

Podcast 037- Gentiles

By Mike Stroud

Well we're glad to have you here tonight. I was sitting in a Sunday school class today, in gospel doctrine class, and the lesson was on 3 Nephi chapter 16. And it had to do, a good portion of the lesson, was centered around the term 'Gentiles'. And as I listened to the lesson, it became clear that this is a confusing concept, at least in this class. And it is been my experience, that it's confusing to a lot of the members of the church and rightly so; because there are several different meanings and understandings of the term 'Gentile'. Now since the last couple of lessons that we had centered around the Remnant of Jacob, and the Remnant, and other things that we've talked about that have to do with the latter-day fulfillment of prophecy that is taking place right now in our day; The 'Gentiles' play a major role in all of that. In fact, in our lesson on the Remnant of Jacob, that centered on 3 Nephi 20 and 21, the Gentiles were mentioned prominently over and over. So I would like to take some time tonight and let's just discuss this concept of the 'Gentiles'. In a couple of questions we could ask is this as we go into it. One that really pertains to us: Are Latter Day Saints in any way considered Gentiles? And if we are, then it behooves us to look a little bit differently at some Scriptures, especially those in the Book of Mormon.

Because we have a tendency that when we read about Gentile doing despicable things, our tendency is to point to people outside of the Latter-day community, the Latter-day Saints community. And I think that is unhealthy. So we're going to look at that a little bit different. And in particular tonight two book of Mormon scriptures that we're going to want to maybe breakdown a little bit in detail. One is 2 Nephi chapter 28, and the other one is 3 Nephi chapter 16. And if I present this right tonight, I hope it will help us discern things that are taking place around us, because truly we are living in the day where all of these prophecies are being fulfilled or in process of fulfillment, and we need to have a good clear look at all of this. Just kind to you an idea on the word 'Gentile', to show you where this is mention the most. In the Old Testament the term Gentile is mentioned 30 times; in the New Testament it's making 93 times; in the Doctrine and Covenants 30 times; it's not mentioned at all in the Pearl of Great Price; and in the Book of Mormon it is mention 112 times. And that right there ought to give us pause and ask ourselves why is the Book of Mormon... why does it have so many references to the term 'Gentile' in the book of Mormon? and that get us going in a direction that is worthwhile.

The first mention of Gentiles comes in the Old Testament over in Genesis chapter 10 when it talks about the sons of Noah. And when they come out of the ark, we have these three sons and their families, you have Shem, Japheth, and Ham. Japheth is considered the father of the Gentile nations. Shem is considered the father of the covenant, chosen, seed line; and Ham is considered the father of a restriction people. People who are under some restriction. And all of this has to do with, and we see it in the three sons of Noah, and it actually also goes back to Adam. But in the three sons of Noah you can see... You can see groups of people who populate the earth and inherit blessings, rights, and privileges; and this goes back to in large measure that his call the doctrine of election plan has to do with the pre-mortal world. So if you go to your Bible dictionary, for example, under the doctrine of election. Again the Bible dictionary is one of the great mysteries, one of the great secrets of the church, but if you'll go there, and you can see this on page 662 in your **Bible dictionary** under election. And you can read the whole thing, but I'm going to be just a portion of this. It's about halfway through the paragraph on election it says... *'An election of grace has reference to one's situation in mortality, that is, being born at a time, at a place, and in circumstances where one will come into favorable contact with the gospel.'* This part right here... *'This election took place in the pre-mortal existence.'* So what we are enjoying in this life in the way of blessings, privileges and rights has to do directly with who you were, what you did before you came here. So much of the things which we are enjoying in this life considered blessings are rewards for faithfulness that was exhibited in the pre-mortal life. This is call the doctrine of election. Now by extension, what you will enjoy in the next world in the way of blessings, rights and privileges is a direct result of your faithfulness in this world. So when we see people grouped into three categories, in this case, the children of Noah; Shem, Japheth, and Ham; it has as much to do with who they were before they were born in the pre-mortal life as what their actions are while they are in mortality. So the Gentile peoples, according to the Old Testament Scripture, the

word 'Gentile' has its origin with the son of Noah named Japheth. And he becomes the father of the Gentile nations.

Now this term Gentile has so many different meanings. If we were going to determine Gentile of what it means, we're going to have to look at three different things: You need to look at birth, you need to look at religion, and you need to look at citizenship. So those three things can help us determine what we were talking about when we see the word Gentile. In our day virtually all meaning has been lost outside of the Latter-day Saints community for all things pertaining to the House of Israel. You can't understand the term 'Gentile' unless you have a feeling for the term House of Israel. And that really makes it difficult and confusing because virtually, again, outside of latter-day Saint restoration doctrine the concept of the House of Israel has been almost completely lost.

