim. Now do the scriptures teach that Ephraim, after doing all of this is to abdicate, or relinquish his place, and give it to the Lamanites and then receive orders from this branch of the remnant of Jacob in the building of the New Jerusalem? This certainly is inconsistent with the whole plan and with all that the Lord has revealed in the Doctrine and Covenants in relation to the establishment of Zion and the building of the New Jerusalem. That the remnant of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. Doctrines of Salvation, 2:250-51. James E. Talmage: "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.' (DC 45:64-67) Later revelations directed the elders of the Church to assemble in western Missouri (D&C 52:2), 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.' (D&C 57:1-5) 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. 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.' (D&C 101:17,18) ... Zion is to be chastened, but only for a little season, (D&C 100:13) then will come the time of her redemption. 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.' (D&C 105:9) And again: 'Zion shall be redeemed in mine own due time.' (D&C 136:18) 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.' (D&C 105:1-2)" (A Study of the Articles of Faith, pp. 352-4) Spencer W. Kimball: "[Speaking to the Lamanites] You must blossom

as the rose upon the mountain. You must flourish, and you must become a great people so that you can go back to Jackson County with us and we with you, and we will build there the magnificent temple which Orson Pratt said will be the most beautiful building that ever was built or that ever will be built. It will be the culmination of everything that is beautiful and wonderful, and within its walls [will be] the sealing power. And the Indians are going to assist with the temple. That is why these Indian people who have accepted the gospel must remain true no matter what comes. They must remain true and faithful. They must go to the temple and get their endowments and their sealings. They must be leaders in their communities, because not too far away there is going to be a great migration to Jackson County, Missouri, and there we are going to build the great temple. ...And that is only part of it. We will then go forward with you Indian people by the thousands and the tens of thousands to work night and day in the holy temple of God to see that your ancestors—all those that died from Christ up to now, all those who were killed at the hill Cumorah, all those who were killed in between for hundreds and hundreds of years—all have the work done for them so they may receive the exaltation and eternal life of man. What works you have to do, you good folks! You must never falter. You must continue on growing to your total stature and bringing your people with you, because the Lord's promises never fail." (Book of Mormon Student Manual, 1981, p. 426-7))

24 And then shall <sup>a</sup>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. (Bruce R. McConkie: The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth... That call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in the appointed places. The Millennial Messiah, 294)

25 And then shall the <sup>a</sup>power of heaven come down among them; and <sup>b</sup>I also will be in the midst. (Millennial reign.)

26 And then shall the work of the Father commence at that day, even <sup>a</sup>when this gospel shall be preached among the remnant of <sup>b</sup>this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, (We are currently in a gathering phase, but the gathering that will take place during the Millennium, according to Joseph Fielding Smith, will occur within one generation. It will be exceedingly fast and massive throughout the world. The tribe of Joseph has been gathering since 1830. We have been gathering the gatherers.) yea, even the tribes which have been <sup>c</sup>lost, which the Father hath led away out of Jerusalem. ("This is a millennial setting. It is a setting in which wickedness and crime and vengeance are no longer on earth... Yes, the work of the Father shall commence in the great millennial day, in the sense that its magnitude shall be infinitely greater than anything we can even identify with today. All that has gone on in the past will seem to pale into insignificance when missionary work goes forward during the thousand years (compare 2 Nephi 30:7-15). Jehovah spake through Jeremiah: '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.' And then the Master described the manner in which missionaries would search out the people: '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.' (Jeremiah 16:14-16.)" (McConkie, Millet, and Top, Doctrinal Commentary on the Book of Mormon, vol. 4, p. 153) Bruce R. McConkie: But, says one, are the [the lost tribes of Israel] not in a body somewhere in the land of the north? Answer: They are not; they are scattered in all nations. The north countries of their habitation are all the countries north of their Palestinian home, north of Assyria from whence they escaped... Query: What happened to the Ten Tribes after the visit of the Savior to them? Answer: The same thing that happened to the Nephites. There was righteousness for a season, and then there was apostasy and wickedness... In this day when the head of the Church can communicate with all men on

earth, there is no longer any need for one kingdom in Jerusalem and another in Bountiful and others in whatever place or places the Ten Tribes were when Jesus visited them. This is the promised day when there shall be one God, one Shepherd, one prophet, one gospel, one church, and one kingdom for all the earth. This is the day when one man shall direct all of the Lord's work in all the earth; the day when he shall bring all Israel into one fold. *The Millennial Messiah*, 216-217)

