

The Secret Re-establishment of the Kingdom of the Jews

Having now documented from the letter that Joseph Smith sent to N. C. Saxton, that the Gentiles rejected the fulness of the Gospel, broke the everlasting covenant spoken of by Isaiah and Malachi, and ultimately caused God to seal the heavens, we can now turn our attention to the secret storyline behind the larger storyline during this transitional time.

A great time of transition was taking place between 1834 and 1838. During this time, the dispensation of the fulness of the Gospel to the Gentiles was coming to an end while an ancient Abrahamic dispensation was opening up to the other remnants of God's people that the Book of Mormon generally characterizes as the House of Israel. Nevertheless, the Saints were still hoping for the Dispensation of the Fulness of Times to be ushered in, but it was not to be.

Many of the events during this transition involved ancient temple theology and some very significant events that took place in the Kirtland Temple during a pentecostal period that lasted from about January 21st to April 6th 1836. Sidney Rigdon had declared that the completion of the Kirtland Temple was critical, **"..upon it depends the salvation of the church and also of the world"**¹. Shortly after the pentecostal period, a dark spirit of apostasy infected the Church and the Kirtland Safety Society Failure took place.²

The following summary of major events pertaining to the Kirtland Temple reveals that even the ushering in of the Dispensation of the Fulness of Times was still anticipated. It was anticipated despite the failure of the church to consecrate. Despite the rejection of the Melchizedek order of the priesthood. Despite the special conference in which the name of Christ was officially taken out of the name of the restored church.

¹ Temples of the Most High Pg 17 Also, Times and Seasons 6:367-8

² This had been prophesied by Joseph Smith. "All felt that they had a foretaste of heaven. In fact, there were several weeks in which we were not tempted of the devil; and we wondered whether the millennium had commenced. At [a meeting of priesthood brethren], the Prophet Joseph addressed us. Among other things he said: 'Brethren, for some time Satan has not had power to tempt you. Some have thought that there would be no more temptation. But the opposite will come; and unless you draw near to the Lord you will be overcome and apostatize.'" (Joseph Smith's Kirtland Pg 170)

Clearly, the restored church that had come forth out of the wilderness of darkness, was fleeing back into the wilderness of darkness while a different, interim dispensation was secretly being ushered in. The Book of Daniel refers to the secret event behind the veil on April 6th 1836, as the "**vision and the prophecy**"³ and notes that the event would be "**sealed up**" and kept secret for a time:

Nine Point Kirtland Temple Summary

- **January 15th 1836**: Meeting called by the First Presidency to fill up all vacancies in all of the priesthood quorums.
- **January 21st- February 6th, 1836**: The **Washing and Anointing with Holy Oil** of the priesthood brethren began to take place within the Temple. Joseph had a vision of the Celestial Kingdom. Related ceremonies lasted for up to two weeks involving the different priesthood quorums. On Jan 25 the elders were instructed on how to prepare themselves for the holy anointing that would prepare them for the "**endowment of power**" that was to take place during the upcoming "**Solemn Assembly**" mentioned in section 88.
- **March 27th, 1836**: The **Dedicatory Prayer** was offered, petitioning the Lord that the "**yoke of bondage**" would to begin to be taken off of the "**house of House of David**", the "**children of Judah**" might begin to return to the lands that God gave to Abraham and that "**Jerusalem**" might "begin to be redeemed". The Book of Mormon speaks of this as the time when the "Jews" would begin to be restored to their lands and "**begin to believe**".
- **March 29th 1836**: The First Presidency "**waited on the Lord**" in the "**most holy place**" to see if the time had come to redeem Zion and petitioning the Lord to allow them to travel to Zion. The time had not come, permission was not granted
- **March 30th 1836**: The **Solemn Assembly** involving 300 priesthood holders took place. The Book of Daniel describes this event as taking place in the "**middle of the week**". "I then observed to the quorums, that I had now completed the organization of the Church, and we had passed through all

³ Daniel 9:24

the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the Kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previously in waiting upon the Lord in His Temple" As strange as it was that the First Presidency did not need to participate in the Solemn Assembly, it had apparently been revealed to them that this solemn assembly would not be the one mentioned in Section 88 that would begin the final gathering of the elect.

- **April 3rd 1836:** The events mentioned in section 110 took place. The Book of Daniel refers to it as the "**Vision and the Prophecy**" that was "**sealed up**" and kept secret for a time. During that event the Dispensation of the Gospel of Abraham was secretly ushered in and the keys of the gathering were restored.
- **June 1837:** The Lord revealed to Joseph that "**Something New must be done for the Salvation of the Church**" and the calling and ordination of the first foreign missionaries was initiated. "And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days"
- **July 23rd 1837:** The same day that the Gospel was first preached in England, Joseph Smith received the ominous warning in section 112- "Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. 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 [Kirtland Temple] 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, [Kirtland Temple]** saith the Lord."

- **Fall of 1837:** A fight broke out in the Kirtland Temple. If it had not been defiled previously, it certainly was defiled at that time. Both mother Smith and Eliza R. Snow⁴ mention the fight but do not get the exact date.⁵

Secrets Begin to Emerge

As one begins to understand more fully what really took place during the secret vision that occurred on April 3, 1836, additional secrets will emerge and become understood. In this segment, I want to highlight the secret re-establishment of the latter day Kingdom of the Jews.