I will tell you a little experience I had. I was on a chat room once and I was listening into a Jewish chat that originated in Jerusalem. I was interested because I had been to Jerusalem a couple of times, Middle East, Israel. And I was listening into what their chat was and what they were talking about. And it became obvious to me that they had no concept of the term Israelite. They knew what an Israeli was, but they had no concept of an Israelite. And so while I was listening to this back-and-forth, and these were Jews from all over the world. There were some rabbis who are online also, and while I was listening, I decided I would type in a little something and just see what would happen. I wasn't trying to be an annoyance or a disturber, but I was curious to see what their knowledge was of the concept of the House of Israel. And again, hints, we understand the term the house of Israel then we can begin to get a clearer idea of what Gentile means. So I typed in and I said, my name was and I am an Israelite from the house of Joseph through the loins of Ephraim. Now, that's pure Latter-day Saint restoration doctrine. The minute I put send on that, that chat line just went crazy. [10: 02] It lit up like a Christmas tree, and the chat text just started to roll and it was all negative. It was all negative, there was nothing positive and I found myself being accused, a Christian who was trying to disturb a private Jewish chat line, and there was all kinds of anger that was coming through the chat. And finally a Rabbi from over in Norway, I believe that was, it was in Scandinavia, that came on and they apparently respected him. He got them all settled down in the chat and my name was Bear Tooth. So this man came back and said, bear tooth, what do you mean you are an Israelite through the lines of Joseph? How do you know that? And I said, a holy man laid his hands on my head, gave me a blessing, and through Revelation declared that lineage. And again this chat line just went crazy. They they have no idea what they were talking about, but this Rabbi had a feeling for it. See their whole concept was that only Jews can use the word Israel let alone Israelite. So the concept of their being anybody else in the world who wasn't a Jew having any claim on the term Israel infuriated them. And it became quickly obvious to me that all knowledge from the Jewish people, at least the ones which I was talking to, and I've talked to several since and confirmed that they have lost all knowledge concerning the term 'The House of Israel'. And that there were 12 tribes, and that Judah was just one of those 12, through the fourth son of Jacob. And so it was very interesting to me that the whole concept of Gentile and House of Israel have completely been lost outside of the Latter-day Saints community. Christianity thinks they have a pretty good feel on it, but without restoration doctrine, they can't discern much more than the rest of the world. So it is a really interesting concept. So here are some ideas on the definition of Gentile.

Gentile taken from the ancient text means nations. In the ancient Jewish text the term Gentile is in Jewish... In Hebrew... GOY, which is singular; and GOYIN is plural, and it means nations... nation or nations. Also another definition of Gentile from the Scriptures would be; means strangers or sojourners, in other words, persons who live outside the existing community, foreign nations, sojourners from another country, and so that gets down to the feeling of the word Gentile. Now, in the Jewish people, as they came home from their diaspora and start to gather to Israel in May 1948; Gentile to a Jew in modern times is somebody that is not a Jew. And yet, Jews don't even understand what Jews are. Jews in Israel today look more on a citizenship definition of a Jew than they do on any blood lineage. So again, when the Lord says a part of the restoration principal is to restore the House of Israel to the true doctrine... to the true points of the doctrine of Christ... Just in this one area, there is a huge need to be restored to a knowledge of the truth. They have no idea who they are. And if you have no idea who you are, then by inference you can't understand what rights and privileges, and blessings, and covenants belong to you because of who you are in a particular lineage. And it applies to the same to the Latter-day Saints.

This is why we received patriarchal blessings is, because in declaring lineage, it identifies not only rights and privileges that are ours, but future missions and ministries that are going to be preformed because of your lineage. [15:04] And so in ancient times a Gentile was simply someone who did not belong, in citizenship or by religion... forget blood... but citizenship, religion, or by blood to the House of Judah. So today they have no concept of Joseph, there are a few isolated rabbis that understand that there is something about Joseph that they need to understand but it's very confusing to them. So any time that Gentile is used in the way of religion its use by those whose religion you don't particularly ex-spouse, for example, latter-day Saints in the early days of the church referred to everybody that wasn't a Latter-day Saint as a Gentile. Jews refer to everybody that is not a Jew as a Gentile, And so on. So it come into this question now, are the Latter-day Saints Gentiles or are they of the House of Israel? Well, when you receive a patriarchal blessing you're going to be identified, more than likely, with one of the 12 tribes of Israel. Every once in a while you will have a blessing that will come out like a little gal I knew in Mongolia who received her patriarchal blessing that said she was a daughter of Abraham. What we're finding out is that there are very few Gentiles who are joining the church... pure Gentile as far a blood... meaning that there is no blood of the house of Israel in their veins. That is so rare. Because we live in a day where lineages and nationalities are so intermingled through marriage that is very, very... Very difficult to find a pure Israelite or a pure Gentile in our day. So we need to look at it a little bit differently in our day.

Those come to the latter-day Saints for just a minute. Let's go to your **title page** in the book of Mormon and share with you some interesting things that we've read many many times but we really haven't stopped to look at. If you look right at the very first sentence. It says, *wherefore, it is an abridgment of the record of the people of Nephi and also the Lamanites*, this part right here, *Written to the Lamanites who are you reminiscent of the house of Israel; and also to Jew and Gentile*. The book of Mormon is written to three people. Now, ask yourself a question, out of those three categories, Lamanites, Jew, and Gentile which one to the Latter-day Saints fit into?