27 Yea, the work shall commence among all the <sup>a</sup>dispersed of my people, with the Father to prepare the way whereby they may <sup>b</sup>come unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be <sup>a</sup>gathered home to the land of their inheritance. (Here is the summation of it all: Men and women gather first to Christ the Lord, accept his gospel, call upon the Father in his name, partake of the sanctifying powers of his atoning blood, and in process of time become perfect in him. Second, those who gather to Christ also gather to where the people of Christ congregate, to the lands of their inheritance. For some it is the United States. For millions it will be in such diverse places of gathering as Korea, Brazil, Germany, New Zealand, or ten thousand like places. For the time being, Latter-day Saints are asked to remain where they are, in those nations where they hold citizenship. In this manner the tent of Zion is expanded and strengthened as more and more stakes are driven into the earth. The revealed word relative to the gathering to Independence and its environs will come through the prophet of God on earth. When it does come – with the consequent return of the saints to that Zion which shall not be moved out of its place – that call will not be for the saints in general to assemble there. The return to Jackson County will be by delegates, as it were. Those whose services are needed there will assemble as appointed. The rest of Israel will remain in their appointed places. Bruce R. McConkie, *Millennial Messiah*, p. 294)

29 And they shall go out from all nations; and they shall <sup>a</sup>not go out in <sup>b</sup>haste, (during a time of peace and organized leadership) nor go by flight, for I will go before them, saith the Father, and I will be their rearward. (“We have seen earlier through a modern revelation that the setting for the great work of the gathering, particularly of the ten lost tribes, is millennial (see D&C 133:23-34). Elder Bruce R. McConkie has written: ‘We do not say that occasional blood descendants of Reuben or Naphtali or others of the other tribal heads shall not return to their Palestinian Zion, or assemble in an American Zion, or find their way into the stakes of Zion in all nations, all before the Second Coming of Christ. Some shall no doubt return to Canaan as true believers and members of the true Church, with the intent and purpose of fulfilling the scriptures and building up the ancient cities of Israel. This may well happen in some small measure, and to it there can be no objection. Great movements have small beginnings, and floods that sweep forth from bursting dams are first forecast when small rivulets trickle from the pent-up reservoirs. *But we do say that the great day of the return of the Ten Tribes, the day when the assembling hosts shall fulfill the prophetic promises, shall come after our Lord's return.*’ (*Millennial Messiah*, p. 323; see also *New Witness*, p. 521.)” (McConkie, Millet, and Top, *Doctrinal Commentary on the Book of Mormon*, vol. 4, p. 153, italics added))

Additional Reading:

## CHAPTER 29

*The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants—Those who reject his latter-day revelations and gifts shall be cursed. [Between A.D. 34 and 35]*

1 AND now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall <sup>a</sup>come unto the Gentiles according to his word, then ye may know that the <sup>b</sup>covenant which the Father hath made with the children of Israel, concerning their restoration to the <sup>c</sup>lands of their inheritance, is already beginning to be fulfilled. (“We often teach the gospel without mentioning the

covenant of Abraham or the house of Israel, as though these covenants did not even exist. In the Book of Mormon, Jesus teaches us that the ancient covenants are as valid today as they were 4,000 years ago. I believe that they have something to do with the political events occurring in the world and also with our children and grandchildren traveling to various places of the earth, among war and revolution, to tell of the restoration of the gospel and of the Book of Mormon. These events are occurring before our very eyes. According to Jesus' own words, the covenants of Abraham Isaac, Jacob and Joseph are still important to the Father and to Jesus and should also be important to us." (Robert J. Matthews, Book of Mormon Symposium Series, 3 Nephi 9-30, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 38))

