

## The Ten Tribes of Israel

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The subject has been, discussed earlier in this study that in the dispersion of Israel there was an independent body known as the Ten Tribes of Israel taken into the north country, well as many elements of Israel scattered among the several nations of the earth. In the Kirtland Temple, on April 3, 1836, Moses therefore restored to Joseph Smith and Oliver Cowdery the keys and powers to do two things; to bring about "the gathering of Israel from the four parts of the earth and the leading of the ten tribes from the land of the north."<sup>1</sup> The Prophet therefore wrote in behalf of the Church: "We believe in the literal gathering of Israel and, in the restoration of the Ten Tribes."<sup>2</sup> In their return from the north, the Ten Tribes will come to Zion, the New Jerusalem, for a period of time, but their final place of inheritance will be more directly related to Jerusalem. Referring to the prophecies of Ether, the great Jaredite seer, Moroni wrote of those who will be identified with Jerusalem after the millennial kingdom has been established upon the earth: "They are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham."<sup>3</sup>

As the ten tribes fled from the land of Assyria into the north country, many of the tribe of Ephraim apparently left the main body and mixed with the seed of the Gentiles to become the leaven of the earth according to the decree of the Father. But the fact that the main body of the lost tribes remained in tact as a people is attested to in the Book of Mormon. Through the Prophet Nephi, the Lord declared: "Behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and *I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it.*"<sup>4</sup> Here the Lord referred to three distinct bodies of Israelites. His statement about the lost tribes did not refer to scattered elements, but to a body to whom He would speak through prophets raised up among them. This conclusion is supported by statements which Jesus made to the Nephites concerning the ten tribes during His ministry on the Western hemisphere. Christ then

explained that the ten tribes had been “separated” (not scattered) from the initial body of Israelites. “And,” He said, “it is because of their iniquity that they [the remaining Israelites in the land of Palestine] I know not of them.”<sup>5</sup> Of that lost body of people, He remarked: “I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep.”<sup>6</sup> As the Son of God concluded His appearance among the Nephites, He therefore said: “Now I go . . . to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.”<sup>7</sup>

Apparently Joseph Smith was given significant information about the Ten Tribes early in his ministry. One of the Prophet's intimate friends during the Kirtland period of the Church reported that he said of John the Apostle, who was translated so that he never tasted death: “He is now with the ten tribes preaching to them, and when we can get ready for them they will come.”<sup>8</sup> Daniel Allen, another early Latter-day Saint, also said: “I heard Joseph the Prophet say that he had seen John the Revelator and had a long conversation with him, who told him that he, John, was their [the Ten Tribes] leader, Prophet, Priest and King, and said that he was preparing that people to return, and said that he was preparing that people to return, and further said there is a mighty host of us.”<sup>9</sup> This incident could have happened as early as 1831. As the historian of the Church, John Whitmer recorded the following in connection with a conference which was held in June of that year: “The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel . . . to prepare them for their return.”<sup>10</sup>

There are several statements by reputable witnesses, some of them prominent associates of Joseph Smith, reporting that he taught that after the Ten Tribes were located in their new country the segment of the earth upon which they resided was separated from its mother sphere by a mighty cataclysmic convulsion and the earth gave birth to a new orb upon which the Ten Tribes then resided.<sup>11</sup> Having received understanding from the Prophet, Eliza R. Snow wrote and for many years the Saints sang in one of their hymns:

And when the Lord saw fit to hide  
The "ten lost tribes" away  
Thou, earth, wast severed to provide  
The orb on which they stay.<sup>12</sup>

Reports by other associates of the Prophet corroborate this view. Brigham Young stated that "he heard Joseph Smith say that the Ten Tribes of Israel were on a portion of land separated from this earth,"<sup>13</sup> Having been in the company of the latter-day Seer on many occasions, Daniel Allen later said in reference to the Ten Tribes: "I heard Joseph the Prophet say . . . that men might hunt for them but they could not find hem, for they were upon a portion of this planet that had been broken off and which was taken away, and the sea rushed in between Europe and America."<sup>14</sup> Said Samuel Hollister Rogers:

The winter [of 1840-41] . . . I attended a public meeting held in Vincent Knight's house at which the Prophet Joseph Smith gave the following instruction: "When this world was first made it was a tremendously big thing, The Lord concluded it was too big. We read in the Scriptures that in the days of Peleg the earth was divided, so the Lord divided the earth. When the Ten Tribes of the children of Israel went into the North Country, He divided it again, So the earth has been divided and subdivided."<sup>15</sup>

Besides the Lord's statement to Nephi, the allegory of the tame and wild olive trees which the Prophet Zenos have made it clear that the Ten Tribes have had prophets among them through whom God spoke; and they wrote His words and received His commandments.<sup>16</sup> Records were therefore kept among them from age to age. The prophets of the lost tribes recorded their periods of righteousness and wickedness, their peace and their wars, and their prophecies and their lies. No doubt they also foretold the coming of Christ as the Messiah upon the earth. Following His resurrection, Jesus then ministered among the Ten Tribes and gave them His gospel and His doctrine.<sup>17</sup> In all this, scriptural evidence suggests that they were much like the Nephites of old. They kept the law of Moses, but as many as were faithful received the ordinances of Christ's gospel, even baptism by water and the baptism of fire and the Holy Ghost.

Thus, this branch of Israel "brought forth much fruit."<sup>18</sup> This being the case, the question may be asked, Would the Lord deny them, if they were worthy, the blessings and privileges of His gospel and of His ordinances as administered in His temple? To the Nephites, the Lord revealed the ordinances of His house, or the holy endowment. As the Nephites erected temples for that purpose, so also must the Ten Tribes have done so. By revelation to Joseph Smith, the Lord explained that for this purpose His "people are *always* commanded to build" such sacred edifices unto His name.<sup>19</sup> The Ten Tribes therefore had the oracles of God among them; and there was the kingdom of God.

This is not to say that the righteousness of the Ten Tribes continued from age to age to the present time. Instead, the inspired allegory of the Prophet Zenos indicates that they, along with the other branches that were taken away from the main body of Israel, became corrupt to a great degree sometime after the ministry of Jesus among them.<sup>20</sup>

The Book of Mormon and revelations to Joseph Smith foretell the return of the lost ten tribes as part of the great work of gathering and establishing the house of Israel through the ministry and power of Mount Zion. The Lord explained to Nephi that the time will come in the last days when the records of the lost tribes will be united with the records of other branches of Israel. "The Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews, " He said; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews." He then said in a statement which includes the Ten Lost Tribes of Israel:

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.<sup>21</sup>

The Book of Mormon and other authoritative sources identify the time of the return of the Ten Tribes from the north country in the power of the Lord as being after the redemption of Zion, when the remnant of Jacob on the Western hemisphere have gathered together and obtained temporal deliverance and when many of them have been endowed with glory so that Mount Zion is in process of being established throughout North and South America.<sup>22</sup> During Christ's ministry to the Nephites, He referred to the Ten Lost Tribes of Israel and designated the general period during which they will return. Having spoken of the building of the New Jerusalem and the great work that will begin, to gather the remnant of Jacob in to the New Jerusalem, Jesus said:

And then shall the work of the Father commence at that day, even *when this gospel shall be preached among the remnant of this people* [the remnant of Jacob]. Verily I say unto you, *at that day* shall the work of the Father commence among *all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.*<sup>23</sup>