Student: Gentile

Mike: yeah. It's obvious right there. So right there in the title page we can see that the book of Mormon written to these three groups of people and it's obvious which one of the latter-day Saints fit into. Now going on down to the rest of that first paragraph, we skip down about four lines, it says, *to come forth by the gift and power of God unto the interpretation thereof, sealed by the hand of Moroni, and hid up unto the Lord to come forth in due time*, this right here, *by way of the Gentiles*. So how did the book of Mormon come to us? Who was it that took it out of the hill?

Student: Joseph Smith

Mike: Joseph Smith, and here in the book of Mormon record title page refers to the person that has come forth by as a Gentile. So Joseph Smith who said in his own words that he was a pure Ephriamite, is also considered a Gentile. Isn't that interesting? So right in the title page we get a little clue as to where we as members of The Church of Jesus Christ of Latter-day Saints fit into this whole thought of Gentiles and House of Israel. The interesting thing is: is that you can be a member of the house of Israel by blood and also be considered a Gentile. We will talk about that a little bit more in a minute. Section 109 in the Doctrine and Covenants, here's another one, this is the great prayer Revelation Joseph Smith says this prayer, the dedicatory prayer of the Kirtland temple... Says according to the prophets written statement that this prayer was given unto him by Revelation. We want to go over section 109 verse 60. [19:57] This is Joseph's prayer, *"Now these words, O Lord, we have spoken before thee, concerning the revelations in commandments which thou hast given unto us, the Latter-day Saints, who are identified with the Gentiles."* Do you see that? Now that's obvious when the first question we asked at the beginning of the class... Are the Latter-day Saints considered Gentiles? And they are. How? In the Book of Mormon the great Gentile nation, which is referred to in the book of Mormon, is referred to as the United States of America. It's also interesting that the people who settled, immigrated into the United States from its inception all the way through the forming of the nation, the Declaration of Independence, the war of independence, right up until today immigrated from eastern and western Europe... Which are the Gentile nations

in the world today. And Eastern and Western Europe, and especially Western Europe, England, and Ireland, and Scotland, and Germany are populated by the descendents of Joseph and his two sons Ephraim and Manasseh. So when Joseph Smith sends Heber C. Kimball to go to England and open up a mission in England... What he's doing is he is going into the great Gentile nations of Western Europe and beginning a process that gathers the children of Joseph into America the great Gentile nation of the last days. So all of the Latter-day Saints can be considered Gentiles even though you have the blood of Israel flowing through your veins... And you do. There is very little adoption going on of pure Gentiles... [22:04] That means persons who have zero of the blood of Israel or any of the tribes of Israel in their body. That's not happening and if it does happen, Joseph Smith says, they are adopted into the House of Israel and that there is a physical transformation takes place in these individuals you been to the changing out of their blood through the spirit of the Holy Ghost. That's not happening. What's happening is is we have people being gathered from the Gentile nations of the world to the United States, the great Gentile nation, who have the blood of Israel mixed with Gentile nations in their blood. So the fact that you are declared an Israelite through your patriarchal blessing but can also be a Gentile in two ways: number one, that your ancestors intermarried with the Gentile nations and now that love has become mixed up in those nations through intermarriage, or another way is through citizenship... You have a citizenship in the United States of America. That's another way that you can be considered a Gentile. So it's no wonder that this can be confusing.

Student: You mentioned adoption, and for a short time, My grandfather was adopted by Brigham Young. What does that have to play in what you're talking about?

Mike: Well that is a different adoption. That doesn't play into this at all. This is people who have no blood of Israel flowing in their veins, and yet accept the gospel of Jesus Christ, are baptized and receive the gift of the Holy Ghost; they are spiritually adopted into the house of Israel and become members of the house of Israel through that adoption. The adoption that you're talking about is not a part of this at all. It is a different concept altogether.

Student: so Mike, the Gentiles, those that would be adopted in the house of Israel... No?

Mike: those that what?

Student: if adoption were to occur into the house of Israel that would be coming from the Arab nations, like Ishmael.

Mike: you know it's difficult to say. Anciently it may have been that way but even though you may not be an Israelite you can still be a part of that promised lineage that comes down through Shem, Abraham, Isaac, and Jacob. The house of Israel originates obviously with Jacob but the covenant of lineage, of priesthood temple blessings, revelation and everything goes right on back through Isaac, and on through into Abraham, and back through Melchizedek, Shem, etc. and Noah. So if we talk about Israelite we have to bring Jacob into it. You can't leave out Isaac and Abraham, so, for example Moses receives the priesthood not through an Israelite lineage. Moses was a Levi, but he receives the Melchizedek priesthood through a non-Israelite line that goes back to Abraham's third wife Keturah, which is a Melchizedek priesthood line that was acceptable to God, But it did not come down through Abraham, Isaac, and Jacob. So here is Moses who is a descendent of the third son of Jacob an Israelite, Levite, and yet he received the priesthood from a non-Israelite priesthood line, yet still goes back to Abraham and his part of the covenant of Abraham. Does that make sense? You can read about that in section 84 the Doctrine and Covenants.