2 And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord <sup>a</sup>delays his coming unto the children of Israel. (A careful review of the signs of the times demonstrates that things are close. In Mormon Doctrine (pp. 715-734), Elder McConkie lists 51 signs of the times. By interpretation, 39 of these signs have already been fulfilled, 8 of them must yet be fulfilled prior to the Second Coming, and 4 of them are fulfilled at his coming and not before. Furthermore, these 8 unfulfilled signs could easily be fulfilled in a matter of just a few years. 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors' (Matt 24:32-33). Wilford Woodruff: "The world may say that he delays his coming until the end of the earth. But they know neither the thoughts nor the ways of the Lord. The Lord will not delay his coming because of their unbelief, and the signs both in heaven and earth indicate that it is near. The fig trees are leafing in sight of all the nations of the earth, and if they had the Spirit of God they could see and understand them." (Journal of Discourses, 16:35))

3 And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

4 And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the <sup>a</sup>sword of his <sup>b</sup>justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

5 <sup>a</sup>Wo unto him that <sup>b</sup>spurneth at the doings of the Lord; yea, wo unto him that shall <sup>c</sup>deny the Christ and his works!

6 Yea, <sup>a</sup>wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by <sup>b</sup>gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

7 Yea, and wo unto him that shall say at that day, to get <sup>a</sup>gain, that there can be <sup>b</sup>no miracle wrought by Jesus Christ; for he that doeth this shall become <sup>c</sup>like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

8 Yea, and ye need not any longer <sup>a</sup>hiss, nor <sup>b</sup>spurn, nor make game of the <sup>c</sup>Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn.

9 Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

(Russell M. Nelson: "The heading to chapter 29 of Third Nephi states: 'The coming forth of the Book of Mormon is a sign that the Lord has commenced to gather Israel and fulfill his covenants.' News media have carried stories occasionally of incidents pertaining to the early history of the Church and the coming forth of the Book of Mormon. What these news accounts fail to report is that the Book of Mormon has come forth in fulfillment of prophecy, ancient and modern, and that it was translated by the gift and power of God, then pronounced as the most nearly correct book on the face of the earth.

Reporters may also fail to note that it is a sign of the covenant of God to the world that the last days are forthcoming. We will be accountable not to news reports, but to this scripture: 'Ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling

of the covenant which he hath made unto the house of Israel.’ (3 Nephi 29:9.)” (The Power Within Us, p. 140))

## CHAPTER 30

*The latter-day Gentiles are commanded to repent and come unto Christ and be numbered with the house of Israel. [Between A.D. 34 and 35]*

1 HEARKEN, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath <sup>a</sup>commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying:

2 Turn, all ye <sup>a</sup>Gentiles, from your wicked ways; and <sup>b</sup>repent of your evil doings, of your <sup>c</sup>lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your <sup>d</sup>murders, and your <sup>e</sup>priestcrafts, and your <sup>f</sup>envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be <sup>g</sup>numbered with my people who are of the house of Israel.

Mormon 5: 9 And also that a knowledge of these things must <sup>a</sup>come unto the remnant of these people, and also unto the Gentiles, who the Lord hath said should <sup>b</sup>scatter this people, and this people should be counted as naught among them—therefore <sup>c</sup>I write a <sup>d</sup>small abridgment, daring not to give a full account of the things which I have seen, because of the commandment which I have received, and also that ye might not have too great sorrow because of the wickedness of this people.

10 And now behold, this I speak unto their seed, and also to the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come.

11 For I know that such will sorrow for the calamity of the house of Israel; yea, they will sorrow for the destruction of this people; they will sorrow that this people had not repented that they might have been clasped in the arms of Jesus.

12 Now <sup>a</sup>these things are <sup>b</sup>written unto the <sup>c</sup>remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be <sup>d</sup>hid up unto the Lord that they may come forth in his own due time.

13 And this is the commandment which I have received; and behold, they <sup>a</sup>shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom.

14 And behold, they shall go unto the <sup>a</sup>unbelieving of the <sup>b</sup>Jews; and for this intent shall they go—that they may be <sup>c</sup>persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the <sup>d</sup>land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his <sup>e</sup>covenant;