A great secret that needs to be understood to better understand the significance of Section 110 is that during Joseph Smith's ministry the latter day restoration of the Jews and the re-establishment of the Kingdom of Judah was taking place shortly after the Gentiles rejected the fulness of the Gospel and broke the everlasting covenant.

The Book of Mormon Identifies the Latter day Jews

Many Mormons are blinded to the fact that, according to the Book of Mormon and modern revelation, the modern Church of Jesus Christ of Latter day Saints actually represents the latter day kingdom of the Jews. Because of this, it becomes necessary to lay a foundation before we can go to our next topic regarding the literal fulfillment of the prophecies in the Book of Daniel that took place during the Kirtland era of the Church. To do so, we will first call upon the words of modern revelation and then we will visit the prophecies contained in the Book of Mormon regarding the latter day restoration of the Jews.

Then, we will highlight and analyze some of the prophetic dialogue between God, Moses and the Children of Israel as contained in Deuteronomy 28-32. This will hopefully bring to light the significance of why Jesus Christ was standing above a "**paved work of pure gold**" when He appeared to Joseph and Oliver behind the

⁴ <http://emp.byui.edu/SATTERFIELD/Rel341/Kirtland%20Apostasy%20by%20E%20R%20Snow.htm>

⁵ <http://onewhoiswatching.wordpress.com/tag/kirtland-temple/>

veil in the temple⁶. After gaining a better understanding of the significance of the Ark of the Testimony, containing the testimony embedded in the Song of Moses, other paradigms will change and additional heretofore hidden truths from the secret vision will emerge.

Having already examined the outrageous, but true, prophetic statements that Joseph Smith published to the world in 1833 through his letter to N. C. Saxton⁷, we can begin to see the necessity of re-establishing the kingdom of the Jews for the purpose of keeping the "**roots of the natural branches of the tree.. alive**"⁸ until the Marvelous Work begins four generations later. We shall end this series with the cryptic prophetic time sequences in the Book of Daniel which further bring to light the significance of what took place in the Kirtland Temple.

While doing this, we will use a few prophetic narratives to create prophetic templates of what was taking place in Kirtland, Ohio and surrounding areas from 1829 to 1844. We will analyze the public prophetic utterances and declarations of Joseph Smith to show that his prophetic warnings given in the 1833 voice of warning, were completely in sync with what these ancient prophets had spoken of and what was actually taking place in the world. There is an amazing storyline taking place behind the official storyline that was going on during the LDS restoration movement that can only be seen through the lens provided by prophecy.

In summary, this last segment covers these four topics;

- Identifying the latter day Jews and the secret reestablishment of the Kingdom of Judah
- Understanding the significance of the Ark of the Testimony containing the Song of Moses

⁶ This is a description of the top of the ark of the covenant "And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." Exodus 24:18

⁷ <http://josephsmithpapers.org/paperSummary?target=X5242>

⁸ Jacob 5:34-54

- Comprehending the mysterious and cryptic prophetic timelines in the Book of Daniel that testify of the prophetic mission of Joseph Smith and the truthfulness of Section 110

I believe those areas of study, when aided by the Holy Spirit, will provide the reader with a better understanding of the events documented in Section 110 which the prophet Daniel refers to as the **vision and prophecy**. Section 110 is one of the most significant prophetic events that has ever taken place in religious history. Virtually all of the Old Testament prophets had their eyes fixated on the prophetic impact of the secret vision and prophecy that took place behind the veil of the Kirtland Temple in 1836. Yet Isaiah 48 prophesied that the saints of the restored church would not even know about the event when it first happened⁹ and Malachi notes that when the documentation of the "pure offering" that took place behind the veil finally comes to light, people SNUFFED¹⁰ at it.

The Dedicatory Prayer and the Judah Kingdom Connection

⁹ To see an interpretive analysis of Isaiah 48 visit this site
<http://onewhoiswatching.wordpress.com/2010/01/28/interpretation-and-commentary-on-isaiah-48-1st-nephi-20-2/>

¹⁰ " For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have **snuffed** at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. Malachi 1:11:13 Contextually, according to malachi, someone who find the things of God contemptible could be referred to as a "snuffer". (Interestingly, the Hebrew of the word means to Breath, blow, to be blown, to cause to breathe out.."

<http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H5301&t=KJV>. Websters Dictionary: To "extinguish by or as if by the use of a candlesnuffer —often used with *out*, to make extinct : put an end to"
<http://www.merriam-webster.com/dictionary/snuffed>



The dedicatory prayer of the Kirtland Temple proclaims that the servants of the Lord would one day go forth in power from "**this house**" referring to the Kirtland Temple.¹¹ The petition was that from "this place" (Kirtland Temple) glorious tidings would go forth unto the ends of the earth and that the events having to do with the Kirtland Temple were **FULFILLING THAT WHICH WAS SPOKEN BY THE MOUTHS OF ALL THE HOLY PROPHETS CONCERNING THE LAST DAYS!**¹²

Few people realize just how much the Kirtland temple, the sealed up vision behind the veil and the events related thereto, are prophesied about by the ancient prophets in the Old Testament.¹³