Student: so the house of Israel really is not temporal... it existed before this temporal sphere.

Mike: ya, and I believe that the House of Israel... I believe that Israel is an eternal theme that exists in eternity and can be found on all worlds where there is a covenant line. I believe it is an eternal theme like Zion, and it did not originate in this key Telestial world and will continue to resonate throughout worlds without number. It's

an eternal concept that applies to a covenant people coming up and the obtaining all that the father has... that kind of thing.

Student: Mike, This is a little bit of a diversion but I've wanted to ask you for a while.

Mike: okay

Student: okay, today, there are people who are called Zionist, but it's more of a... It's more of a... I think what I am referring to is a secret combination. So is that satan... that's satan using that term?

Mike: Zionism is a term that goes back just prior to the establishment of the state of Israel as a State in 1948. Goes back to a group of people who wanted to give the Jewish people into a national homeland and their movement to do that prior to the establishment of the state of Israel in 48 was called the Zionist movement. And so that's a whole different ballgame. That's not the true concept of Zion that were learning about in the latter-day restoration doctrine. It is something that originates with the Jewish people prior to the founding of Israel as a homeland.

Student: okay, thanks.

Mike: Good question. So brothers and sisters, what can we... What can we derive from all of this? The point I wanted to make tonight for you to take home is this: when we read the Book of Mormon's 112 different entries about the Gentiles in there, we have a tendency to think about... It's referring to somebody other than the Latter-day Saints. And I think that that can cause us some problems in identifying what's taking place around us as far as the fulfillment of prophecy. The Latter-day Saints are identified among the Gentiles. And so when we read about Gentile prophecy, especially when it's upsetting or it's distasteful to us, we may be to be looking to see if we fit into that category the Lord is talking about. This is the purpose of this lesson tonight. You can go online and find endless information about Gentiles. We just hit a little bit of a thumbnail. What I would like to do is I'd like to take us into two Scriptures in the remaining time and show that it's not only talking people who are not members of the Church of Jesus Christ of Latter-day Saints who are referred to as Gentiles, but it's also referring to members as Gentiles and that's where we need to receive a heads up.

Let's go to 2 Nephi chapter 28 and let's look at a couple of Scriptures here. And again, this is kind of of to get us to maybe change our thinking a little bit on things here and see what's going on. Because 2 Nephi chapter 28 the last verse, verse 32, after everything that is said here... 31 versus. And I referred to Nephi chapter 28 as the WOE chapter in the book of Mormon. There are so many woes in this book, and whenever that the Lord uses the word woe we should pay attention. [30:07] For example over in verse 15 is a three WOEer. There are three wos and whenever you see three that's a heads up. We need to pay attention. But go to verse 32 it ends the whole 28 chapter with a WO. *"Wo be unto the Gentiles,"* And so this whole section, the whole 28th chapter, this talking about the Gentiles in the latter days. Let's go over to verse... I'm not going to go through the whole thing, but let's just take a look at verse 12, *"because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up, they rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up."* Now, if you are like me, for the majority of my life, when I read that I always read that as non-latter-day Saints. People living in America and other Gentile nations, but I never identified them with the latter-day Saints. What I'm saying is, we need to read these a little closer now that we find out that the latter-day Saints is or are identified as Gentiles. Clearly, clearly. Here's another thing you need to ask yourselves, who has access to these writings here? Who is reading these words? Those people out there or we can here? What good would all of these things be to people who are never going to have access to these words? Who has access to all of the words in 2 Nephi verse 28? The Latter-day Saints and those investigating the doctrines of the restoration. That is another thing to consider. Verse 14, *"They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and*

whoredoms,” See, I would read that and I would say definitely not a latter-day Saints. Go ask a Bishop what he deals with every day of the week.

Student: Where is the reference the talks about daughters of Zion winking and tinkling as they walk?

Mike: Now that is over in Isaiah and that is also included in the Book of Mormon Isaiah chapters. And the fact that it's talking about the daughters of Zion is an indicator that we are not talking about people outside of the covenant relationship. But if you look at the list in verse 14 that are talking about the Gentiles, these are not sins of the Gentiles, Wickedness, abominations, whoredoms. Look at this, *“They have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of man.”* See, I'm not so sure this is talking about people outside of our community. I know that it is the Gentiles that are not a latter-day Saints I know that if it but keep in mind the Gentiles are numbered... the latter-day Saints are numbered among the Gentiles. That's clearly been established tonight. So what I'm saying is: Is that we need to read with the spirit of Revelation and start to look at this and say this apply to me, do we have wickedness, abominations, and whoredoms among the latter-day Saints?