15 And also that the seed of <sup>a</sup>this people may more fully believe his gospel, which shall <sup>b</sup>go forth unto them from the Gentiles; for this people shall be <sup>c</sup>scattered, and shall <sup>d</sup>become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us, yea, even that which hath been among the Lamanites, and this because of their unbelief and idolatry. (“In a special way, the Book of Mormon was written to the Lamanites, the descendants of Lehi, as a major tool to restore them to Christ. It seems that the righteous Nephite prophets, knowing the destruction of their own people, wrote with special feelings to the future Lamanites. Mormon in his final chapter said, ‘And now, behold, I would speak somewhat unto the remnant of this people who are spared’ (7:1); and Moroni in his last chapter said, ‘Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites’ (10:1). In 1829, about a year before the publication of the Book of Mormon, the Lord spoke plainly to Joseph Smith after the 116 pages of manuscript had been lost. While

reproving young Joseph, the Lord impressed upon him the sacred character and purpose of the Book of Mormon and hence the great importance of his work. 'Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people- And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers- And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquities of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their wickedness and abominations. *And for this very purpose are these plates preserved, which contain these records-that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to a knowledge of their fathers*' (D&C 3:16-20; emphasis added). The Book of Mormon was written to all the world as another testament of Jesus Christ. In a special way, however, it was written and preserved to restore the Lamanites to the knowledge and testimony of Christ once had by their fathers and also to convince the Jew and Gentile that 'Jesus is the Christ, the Eternal God' (title page, Book of Mormon)." (Rex C. Reeve, Jr., Book of Mormon Symposium Series, 2 Nephi, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 266-7))

16 For behold, the Spirit of the Lord hath already ceased to <sup>a</sup>strive with their fathers; and they are without Christ and God in the world; and they are driven about as <sup>b</sup>chaff before the wind.

17 They were once a delightsome people, and they had Christ for their <sup>a</sup>shepherd; yea, they were led even by God the Father.

18 But now, behold, they are <sup>a</sup>led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

19 And behold, the Lord hath reserved their blessings, which they might have received in the land, for the <sup>a</sup>Gentiles who shall possess the land.

20 But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord <sup>a</sup>remember the <sup>b</sup>covenant which he made unto Abraham and unto all the house of Israel. (Spencer W. Kimball: "Perhaps of all prophecies ever made, none have been fulfilled more literally and more intensely and more devastatingly than this one from Mormon: 'But behold, it shall come to pass that they shall be driven and scattered by the Gentiles. . . .' (Mormon 5:20.) And what a tragic and literal fulfillment those scriptures had. . . . The story of the Cherokees would melt the stoniest heart—driven at the point of a bayonet from their homes and lands, evicted from their country and sent to the swampy, mosquito-ridden area of Indian Territory. The prejudiced historian again said that the Indians were the culprits. Their suffering and death means little; their homes and gardens and farms were expropriated. The 'white heroes' evicted and expropriated for their own use (at the point of bayonets) the lands of the 'red demons.' We follow the Navajos from their exquisitely beautiful red sandstone lands of northeastern Arizona in their long, pitiful, painful march to central New Mexico, to Bosque Redondo on the Pecos River. We suffer and starve and freeze with them in the lonely four years, and then walk with them back to their homeland after signing their treaties. In recent times our attention was arrested by a double-page picture in Life magazine. It is the dead of winter. Plodding across the thousands of square miles of deep snow and the wind-scoured stubbly plain, two Indian women on their horses make a new deep trail through the snow. It is good that their horses can break trail; it is good that their warm skirts are long to their ankles; it is good that their blankets cover them well and their scarves cover their heads and faces, for the wind is bitter and the cold intense, and the way is long. Thank goodness they have a sense of direction, for if the horses failed, never would they be found alive. They have left in their hogans their children, so they might find food for their families. Their wagon is under a tree, a solitary tree; frozen sheep are here and there half covered in the snow. That frozen one that the boy is dragging is one of over half a million sheep, goats, and cattle that were stranded with no food save that from a lucky drop. They



will have food for a few days but soon the carcasses will be spoiled beyond eating. Why do I return to a rehearsal of the indignities against the Indian? The answer is that we have a debt to pay. We are deeply indebted and we shall never have liquidated that debt until we shall have done all in our power to rebuild the Indian and give him back the opportunities that are possible for us to give him.” (Faith Precedes The Miracle, p. 340-2) Bruce R. McConkie; “Our case study now turns to the day of Lamanite gathering. The long night of apostate darkness that left the remnants of Lehi's seed in their low and fallen and loathsome state is drawing to an end. Already the rays of gospel light are rising in the eastern sky and the day of gathering is dawning. Lamanites in the United States and Canada, in Mexico and Central America, and in the various nations of South America, together with the Lamanites in the islands of the South Pacific, whom we call Polynesians -- all these are coming back, one by one as the divine decree requires. And when the day has fully dawned, as soon it must, they will be a glorious people indeed. Indeed, that day -- the day of the Lamanite -- shall dawn before the Second Coming. Its arrival will be one of the signs of the times, and all those who can read the promised signs will thereby know that the coming of their Lord is nigh at hand. Pending that day, the Lord's command to his people is: ‘Be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth -- and all this when the angel shall sound his trumpet.’ Having so announced, the Lord then relates all this to the gathering of Israel, including the Lamanite gathering. ‘But before the great day of the Lord shall come,’ he says, ‘Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.’ (D&C 49:23-25.)” (The Millennial Messiah, p. 210))