By revelation to Joseph Smith, the Lord made it clear that the coming of the Ten Tribes will be after the Saints, the children of Ephraim, have established Zion in her glory, for He said of the Ten Tribes; "And there shall they fall down and be *crowned with glory* even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."<sup>23</sup> The Ten Tribes cannot be "crowned with glory" until the Saints have first been endowed with glory. This point was stated clearly to Joseph Smith by the Angel Moroni, in September 1823. Having foretold the spread of the gospel in the latter days, the heavenly messenger declared that the Church would increase the more it was opposed until the Saints "shall be sanctified and receive an inheritance where *the glory of God shall rest upon them.*" Moroni then added: "And *when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season.*"<sup>24</sup> Orson Pratt gave a similar explanation. Speaking in the year 1875, he said:

I do not know how much before the ten tribes will come from the north; but *after* Zion is built in Jackson County, and *after* the

Temple is built upon the spot of ground where the corner stone was laid in 1831; *after* the glory of God in the form of a cloud by day shall rest upon the Temple, and by night the shining of a flaming fire will fill the whole heavens round about; *after* every dwelling place upon Mount Zion shall be clothed upon as with a pillar of fire by night, and a cloud by day, *about the period of time*, the ten tribes will be heard of, away in the north, a great company, as Jeremiah says, coming down from the northern regions, coming to sing in the height of the latter-day Zion.<sup>25</sup>

The Prophet Jeremiah, who lived more than a hundred years after the northern kingdom of Israel was subjugated by Assyria, wrote:

Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, . . . At the same time, saith the Lord, will I be the God of *all the families of Israel*, and they shall be my people. . . For there shall be a day, that *the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God*. For thus saith the Lord, . . . *I will bring them from the north country*, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: *a great company shall return thither*. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn,

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him [in the warfare against Zion] from the hand of him that was stronger than he.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at

all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.<sup>26</sup>

This statement is not speaking exclusively of the Ten Tribes, though it focuses attention upon them, but of the whole house of Israel and particularly on those who will come to Zion. It is significant to note that Jeremiah states plainly that the return of the scattered remnants, including the Ten Tribes, will be initiated by the cry or the call of the children of Ephraim, for, as the Lord explained, "I am a father to Israel, and Ephraim is my firstborn."<sup>27</sup> He it is who has initiated and will continue to direct the work of the redemption of Israel in the latter days.

The Ten Tribes will return in the day of the Lord's power -- in that period when great "signs and wonders will be "shown forth in the heavens above, and in the earth beneath."<sup>128</sup> In past ages the Lord has made use of great cataclysmic disturbances and wonderful signs in nature to fulfil His divine purposes among men. The Noachian flood is a case in point. Other examples are found in the Book of Mormon. The Lord's people among the Nephites were required to believe that a major sign, or phenomenon of nature, would announce the birth of Christ to the people on the Western hemisphere -- a day and a night and a day of uninterrupted light, followed by a new star in the heavens;<sup>29</sup> and that at the crucifixion of Christ there would be three days and three nights of darkness precipitated by great earthquakes and storms.<sup>30</sup> So, likewise, are the Saints in the latter days expected to believe in the coming of great cataclysmic events. The fact has been discussed in chapter 21 of this volume that during the generation after the times of the Gentiles are fulfilled there will "be signs in the sun, and in the moon, and in the stars." The earth will also "be troubled, and the waters of the great deep, . . . for the powers of heaven shall be shaken."<sup>31</sup>

The Prophet Joel indicated that these cataclysmic disturbances will be associate with the redemption of Zion in the latter days, and the period thereafter. Speaking of this time Zion is delivered from the

great northern army, he said: "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."<sup>32</sup> Of the time when Zion's full spiritual powers begin to be made manifest, after her deliverance from the northern army, the Lord also said through Joel: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."<sup>33</sup>

Latter-day revelation makes it clear that there will be more than one major cataclysmic disturbance during this period, the generation when the times of the Gentiles are fulfilled, which will finally terminate in the mighty convulsions associated with the Second Coming of Christ. One will occur, for example, at the return of the Ten Tribes.<sup>34</sup> Another will take place as Jesus stands upon the Mount of Olives, when He goes to Jerusalem to deliver the Jews.<sup>35</sup> Finally, when the City of Enoch returns with Christ in glory, the earth will "tremble with joy,"<sup>36</sup> and the "earth shall be rolled together as a scroll."<sup>37</sup> How many other major disturbances there will be is not presently known. In making a general statement without designating the chronology of the cataclysmic occurrences, the Lord said in a revelation to Joseph Smith:

Prepare ye for the coming of the Bridegroom; . . . for behold, he shall stand upon the mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; and it shall be a voice as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.<sup>38</sup>

Having established the setting for the return of the Ten Tribes, the Lord then said in this revelation of their coming:

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall here his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hand of the servants of the Lord, even the children of Ephraim. And they shall be filled with songs of everlasting joy.

Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.<sup>39</sup>

The Lord's statement makes it clear that the great cataclysmic disturbances which attend the return of the Ten Tribes will result in major geological and geographical changes on the earth. The ice of the frigid polar region in the north will flow down at their presence, and a highway will be cast up in the midst of the great deep -- the ocean. The terrain of the earth's surface will be altered drastically. In barren deserts there will come forth pools of living water, and parched areas will no longer be thirsty lands. Finally, the boundaries of the everlasting hills -- the exterior regions of that chain of mountains on the Western hemisphere which runs from the north to the south pole -- will tremble at their presence.

In stating that earth has been fragmented and portions of her mass taken away in past ages, Joseph Smith taught further that in the latter days of Mother Earth will return to her, according to the divine program of restitution of all things; and the earth will then know the joy and the pain of becoming one flesh again. Eliza A. Snow expressed this point as she wrote of the earth in another stanza of her poem which has been cited earlier in this section:

A "restitution" yet must come,  
 That will to thee restore,  
 By the grand law of worlds, thy sum  
 Of matter heretofor.<sup>40</sup>

Wardle Mae was present when the Prophet spoke of this phase of the great restitution of all things which will prepare the way for the millennial era. "The earth will be restored as at the beginning," the latter-day Seer explained, "and the last [segment of the earth] taken away will be the first to return, for the last shall be first and the first shall be last in all things."<sup>41</sup> Samuel Hollister Rogers reported him saying: "Not that the planets will come squarely against each other, in such a case both planets would be broken to pieces, but in their rolling motion they will come together where they were taken from, which will cause the earth to reel to and fro."<sup>42</sup>

Joseph illustrated their return. "Some of you brethren have been coming up the river on a steamboat, and while seated at the table the steamboat ran against a snag, upsetting the table and scattering the dishes," he said. "So it will be when these portions of earth return." The reunion will make "the earth reel to and fro like a drunken man."<sup>43</sup>

Others quoted Joseph Smith as making similar statements. Bathsheba W. Smith reported him as saying of the segment of the earth upon which the Ten Tribes reside: "When the time comes when the earth reels to and fro like a drunken man and the stars from heaven fall, it would join on again."<sup>44</sup> According to Daniel Allen, he said: "When that piece returns there should be a great shake; the sea would then move to the north where it belonged in the morning of creation."<sup>45</sup>

The Prophet cited biblical prophecy in support of these views, stating: "We . . . read in the Scriptures that the earth shall reel to and fro like a drunken man."<sup>46</sup> He had reference to Isaiah, who said: "The earth shall reel to and fro like a drunkard and shall be removed like a cottage; and the transgression thereof shall be heavy upon it."<sup>47</sup>  
 Again:

Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt . . .

For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in her going forth, and the moon shall not cause her light to shine. . .

I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up.<sup>48</sup>

Having cited Isaiah, Joseph Smith asked: "What will cause the earth to reel to and fro like a drunken man?"<sup>49</sup> In response to his question, it may be noted that an earthquake of the largest magnitude would not cause the sphere to, wobble on its axis, or reel to and fro like a drunken man, by reason of the fact that the disrupting force in an earthquake comes from within the orb. Only a force exerted from an external position can cause the earth to wobble and reel on its axis, and be disrupted in its course as the above statements indicate.