The Latter day Restoration of the Jews

¹¹ See Section 109:22 The establishment of foreign missions by the apostate quorum of the Twelve shortly after the completion of the Kirtland Temple, (who were not considered to be counted among the "first elders" of the church (D&C 88:85) did not represent the literal fulfillment of this prophecy. This prophecy was referring to the time when the High Priests that had been anointed to go forth in power would do so when the Marvelous Work and a Wonder begins in the third watch. The Twelve did not begin at or proceed from the house of the Lord in Kirtland as a quorum, they left from Far West after the Kirtland temple had been defiled. Indeed, the quorum of the Twelve was in a state of apostasy when they were sent to establish a foreign mission. According to Section 112, each of them needed to be converted to the Gospel at a future time before they left on their mission. As early as November 2 1835, an unpublished revelation declared that the entire quorum of the Twelve was under condemnation (Pg 79 Unpublished Revelations by Collier) and just prior to the dedication of the Kirtland Temple in 1835, Joseph told the Twelve that even the angel Gabriel could not explain things to the "dark minds" of the Twelve. (Joseph Smith Discourse, Kirtland Ohio, November 12 1835 Nevertheless, the establishment of foreign missions by the Twelve apostles did in fact fulfill the petition in Section 109 that the ***the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.*** [You should provide cites or links to the yellow highlights.]

¹² Section 109:22-23

¹³ Isaiah 48 <http://onewhoiswatching.wordpress.com/2010/01/28/interpretation-and-commentary-on-isaiah-48-1st-nephi-20-2/> Also ... See the spreadsheet on this link <http://onewhoiswatching.files.wordpress.com/2014/01/jews-gather-in-last-days.xlsx>

Modern revelation debunks the notion that the reestablishment of the state of Israel in 1848 represents the fulfillment of prophecy regarding the gathering of the Jews.¹⁴ Sections 42, 45, 84, 109, 124 & 133 provide a narrative that puts the latter day Jews and Jerusalem in America.

Section 42

35 And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—

36 That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people¹⁵...

In that Day

Many Mormons interpret verse 36 to be referring to Christ's coming in the far off distance. I would submit, however, that "**in the day when I shall come to my temple**" is not referring to what is often referred to as the second coming in glory. A literal fulfillment took place just five years after section 42 was given, when Christ came to his temple in the secret vision behind the veil.¹⁶ These prophetic passages provide yet another testimony that section 110 is true. April 3rd 1836 represented the beginning of a new dispensational DAY.

In 1831 it was Called TODAY Until Christ Came to His Temple

¹⁴ In October of 2008 I posted an article titled, "[A Mystical Look at the LDS Restoration Movement](#)" on the LDS Anarchy blog site. It was an article I had written about a decade earlier. In the article I challenged the notion that the reestablishment of the state of Israel in 1848 represented the fulfillment of prophecy regarding the gathering of the Jews in the last days. I showed from section 109 that the official beginning of the gathering and establishment of the kingdom of Judah in the latter days actually began on March 27th 1836 in Kirtland, Ohio. A few months later, on January 16 2009, The Anarchist did an article titled "[The End of the State of Israel](#)" in which he also challenged the notion that the 1948 establishment of Israel represented the fulfillment of prophecy. In his article he provided a chronological summary of every prophecy in the Book of Mormon that addressed the latter day gathering of the "Jews". On November 12th, 2010 I began a series titled "[Are You Sure You are a Gentile?](#)" in which I built upon the concepts presented in section 109 and the Mystical Look.

¹⁵ Compare the phrase "for the salvation of the church" in that passage with Joseph's declaration that "something new must be done for the salvation of the church".

¹⁶ It is a prophecy with a dual fulfillment. The prophecy will undoubtedly be fulfilled again in the 3rd watch when the final gathering takes place.

Section 64 also speaks of the current DAY or DISPENSATION that preceded the Abrahamic dispensation that was secretly ushered in behind the curtain:

"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."

The above passage differentiates the dispensation or day of the Gentiles that was in existence in 1831, shortly after the restoration of the Melchizedek Priesthood at the Morley Farm, from the ancient Abrahamic Dispensation or Day, that would secretly be ushered in five years later during the vision that would be sealed up and kept hidden.

We are informed that during the dispensation of the Gentiles, when the fulness of the Gospel was on the earth¹⁷, an ongoing sacrifice would be offered during Joseph Smith's ministry in the 2nd Watch. Modern and ancient scripture refers to it as the sacrifice of a broken heart and contrite spirit.