21 And also the Lord will remember the <sup>a</sup>prayers of the righteous, which have been put up unto him for them.

22 And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

23 Know ye not that ye are in the <sup>a</sup>hands of God? Know ye not that he hath all power, and at his great command the <sup>b</sup>earth shall be <sup>c</sup>rolled together as a scroll?

24 Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a <sup>a</sup>remnant of the seed of Jacob shall go forth among you as a <sup>b</sup>lion, and tear you in pieces, and there is none to deliver.

Articles of Faith #10 - We believe in the literal <sup>a</sup>gathering of Israel and in the restoration of the <sup>b</sup>Ten Tribes; that <sup>c</sup>Zion (the New Jerusalem) will be built upon the American continent; that Christ will <sup>d</sup>reign personally upon the earth; and, that the earth will be <sup>e</sup>renewed and receive its <sup>f</sup>paradisiacal <sup>g</sup>glory.

Bible Dictionary:

## BIBLE DICTIONARY GENTILE

The word *Gentiles* means the nations, and eventually came to be used to mean all those not of the house of Israel. It is first used in Genesis with reference to the descendants of Japheth (Gen. 10: 2-5). As used throughout the scriptures it has a dual meaning, sometimes to designate peoples of non-Israelite lineage, and other times to designate nations that are without the gospel, even though there may be some Israelite blood therein. This latter usage is especially characteristic of the word as used in the Book of Mormon.

The duties of Israelites toward gentiles were defined in the law (Ex. 23: 32; Ex. 34: 12-16; Deut. 7: 1-3; Deut. 20: 10-18; Deut. 23: 3-8; Ezra 9: 2-15; Ezra 10: 1-18; Neh. 13: 1-3, 23-31). These regulations served to emphasize the distinction between Israel and gentile. However, there were numerous

provisions showing that Israel was to deal justly and honestly with non-Israelites and to be compassionate toward them (Ex. 22: 21; Ex. 23: 9; Lev. 19: 10, 33-34; Lev. 24: 22).

The pious Jews of New Testament times held themselves aloof from contact with the gentiles. When a gentile was converted to Judaism, he was called a proselyte. Even in the Church there was a cultural and doctrinal struggle among many Jewish Christians before they would permit one of gentile lineage to enjoy full fellowship. The first gentiles to come into the New Testament Church were those who had already become proselytes to Judaism.

Cornelius (Acts 10 - 11) was the first gentile of whom we have record who came into the Christian Church without first being a proselyte to Judaism. He was introduced to the gospel of Jesus Christ through a series of divine manifestations both to him and to Peter.

Paul was called the "apostle of the Gentiles" (Rom. 11: 13), and it was primarily through his ministry that the gospel was established among those of gentile lineage throughout Europe and Asia Minor, although the way was opened by Peter's baptism of Cornelius.

## ISRAEL

*One who prevails with God or Let God prevail.*

This name was given to Jacob at Penuel (Gen. 32: 28) and at Bethel (Gen. 35: 10). It also applies to his descendants and to their kingdom (2 Sam. 1: 24; 2 Sam. 23: 3). After the division of the kingdom, the northern tribes, as the larger part, retained the name Israel, while the southern kingdom was called Judah. The land of Canaan is also called Israel today. And in another sense Israel means the true believer in Christ, as explained by Paul (Rom. 10: 1; Rom. 11: 7; Gal. 6: 16; Eph. 2: 12). The name Israel is therefore variously used to denote (1) the man Jacob, (2) the literal descendants of Jacob, and (3) the true believers in Christ, regardless of their lineage or geographical location.