Now go over to the middle of verse... Go to verse 20, watch this, same chapter, *“for behold, at that day shall he”*, meaning Satan, *“rage in the hearts of the children of men, and stir them up to anger against that which is good.”* Here we go... now watch... *“And others he will pacify,”* see, you've got two groups. A group that is being raged, that are being torn up, stirred up and raging, and you have another group that are pacified *“and lull them away into carnal security, that they will say:”* look at this, watch, *“All is well in Zion;”* now, I have no doubt in my mind that at least if the previous verses weren't referring to us this one for sure is. *“All is well in Zion, yea, Zion prosperous, all is well – and thus the devil cheateth their souls,”* and I firmly believe that this is the latter-day Saints. *“Cheateth their souls And leadeth them away carefully down to hell.”* Down to verse 24, You can read the rest of it... *“Others he flattereth away and telleth them there is no devil, there is no hell,”* etc. etc. Verse 24, watch, because of what is written in verses 20, 21, 22, and 23, *“therefore,”* because of what is written, *“wo be unto him that is at ease in Zion!”* 25- *“Wo be unto him that crieth: All is well!”* So I believe in Chapter 28 that we are talking to the Gentiles in general, but within that group we are also talking about Latter-day Saints specifically. Does that make sense, what were trying to do here tonight? [35:33]

student: absolutely

Mike: trying to take a little bit of a different twist, because again if you are like me, I've read all these things and for all my life I've said, 'well that certainly is describing them there, and that is a perfect description of those people out there.' And I've just come to feel that maybe we need to not do that. Let's go over to 3 Nephi chapter 16 for just a minute. You have any questions or comments you want to add to that?

These are just two chapters and all through the book of Mormon we have these kinds of things. now in chapter 16 we have a fulfillment of John chapter 10 verse 16, *“ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”* here he fulfills that Scripture in John chapter. Now I want you to look at... I want you to notice, go down to verse 4... Speaking now, this is the Savior, speaking to the Nephites as he appears there. *“I command you that you shall 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,”* that's the Jews, *“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 things”* the record of Joseph, the Book of Mormon, *“which ye shall write shall be kept and shall be manifest unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer.”* it's my belief, as I read the Scriptures, that the Dispensation of the Fullness of Times begins with the vision that Joseph had in the sacred Grove. And that the Dispensation of the Fullness of Times will go forth from that point all the way through to the second coming of the Lord Jesus Christ in glory, that's the Dispensation of the Fullness of Times. But it's my feeling as I study the Scriptures that we can divide that

dispensation into at least two main categories. The first category is known as the 'Day of the Gentile'; the second category of that Dispensation of the Fullness of Times is the 'Day of Israel'. It's my feeling that we are coming to the end of the 'Day of the Gentile', which is also called the 'Fullness of the Gentile'. That's a term that is used, the Fullness or the Times of the Gentile, meaning that segment of the Dispensation of the Fullness of Times ends and the second segment begins; which is the House of Israel. The Gentiles are fulfilling a mission in the Day of the Gentiles, in the Book of Mormon just explains that very well. In some cases the Gentiles are acting as a scourge to drive and scatter remnant parts of the house of Israel in particular the seed of Joseph, And the remnant of Israel... Jacob that is found here, the Lamanites. And there's a prophecy about that taking place. But the other side of it is that they fulfill a mission but only in their scourging but also in helping them come to a knowledge of their true Redeemer, which has been lost through unbelief and apostasy; and the Gentiles fulfill these roles. So go down to verse 6 and look at look at verse 5, "*then will I gather them*", this is the scattered remnants of Israel. I think that where coming into that. You're going to see this second part of the Dispensation of the Fullness of Time, the restoration of the House of Israel, to the true knowledge of their Redeemer and Savior. By the way that's going to include the Jewish people. That's going to include the Jews. Skip with me, for example, to section 133... There's a question or comment? [40:00]

Student: You quoted verse number 9 but what chapter was that in?

Mike: it's in 3 Nephi chapter 16, is that what you mean? okay, now put your finger in 3 Nephi 16 and let's go over to section 133 in the Doctrine and Covenants, this talks about the return of the 10 lost tribes out of the North country in verse 32, I want to go there, we can spend some more detail on this but in verse 32, they come down out of the North, it's a miraculous restoration, they come down and look what it says, "*... they fall down and be crowned with glory, even in Zion,*" the new Jerusalem, "*by the hands of the servants of the Lord, even the children of Ephraim.*" These children of Ephraim, brothers and sisters, are identified among the Gentiles. This is us, the children of Israel that will be in Zion, this is the remnant of the house of Joseph that have their lineage in Joseph that will be there when the 10 tribes come through, they have gone through all the tribulation, all the trials, these men and women have come up to a state almost, and including translation, so that they can rescue scattered Israel in their hopeless and in Slate state throughout pockets of nations throughout the world, and bring them to Zion, and look at verse 33, "*And they shall be filled with songs of everlasting joy.*" I hope to shout. To even get to Zion and receive these blessings will require miraculous rescue that can only be done through the power of God, and control of the elements with no thought of time or space. Now watch, "*this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.*" the richer blessing is: that Ephraim has enjoyed the blessings of the fullness of the priesthood, the blessings of the temple. These 10 tribes of Israel, that comes down out of the North, Wilford Woodruff says that they have not received their temple endowment blessings. They have got prophets, they have got Melchizedek priesthood, but they have not received the blessings of the temple that the children of Ephraim, right now the latter-day Saints have in our day, and what they will do is when they receive their blessings from under the hands of Ephraim, that's the endowment and all the sealing blessings, the endowment privileges will be administered by the children of Ephraim who are identified among the Gentiles. In other words, those members of the church, Gentile members of the church who are faithful enough to get through the tribulations in the coming day, to be numbered among the House of Israel during the second phase of the Dispensation of the Fullness of Times. Now look at verse 35, "*and they also of the tribe of Judah, after their pain,*" now that's the pain they've gone through, through their whole existence, but particularly something called Armageddon, "*shall be sanctified in holiness before the Lord, to dwell in his presence day and night, for ever and ever.*" let's go back to 3 Nephi 16, and let me show you something. Let's go down to verse 6, "*... Blessed are the Gentiles, because of their belief in me,*" watch this, "*and of the Holy Ghost, which witnesses unto them of me and of the father.*" to me that's talking about members of the church. We have the gift of the Holy Ghost, so again that verse 6, to be is talking about the Gentile members of the church who have the blood of Israel flowing in their veins, but are numbered among the Gentiles that Joseph Smith said in section 109, and have the Holy Ghost witness to them and of the father.