A second differentiating feature is that the dispensation or day of the Gentiles required the "tithing" of God's people. The true principle of tithing is only possible as part of the law of consecration as contained on the law of the Gospel in Section 42. The preparatory gospel in the Abrahamic dispensation that was secretly ushered in in 1836 does not require consecration.¹⁸

Section 45

"And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations; But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled."¹⁹

Here we are informed that the gathering of the Jews takes place AFTER the times of the Gentiles are fulfilled.²⁰ Shortly after the fulness of the Gospel was rejected

¹⁷ (during the 3 1/2 years, between June of 1831 when the Melchizedek Priesthood was restored and November of 1834 when consecration ended and Joseph and Oliver interceded with a "Covenant of Tithing")

¹⁸ Once the Saints rejected the fulness of the Gospel and failed to live consecration, the Lord released them from the obligation to live the laws of Zion for a little season (See Section 105:1-13,34)

¹⁹ Verses 24-25

²⁰ Again, we have a prophecy with a dual fulfillment. It had a shadow fulfillment in the second watch when foreign missions were established to gather the scattered remnants of the Jews, after the Gentile church rejected the

in 1834, missionaries were sent again to Canada. Converts from Canada who were originally from England, and had relatives in England, played a significant role in setting up foreign missions shortly after the keys of the gathering were committed to Joseph and Oliver behind the veil. Shortly after the keys of the gathering of Israel were committed, foreign missions were set up in England.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men."²¹

The literal fulfillment of the above passages takes place when the Marvelous Work and a Wonder begins. **This means that we should not currently be looking for the times of the gentiles to come to an end, as most protestant and Mormon prophecy scholars do. Rather, we should be looking for the times of the gentiles to come in *again* to begin the ushering in the the dispensation of the fulness of times during the Marvelous Work and a Wonder.** It is critical to understand that when the gentiles broke the everlasting covenant during the Kirtland era, a new era secretly began as the Jews began to be grafted in and the Kingdom of Judah was re-established.

Section 109

“Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, [Kirtland] even the place of the [Kirtland] temple, which temple shall be reared in this generation. For verily this generation shall not all pass away until an house shall built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord.

fulness of the Gospel. Eventually, those who gathered to America as latter day saints, began to scatter throughout the world again, as the apostate church failed to establish Zion and rejected the literal doctrine of the gathering. In the 3rd watch, the literal fulfillment of the above passages will take place as the Times of the Gentiles come in again and the light shines upon the apostate latter day kingdom of the Jews that began to be reestablished beginning with the petition in the dedicatory prayer for the Kirtland Temple.

²¹ Verses 28-29

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem²² [Kirtland], from this hour, may begin to be redeemed: And the yoke of bondage may begin to be broken off from the house of David: And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.

The petition for the redemption of the remnants from the **house of David** and from the **children of Judah** was initiated in the dedicatory prayer of the Kirtland Temple. Few Latter day Saints realize that the term "Jerusalem" as used in the dedicatory prayer, referred to Kirtland Ohio and surrounding areas, not the Jerusalem in the Old World. the term Jerusalem would again be used in a similar manner in section 124 and 133.²³ One week later Moses committed the keys for the gathering to Joseph and Oliver. Shortly thereafter, another phase of missionary work began as foreign missions were established.

"On Sunday, 4 June 1837, the Prophet approached Heber C. Kimball in the temple and whispered to him, "Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

Although Apostle Heber C. Kimball desired his close masonic brother, Brigham Young, to accompany him to England, Joseph Smith needed Brigham's strong personality and support during the challenges of the Kirtland apostasy. Heber was given fellow apostle Orson Hyde as his companion in establishing the foreign missions. They were to preach the gospel and gather the "**outcasts of Israel**" and the "**Dispersed of Judah**" and graft them into the latter day church.

²² There are places in the scriptures where the term Jerusalem is actually referring to Gods covenant people, not necessarily to a geographical location. See Matthew 23:37, Acts 21:31,

²³ **35** And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

36 For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

37 And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

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36 For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

37 And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? (Section 124:35-37 see also 133:13)

Kimball and Hyde would oversee Willard Richards and also "Joseph Fielding, a native of Bedfordshire, England, who had emigrated to Canada in 1832; and three other Canadians, John Goodson, Isaac Russell, and John Snider, who all had relatives and friends in England they corresponded with..". These brethren were "converted to the gospel at the same time as John Taylor—during Parley P. Pratt's mission to Canada"²⁴. These converts to the church from England were obviously remnants of the ancient kingdom of Judah. They would play a critical role in gathering their friends and relatives in England into the church, gathering them to the latter day land of milk and honey²⁵ that God had promised to the children of Abraham as an inheritance.²⁶

The Outcasts of Israel and the Dispersed of Judah are Gathered to America

Joseph Smith had declared in several talks and letters that those sent to England were seeking the "outcasts of Israel" and the "dispersed of Judah". In a letter to John E Page and Orson Hyde,²⁷ Joseph Smith acknowledged that it was jointly the "outcasts of Israel" and the "Dispersed of Judah" that they were gathering to America:

"...those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord, and have the choicest blessings of Heaven rest upon them in copious effusions.." He who scattered Israel has promised to gather them; therefore, inasmuch as you are to be instrumental in this great work, he will endow you with power, wisdom, might, and intelligence; and every qualification necessary".