Now let's skip on down to verse 10, you can look at this a little bit further. This whole 16 chapter is remarkable. And go to verse 10, *"and thus commanded the father that I should say unto you:" Jesus, "at that day when the Gentiles shall sin against my gospel,"* what the heck is that? Now does that mean that, here's the way I taught it for years, I taught it that the missionaries were taking the Gospel out to the people, were presenting it to them in the discussion forum, and they reject it... meeting they sin against it. I'm not so sure that's what that means. I'm wondering now if this isn't talking about the Latter-day Saints. I'm not so sure whoever, I lean heavily toward the idea that it has nothing to do with preaching the gospel to investigators. It has everything to do with members of the church who are now sinning against the covenants they have made. Look at this, brothers and sisters, we have about 70% of the membership of the church that don't attend any church... About 70%. I gave you the statistics once before. You get outside of Utah, Idaho, and Arizona, along the Wasatch front where we have multi generational latter-day Saints, and the percentages are obviously higher. you go down to Mesa Arizona and the activity rate among the latter-day Saints in Mesa, Arizona, and even up here in Eager, it's higher than when you get out of one of those three states. In the Philippines it is 12%. After 50 years there's only 12% of the members of the church that attend any church, and church activity is measured on a quarterly basis by attending one sacrament meeting every three months.

So now let's go back down to verse 10, *"at that day when the Gentiles will sin against my gospel, and shall reject fullness of my gospel,"* see, people outside the church do not have access to that... they don't have access to that. *"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 priestcraft, and whoredoms, and a secret abominations; "...they do all these things... "and shall reject the fullness of my gospel, behold, saith the father, I will bring to a fullness of my gospel from among them. And then"* here is your switch, now when that happens, brothers and sisters, the end of verse 10... That statement right there... *"Bring the fullness of my gospel from among them."* that is the day of the end of the Gentiles. *"and then,"* verse 11, the gospel is going to go somewhere else. *"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."* so at the bottom of verse 10 the Gentiles have fulfilled their ministry and assignment, they've done with the Lord said they would do through prophecy and Revelation, but there are a few who will not sin against the gospel and against the fullness of the gospel. And then what it says in verse 11, *"and then I will remember my covenant ... And I will bring my gospel unto them."* the house of Israel. *"And I will show unto the, or house of Israel, that the Gentiles shall not have power over you;"* now verse 13, here we go, *"but if the Gentiles will repent and return unto me,"* and I believe... How can you return to somebody that you haven't been to already? How can you return to a covenant that you haven't previously made? How can you return to membership if you haven't previously been a member? *"If the Gentiles will repent and return unto me, saith the father, behold they shall be numbered among my people, O house of Israel."* now, brothers and sisters, we are Gentiles, and we want to be in this group that's numbered among the house of Israel as we make this transition in the fullness of the Gentiles to the day of Israel. Now remember our lesson The Remnant of Jacob. verse 14 and 15 is referring to that remnant of Jacob, the Lion that goes through the sheep, and if we repent and are numbered from the house of Israel, then verse 14, *"and I will not suffer my people, who are the house of Israel, you go through among them, and tread them down, saith the father."* that is a direct reference to 3 Nephi 21 that the Savior is going to talk to them about in a minute, that we already had a lesson on, that's the remnant of Jacob. 15, *"but if they will not turn unto me, and hearkened unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor;"* I guess what I'm trying to say here is that maybe we have been looking at these things a little too casually, a little too naively. That me just show you a couple other things and we will end our discussion.

Go to section 84 in the doctrine and covenants for just a minute. Remember that there is a will pronounced upon the members of the church that say, 'All is well. Zion prosperous, yea all is well.' Let's go to section 84 and I want to go to verse 54, section 84 verse 54. [50:00] Section 84 was given in 1832, so the church is not even two years old yet. Something has happened, and we are in Kirtland Ohio, and something has happened here in verse 54 where it says this to the members of the church, *"and your minds in times past have been darkened because*

of unbelief, and because you have treated lightly the things you have received – which vanity and unbelief have brought the whole church under condemnation.” That was in 1832. 56, *“And this condemnation resteth upon the children of Zion, even all. 57, And they shall remain under this condemnation until they repent and remember the new covenant, even the book of Mormon and the former covenants which I have given them, not only to say, but to do according to that which I have written- 58, That they may bring forth fruit meet for their father's kingdom; otherwise,”* watch, think about what we've talked about tonight and the remnant if you do repent and are numbered among the house of Israel verse. 58, *“there remaineth a scourge and judgment to be poured out upon the children of Zion.”* last verse, *“For shall the children of the kingdom pollute my holy land? Verily, I send to you, Nay.”* Now we read back in 3 Nephi 16 about secret combinations, murders, whoredoms, abominations, etc. among the Gentiles. And I asked myself the question: Is that ever been found among the members of the church? is it still found among the members of the church? And the answer is yes. In the Nauvoo. There were murders, there were secret combinations, there was all kinds whoredoms, adulteries, and all kinds of stuff. Joseph Smith found himself up to his eyeballs as the mayor of Nauvoo, and Lieut. Gen. of the Nauvoo Legion, and mayor of Nauvoo. I mean he found himself up to his eyeballs constantly trying to keep the society of latter-day Saints clean. It was infiltrated with all kinds of garbage.

Now I want you to go to section 124, and let me show you something that is kind of interesting area. Section 124, here is an example of the Gentiles/members of the church that may by fits into these prophecies. 124, less go to verse 27. This is a commandment for members of the church to build the Nauvoo temple, *“and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the most high to dwell therein.”* That's the commandment to build the Nauvoo temple. *“For there is not a place found on earth that he”*, meaning Christ, *“that he may come and to restore again that which was lost unto you,”* watch this, *“or which he hath taken away,”* two things, he's going to restore something either that was lost or that he took away... *“even the fullness of the priesthood.”* we've talked a lot about that. Now skip on up to verse 31. then he talks about baptism for the dead and they must be before in a house that is built for that ordinance. They were performing them in the midst of the Mississippi River and it was acceptable up to a certain point, but the Lord said we need to have a house build and to me to do this. Verse 31, *“but I command you, all ye my Saints, to build a house and to me; and I grant unto you a sufficient time to build a house and to me; and during this time your baptisms shall be acceptable unto me.”* meaning, while you believe the temple I will let you continue to do your baptisms in the Mississippi River. *“But the whole, at the end of this appointment...”* the appointment is: the Lord gave them a certain appointed time to build that temple. It was spelled out, and then he says that at the end of that appointment, *“your baptisms for your dead shall not be acceptable unto me;”* in other words, if you don't get this building built, I'm not going to accept anything from you, and look what else he says, *“and if you do not these things at the end of the appointment you shall be rejected as a church, with your dead, saith the Lord your God.”* how are we to understand that? How are we to understand that? So did they get it built? Here's the question. Now go over to verse 44, *“if you labor with all your might,”* you can read this whole thing, *“I will consecrate that spot that it shall be made holy.”* that's the Nauvoo temple place. *“If my people”*, here we go, *“will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you,”* ketch this right here. *“they shall not be moved out of their place.”* verse 46, *“but if they will not hearken unto my voice, nor unto the voice of these men whom I've have appointed, they shall not be blessed, but they pollute my holy grounds, and my holy ordinances, and charters, and my holy words which I have given unto them.”* this is the members of the church. *“And it shall come to pass that if you build a house unto my name, and do not do the things which I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect that my hands, saith the Lord.”* verse 48, *“for instead of blessings, you by your own works, bring cursing, wrath, indignation, and judgments upon your own heads, and by your follies, and by all your abominations, which you practice before me, saith the Lord.”* so, are the Gentile members of the church guilty of any of the things that we read about in 2 Nephi 28 and 3 Nephi 16. that's your question. So we need to pause, and here's another thing, President Benson's main message, I don't know if you remember this or not, but his ministry was built around... Third Nephi... D&C 84 when he talked about bringing the church out from under condemnation. And he moved forward mightily with the Book of Mormon. That we've got to do more with the Book of Mormon because we've treated that record with vanity and unbelief; the Lord place us under condemnation. So those are

some things that took place in the early days in the history of the church. And caused me to take a look at the prophecies in the book of Mormon and say, is this really talking only about them out there, because again, brothers and sisters, they don't have access to this information. What good is it to condemn people that never read these words? What good is it? How can you be condemned if you have no access to the truth? Well it's something to think about. So, what's the purpose of tonight's lesson? The purpose tonight was to help us understand that as Latter-day Saints that have the blood of Israel flowing in our veins, and we do, even though it's mixed up because of intermarriage. We still are numbered among the Gentiles and our ancestry, by and large, puts us in the Gentile nations of the earth; Western, Eastern and Western Europe. Most all the Latter-day Saints can track, at least original ones that came to Utah that were in the original part of the church; but your finding the blood of Israel is scattered all over.