²⁴ See <https://www.lds.org/manual/church-history-in-the-fulness-of-times-student-manual/chapter-fourteen-the-apostasy-in-kirhttps://www.lds.org/manual/church-history-in-the-fulness-of-times-student-manual/chapter-fourteen-the-apostasy-in-kirtland-1836-38?lang=eng>

²⁵ Compare how "milk and honey" is used in Section 38 with Deut 31:19-21 Note also how the Song of Moses interrelates with the latter day gathering to the covenant land and how the everlasting covenant is initially broken by God's people. The significance of the "Song of Moses" will be covered in greater detail in a future segment

²⁶ **"The British mission was really an outgrowth of the work in Canada. 'Several of the Saints in Canada,' says Parley P. Pratt, in speaking of his labors there in the early spring of 1837, ' were English, who had friends in England. Letters had already been sent to them with information of the rise of the Church, and of its principles. Several of the Canadian Elders felt a desire to go on a mission to their friends of that country. At length, Joseph Fielding, Isaac Russell, John Goodson and John Snider, of the Canadian Elders, were selected for a mission to England.**

Elders Heber C. Kimball and Orson Hyde, of the Quorum of the Twelve, were selected to go at the head of the mission, and Elder Willard Richards was appointed to accompany them HC Vol 2:490

²⁷ <http://josephsmithpapers.org/paperSummary/letter-to-orson-hyde-and-john-e-page-14-may-1840?dm=image-and-text&zm=zoom-inner&tm=expanded&p=1&s=undefined&sm=none>

Orson Hyde had asked Joseph Smith to provide clarification about where the converted Jews were to gather:

“We had a letter from Elder Hyde, a few days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him that converted Jews must come here.” ²⁸

Ancient prophecy had foretold that the houses of Judah and Joseph would be gathered and united together in the same land in the latter days:

“And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them.” ²⁹

Embedded in section 98 was the secret fact that the prophecy of Malachi included the latter day gathering of the Jews in turning the hearts of the children to their fathers and fathers to children:

“Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.” 98:5

Modern revelation informs us that the latter day gathering of the Jews takes place in America. It was initiated in 1836 by a petition in the Dedicatory Prayer of the Kirtland Temple and then ratified by the acceptance of the Lord's House in Kirtland by Christ and the committing of the keys of the gathering of Israel by Moses and the Dispensation of the Gospel of Abraham by Elias. Shortly thereafter, the first missionaries were sent overseas. It is truly ironic that general

²⁸ (HC 4:231 approx October 1840)

²⁹ Zech 10:6 Clearly, the literal fulfillment and completion of this prophecy takes place in the 3rd watch, nevertheless, a typological application and beginning of the fulfillment began during the Kirtland Era of the LDS restoration Movement

authorities of the modern apostate church, many of whom are likely the very Jews referred to in latter day scripture prophecies, have jumped on the bandwagon of propaganda and taught that the 1848 establishment of the state of Israel represented the fulfillment of those prophecies!³⁰

**The Secret Transition From Gentile Church of Christ ("Kingdom of Israel")
To the latter day restoration of the Jews and the "Kingdom of Judah"**



The establishment of foreign missions marked the beginning of the preaching of the gospel and the literal gathering of the Jews to America, the designated land of the Abrahamic covenant in the last days. From the rejection of the fulness of the gospel in Kirtland through the great influx of converts coming into Nauvoo from across the ocean during the Nauvoo period, there was a secret transition taking place.

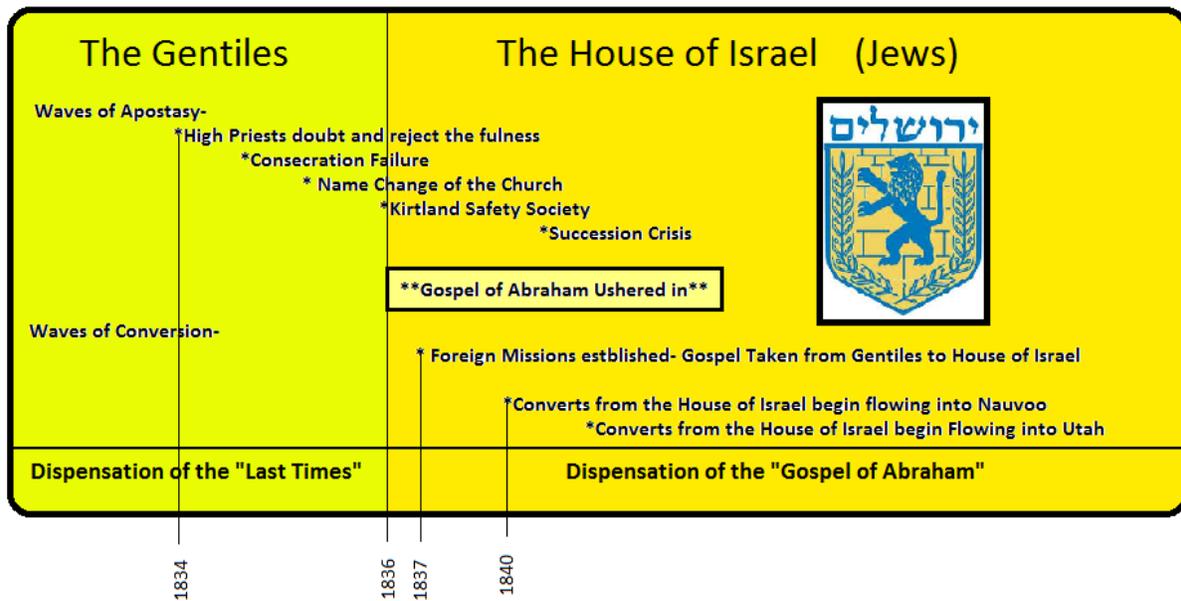
While waves of apostasy took place among the gentiles, the scattered Jews were experiencing waves of conversion to the restored gospel and gathering to America. Secretly, the keys of the Gospel of Abraham which administers the lesser Gospel, had been secretly committed to Joseph and Oliver from which the kingdom of Judah could function.

³⁰ See conference talks such as The Return of the Jews (George Q. Morris, 1960 Annual General Conference, Improvement Era), Jews Return to Palestine and Fulfil Prophecy (Ezra Taft Benson, 1950 Annual General Conference, Improvement Era. See also <https://ojs.lib.byu.edu/spc/index.php/BYUStudies/article/viewFile/7308/6957>)

Nevertheless, an opportunity to repent and reform to the fulness of the Gospel was given to the combined group of believing Jews and Gentiles in Nauvoo, offering the Jewish converts the same opportunity to reform that the gentiles were being given.

Waves of Gentile Apostasy During Waves of Jewish Conversion

At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel...I will bring the fulness of my gospel from among them. And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. (3rd Nephi 16:10-11)



This of course debunks the popular belief of mainstream Christianity that the reinstatement of the state of Israel in the Old World in 1848 was the fulfillment of the ancient prophecies of Isaiah and other Old Testament prophets.

The Book of Mormon Identifies the Latter day Jews

Backing up the testimony of modern revelation are countless prophecies about the restoration of the Jews in the latter day as contained in the Book of Mormon. Although mainstream Christianity falsely assumes that the establishment of the State of Israel in 1848 was the beginning of the prophetic fulfillment of the prophecies of Isaiah and other Old Testament prophets, the Book of Mormon and other modern revelation provide a very different scenario. Three of the primary

disruptive narratives in the Book of Mormon that challenge the claims of mainstream Bible prophecy scholars are as follows:

- The Jews gather to America in the last days instead of to the Old World Jerusalem
- The Jews gather in the Last days only AFTER they begin to BELIEVE in Christ
- The Jews begin to believe by being converted by and gathered (grafted) into the Church of the Latter day Saints

Amount of Prophetic Documentation in Book of Mormon

#1- The doctrine that **the Jews gather to America in the last days** beginning with Joseph Smith's ministry is taught no less than **six times** in six separate Book of Mormon prophecies.

#2- The doctrine that **they do not gather until after they believe in Christ** is taught **nine times**.

#3- The doctrine that **the Jews are literally grafted into the Latter day Church when they begin to believe and are physically gathered** is documented in at least **three different prophecies** in the Book of Mormon.³¹

The above three recurring themes in the Book of Mormon provide a confirmation of what we have reviewed in Modern revelation. Modern and ancient scripture completely shatter the myth that the establishment of the state of Israel in the Old World Jerusalem in 1948, marked the fulfillment of the beginning of the gathering of the Jews that Isaiah and other prophets spoke about. According to the Book of Mormon, the "latter day Jews" that begin to believe in Christ, are grafted into the "Latter day Saints". Clearly, the converts to the church that began to gather into Nauvoo from foreign lands, after Joseph Smith had the apostate

³¹ Much of the research identifying the prophecies in the Book of Mormon relative to the restoration of the Jews in the last days was done by LDSAnarchist and provided in the following article <http://ldsanarchy.wordpress.com/2009/01/16/the-end-of-the-state-of-israel/http://ldsanarchy.wordpress.com/2009/01/16/the-end-of-the-state-of-israel/>

quorum of the Twelve³² establish foreign missions, represent the fulfillment Book of Mormon prophecies about the restoration of the "Jews" in the latter days.

It should be remembered, however, that the Book of Mormon uses a broad definition of Jews, which includes multiple remnants from the House of Israel, just as the ancient kingdom of Judah was composed of more tribes than the tribe of Judah. Those converts that began to believe and gather to the lands of their inheritance in America are referred to as Jews in the Book of Mormon. Visit the following link to view an online spreadsheet with a listing of the scriptures that document the above three narratives.

<http://onewhoiswatching.files.wordpress.com/2014/01/jews-gather-in-last-days.xlsx>

**"to overthrow the kingdom of the Jews,
and to make straight the way of the Lord"**

One of the great secrets that was cryptically embedded in the dedicatory prayer and hidden by the sealing up of the vision behind the veil in 1836 was that the Old Testament "Kingdom of Judah" was being reestablished in the latter days following the rejection of the fulness of the Gospel by the Gentiles.

The amazing thing about this is that Section 84:28 informs us that John the Baptist (Elijah the Tishbite) was raised up for the purpose of overthrowing the kingdom of the Jews. Yet that prophecy did not fully take place during the first watch in the meridian of time or the second watch during Joseph Smith's first commission.³³

³² One of the remarkable things about the gathering of the latter day Jews is that it was conducted by the Latter day Saints during a time of apostasy. Even the Quorum of the Twelve was in a state of apostasy. As documented in an unpublished revelation on November 3 1835 the Lord said "Thus came the word of the Lord unto me concerning the Twelve, saying Behold they are under condemnation, because they have not been sufficiently humble in my sight.." (pg 79 Unpublished Revelations by Collier) Latter that month when meeting with the Twelve in preparation for the Solem Assembly in the Temple Joseph told them " the endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds.." (Joseph Smith, Discourse, Kirtland, Ohio, November 12, 1835, Joseph Smith Journal, in Jessee, *Papers of Joseph Smith*, 2:76–77.) Finally, after the Twelve were called to establish foreign missions, the Lord revealed that none of them had been converted to the Gospel (see Section 112)

³³ Joseph Smith understood that he and the other first elders of the last kingdom would be given a second commission at a later time as documented in section 88:80-84 to take the gospel forth and testify and warn the people and to bind up the law, seal up the testimony and prepare the saints for the hour of judgment . He said, "It is not necessary that God should give us all things in His first commission to us, but in His second. John saw the

Hence, the kingdom of the Jews needs to be overthrown in the end times, after the third watch begins. This obviously could not happen while the Jews were in a scattered condition. They needed to first be reestablished.