And let me just close by saying one thing. When we went to Mongolia one of the stories that we heard in Mongolia, I remember, was that they had people there who received their patriarchal blessings and all of the tribes of the house of Israel were represented in the patriarchal blessings of the Mongolian members. And I thought that was remarkable. Because up to that point we had heard about scattered, every once in a while, we all know the story of somebody who has a patriarchal blessing that says you're from Levi, or you're from Asher, but mostly it's Joseph through Ephraim and Manasseh. So while I went there and I heard that, I was given an assignment by the mission president to work with the Young Single Adults, Margie and I, with the Young Single Adults in the country of Mongolia. One of the first things that we did was to put a countrywide YSA conference together. And seeing all the young single adults, especially the return missionaries because at that time Mongolia per capita, per population per capita, Mongolia was sending more missionaries into the world that even Orem Utah. This is why so many people when they heard, Oh you went on a mission to Mongolia they come up and say, Wow, we knew this Mongolian elder or we knew this on Mongolian sister referred that hundreds of times. and so there were Mongolian brothers and sisters that has served missions throughout the world. And there was no patriarch in Mongolia so they would receive their patriarchal blessings from the countries that they went in to serve, and they were authorized to get a blessing when they went in to the United States, or when they went to Australia, or East Germany, or wherever they went. [1:00:00] While we pulled all of these people together and I got permission from the mission president to put a big whiteboard out by the entrance where all of these young men and young women were coming in. These are all these Mongolians, this is Asia, Middle Asia, right. And so what I did is, I listed all the tribes of Israel, all 12 tribes of Israel, including Dina. I put Dina up there just in case, which is the only daughter of Jacob. And then in Mongolian and English, I put on the board, without putting your name, if you've got your patriarchal blessing put a check next to the tribe of Israel that you identified with through your patriarchal blessing. Every tribe of Israel, and we had a small group of people there, we only had how many Margie?, 80 people come to that thing. Out of 80 people, return missionaries, every tribe of the house of Israel was identified. The majority, of course, were from Ephraim and Manassa, but every tribe. There wasn't one. And I just found that remarkable and what that did is show me how mixed up the blood of Israel is in all the nations of the world. And it truly takes a patriarch, operating under prophetic revelatory powers to declare lineage by the power of the Holy Ghost. Well, I hope that helps tonight. Hope that helps us as members of the church, to gird up our loins, and not be found among those Gentiles, who are members of the church, who are going to be cut off in a coming day because of vanity and unbelief. We want to make sure that were among those Gentiles who are numbered with the House of Israel who will take part in the mighty acts of establishment of Zion, the building of the new Jerusalem, and the blessings of the tribes of Israel when they come out of the North. That's our heritage. I testified to that in the name of Jesus Christ, amen.

student: I have a questions

Mike: go ahead... question

student: in section 105, this is a section where... Where Fishing River and he receives this revelation and he says that the church is under condemnation and because of the transgressions of the people, speaking concerning the church and not individuals.

Mike: what are you reading in section 105... what verse

student: verse two, *“behold, I say unto you, or it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom; “ therefore, verse five, ”And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.”* The three laws there is: obedience, giving to the poor and needy, and be united in the laws of the celestial kingdom.

Mike: now read verse 6 too <student>, read verse 6 too, six is also important.

Student: okay, *“and my people must be chastened until they learn obedience, if it needs be, by the things which they suffer.”* I thought... By the way this is the third or fourth section that talks about condemnation. And it's been, and its been a day... And we had a talk... a temple talk one morning over in Snowflake where the temple president told us that we were still under condemnation and we're not out of that because of the things you've talked about tonight. And it's us both Jew and Gentile, and everything, thanks for a great talk.

Mike: and to tie in with that, it ties in perfectly with what were talking about. I'm not saying whether that the church is under condemnation or not. I believe the church is led by Revelation, we have apostles and prophets. Individually, in our day you can be condemned and individually you can come out from underneath that condemnation. It doesn't matter what's going on around you, what matters is where are you in your relation with your Redeemer. Where are you? It doesn't matter as a community, because the whole gospel of Jesus Christ is built on individual, one-on-one, and Zion will be established that very way. It's not going to be a whole group of people that come together all of a sudden, and you've got this Zion people. It's one woman and one man at a time coming up and obtaining these blessings from the Lord to where they becomes Zion in stature. You get enough of those individual people together and at that point you get to form a society. So, if you are operating under the spirit of the Holy Ghost, if you have revelations that are coming to you, if you are guided by the spirit, you can know that you are not under condemnation. And if you will continue that, the day will come when you will be numbered among the house of Israel and participate in all those blessings. But, I will tell you that the message is that number wise, among the members of the church, that the number who will be numbered among the house of Israel is relatively small, compared to the total number.

student: all right, thank you.

Mike: so, that raps... and I pray that we can just access that blessing, that were wise and walk by the spirit, and be obedient, humble, and submissive.