It is somewhat ironic that both Moses and Elijah would facilitate the reestablishment of the kingdom of Judah before ultimately returning to overthrow it. One of the stunning secrets to come forth as the vision is unsealed in the minds of the wise, is that **the Church of Jesus Christ of Latter day Saints is the literal representation of the latter day Kingdom of Jews** which contains remnants of Judah and other tribes as well as gentiles. We Latter day Saints are more accurately described as a tribal kingdom, than the Church of Christ, since we have rejected the fulness of the Gospel and have been rejected as a church with our dead. We are not offering the required daily sacrifice of the Gospel or paying a true tithing required by those who have entered into the everlasting covenant of the gospel.

It appears from scripture that the inhabitants of this kingdom who refuse to repent and accept the fulness when the light shines forth and the servants return, will be tormented by God's two prophets and will ultimately be shaken unto repentance, ultimately to receive a terrestrial reward after the elect have been gathered out.³⁴

Few Latter day Saints realize that the "Jewish nation" referred to in the following passage, was cryptically referring to those who refer to themselves as the latter day saints:

15 Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

angel deliver the Gospel in the last days. The small lights that God has given are sufficient to lead us out of Babylon; when we get out, we shall have the greater light." (TPJS 104)

³⁴ See the 11th chapter of Revelation

Mormons who do not repent and gather with the elect when the opportunity presents itself in the third watch, will get their worlds rocked by the two prophets that return to chastize them.

While reviewing the prophecies about the latter day Jews in the Book of Mormon, several other things become apparent. One is that the term "Jews" is usually synonymous with the term "House of Israel". It takes on a broader definition and is not limited to the tribe of Judah, although the right to preside in the leading quorums is possibly reserved for those of Judah.

Moses' Seat



Those who sit in the latter day seat of Moses³⁵ are of the house of David and preside over the latter day kingdom of the Jews during the Dispensation of the Gospel of Abraham. They are typological to the Scribes and Pharisees that presided over the Jews in the meridian of time, until the gospel invitation was rejected by them and taken to the Gentiles.³⁶ This secret knowledge of who the

³⁵ Matthew 23:2

³⁶ In many ways, the president of the LDS church is similar to Caiaphas, who was the high priest of Jerusalem. As high priest and chief religious authority in the land, Caiaphas had many important responsibilities. He controlled the Temple treasury, managed the Temple police and other personnel, performed religious rituals, and--serving as president of the Sanhedrin, the Jewish council and court that reportedly considered the case of Jesus. Additionally, the high priest had another, more controversial function in first-century Jerusalem: serving as a sort of liaison between Roman authority and the Jewish population. High priests, drawn from the Sadducean aristocracy, received their appointment from Rome since the time of Herod the Great, and Rome looked to high priests to keep the Jewish populace in line. We know from other cases (such as one incident in 66 C.E.) that Roman prefects might demand that high priests arrest and turn over Jews seen as agitators. Caiaphas was the son-in-law of Annas, high priest from 6 to 15 C.E. and head of a family that would control the high priesthood for most of the first century. See <http://law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html> It is questionable whether Caiaphas was appointed high priest because of his own merit. Annas, his father-in-law, served as high priest before him and got five of his relatives appointed to that office. In [John 18:13](#), we see Annas playing a major part in Jesus' trial, an indication he may have advised or controlled Caiaphas, even after Annas was deposed. The [Sanhedrin](#), or high council, of which Caiaphas was president, did not have the authority to execute people. So Caiaphas turned to

Jews really are, had to be kept hidden from the world and from members of the church until the time of the end. I believe this is just one of many reasons that Joseph and Oliver were commanded by God to "seal up the vision" and keep it secret.

Clearly, many different remnants of Israel are called "Jews" in Book of Mormon terminology. Even the seed of Lehi is sometimes referred to as the descendants of the "Jews", yet they are clearly the literal descendants of Judah's brother Joseph. According to the Book of Mormon, the restoration of the Jews in the Book of Mormon is the same restoration of the Jews that Isaiah and the Old Testament prophets spoke prophesied about. It is apparent that the lands of their inheritance are the lands promised to the latter day descendants of Abraham and that they are located in North America in the last days.

While reviewing the online spreadsheet to see documentation for the three suppositions regarding the latter day gathering of the Jews, the following four related themes are also documented in the Book of Mormon:

#4- The Gentiles Rejected the Fulness of the Gospel BEFORE Preaching to and Gathering of the Jews

Modern revelation and the Book of Mormon reveal that the restored gentile church rejects the fulness of the gospel before gathering the Jews in the latter days. This is consistent with the documented events contained in the history of the Church. The fulness of the Gospel was rejected by 1834 and the name of Christ had to be removed from the name of the Church, necessitating Joseph and Oliver to enter into a "covenant of tithing" for the "continuation of gospel blessings".

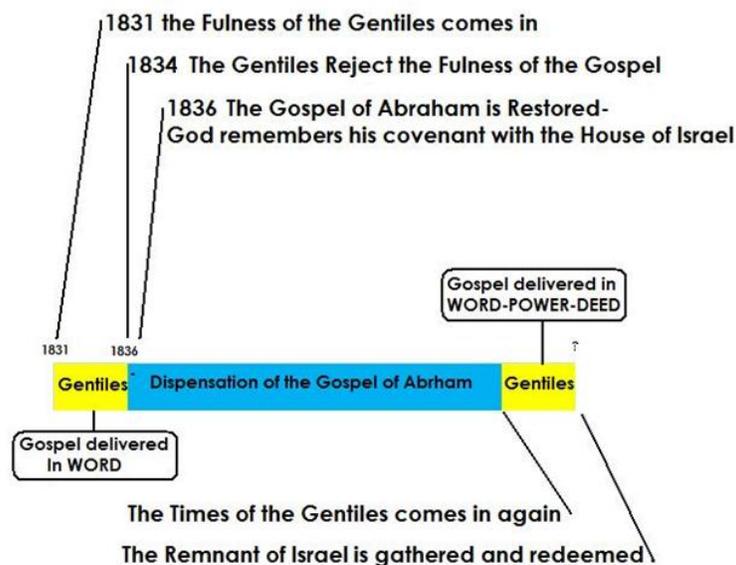
This enabled the saints to enjoy the continuation of gospel blessings until they completed and dedicated the temple. It also enabled Joseph and his associates to offer up an atonement offering similar to the one offered by Moses in behalf of

the Roman governor Pontius Pilate, who could carry out a death sentence. Caiaphas tried to convince Pilate that Jesus was a threat to Roman stability and had to die to prevent a rebellion. It will be interesting to see how the High Priest of the LDS Church and Sanhedrin of Mormonism will respond to the Lord and his servants when they return.

ancient Israel. The Gospel of Abraham was secretly committed to Joseph and Oliver behind the veil along with the keys to gather Israel.

#5- The Jews Scatter Again After being Gathered

Shortly after the visitation behind the veil in 1836, the Jews begin to gather to America and join the Latter day Saint church. Although many of the gentile saints and gentile leaders left the church during and after the Kirtland apostasy, converts from foreign lands began to be added to the church as the latter day kingdom of the Jews continued to grow. Ultimately, the church eventually rejected the literal doctrine of the gathering and scattered its members by establishing Stakes all over the world. The Book of Mormon differentiates between the initial gathering of the Jews in the 2nd watch from the final gathering in the 3rd watch when the Marvelous Work begins.



#6- Total Darkness and Apostasy precedes the Marvelous Work

The Book of Mormon reveals that the believing latter day Jews are in a "lost and fallen state" just before the Marvelous Work begins. This is consistent with a host of prophecies that reveal that the restored church is overcome and flees back into the wilderness, leaving the saints in a state of apostasy.

"And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men."³⁷

#7- A Final Gathering Takes Place in the 3rd Watch

The Book of Mormon teaches that a final gathering of the Jews and the entire House of Israel from the four parts of the earth takes place at the time of the Marvelous Work and a Wonder in the 3rd Watch. This is consistent with all of the scriptures that speak of the final gathering.

The Kingdom of Judah- Conclusion

I would submit to the readers of this paper that if you carefully study the 13 different Book of Mormon prophecies about the latter day restoration of the Jews, referenced in the online spreadsheet that has been provided, the above seven suppositions will emerge. Also emerging will be a fascinating storyline behind the storyline of the LDS restoration movement wherein the restoration of the Jews was emerging while the restored, Gentile Church of Christ was fading out.

I submit that the modern Church of Jesus Christ of Latter day Saints now represents the literal restoration of the kingdom of the Jews, and it is not unlike the kingdom of the Jews during New Testament times that John the Baptist ministered to in many ways. Prophecy alludes to the fact that this kingdom includes many that will continue to "sit in darkness" when the light shines forth and the times of the gentiles comes in again.

It is important to remember that according to the Book of Mormon, we latter day saints (Jews) will be in a "lost and fallen state" when the marvelous work begins. The Book of Daniel supports this declaration by declaring that the horn will make war with the saints and prevail against them until the Ancient of Days returns and judgment is given to the saints.³⁸

³⁷ 2 Nephi 25:10

³⁸ Daniel 7:21-22

Indeed, we are unable to offer up the required daily sacrifice at this time. This knowledge should help us to become sufficiently humble and penitent in preparation for the return of the servants and it should enable us to detect the deceived and the deceivers that are claiming to receive the second comforter and their calling election made sure during this time of hidden darkness.

Having shown that the preparatory gospel was taken to the Jews and that the Kingdom of the Jews was reestablished after the restored gentile church rejected the fulness of the Gospel, we have now laid the foundation for understanding how many of the prophecies in the Book of Daniel apply to the latter day restoration movement.

To be continued