For further support of his views, the Prophet cited another scriptural testimony. "We read that the stars shall fall to the earth like a fig falling from a fig tree," he said. "When the stars return to the places where they were taken from, it will cause the earth to reel to and fro."<sup>51</sup> Here he made reference to the Apostle John's vision of the last days. "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and *the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shake of a mighty wind,*" the ancient Apostle wrote. "And the heavens opened as a scroll is opened when it is rolled together; and every mountain, and island, was removed out of its place."<sup>52</sup> A revelation to the Prophet also spoke of these things. "It shall be a great day at the time of my coming, for all nations shall tremble," the Lord explained. "But before that treat day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked."<sup>53</sup>

These statements imply that the great disturbances spoken of above will extend over a period of time, consummating in the mighty disruptions associated with the Second Coming of Christ, and that the cataclysmic incidents in which mountains and islands are "moved out of their places" will be caused by massive objects uniting with the earth. There will be more than one object and, consequently, more than one major disturbance. The Apostle John saw that "the stars of heaven *fell to the earth*" like the untimely figs of a fig tree when shaken by a mighty wind; and while stating that "all nations shall tremble," the revelation to Joseph Smith said of the stars: "and some shall fall."<sup>53</sup> When Parley P. Pratt was asked, "How can the stars fall from heaven to earth, when they (as far as we know) are much larger than the earth?" he wrote:

We are nowhere given to understand that all the stars will fall, or even many of them: but only "as a fig tree casteth her UNTIMELY figs when she is shaken with a mighty wind." The stars which will fall to the earth are fragments, which have been broken off from the earth from time to time, in the mighty convulsions of nature. Some in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These all must be restored again at the "times of restitution of ALL THINGS." This will restore the ten tribes of Israel; and also bring again Zion, even Enoch's city. It will bring back the tree of life which is in the midst of the paradise of God; that you and I may partake of it. (See Rev., ii, 7.) When these fragments, (some of which are vastly larger than the present earth) are brought back and joined to this earth, it will cause a convulsion of all nature; the graves of the Saints will be opened, and they rise from the dead; while the mountains will flow down, the vallies rise, the sea retire to its own place, the islands and continents will be removed, and earth be rolled together as a scroll. The earth will be many times larger than it is now.<sup>54</sup>

The Ten Tribes will return during the era of warfare against Zion, which era, having begun before the establishment of Mount Zion, will continue until the fall of Babylon and the coming of Christ in glory. Like many other remnants of Israel who gather to Zion and Jerusalem during the time the Lord's arm is made bare in the eyes of all nations, the Ten Tribes will return with great faith and glory, and

with miraculous displays of God's power and glory, for it will be by the faith of that people that their prophets will work many mighty miracles in returning to the earth and in coming to Zion. The fact that their prophets will hear the Lord's voice "and no longer stay themselves"<sup>55</sup> suggests that the Ten Tribes will be prepared in faith and spiritual power to return to Zion which will have been established in her glory. And although the Ten Tribes will be in a body, and thereby redeemed temporally, yet will the Lord's arm be made bare in preserving them, for the nations of the earth will come up against them to battle. But the above revelation declared: "Their enemies shall become a prey unto them."<sup>56</sup> As the Egyptians were destroyed in the Red Sea, so will those who come up against the Ten Tribes, for none but those who are clean and holy will walk upon the highway that is cast up from the deep. "And a highway shall be there; for a way shall be cast up, and it shall be called the way of holiness," Isaiah wrote, as rendered in Joseph Smith's Inspired Revision of the Bible. "The unclean shall not pass over upon it; but it shall be cast up for those who are clean, and the warfaring men, though they are accounted fools, shall not err therein."<sup>57</sup> In another statement, Isaiah made it clear that this highway will be "for the remnant of his [the Lord's] people, which shall be left, from Assyrian, " in other words, the Ten Tribes.<sup>58</sup>

There are several reasons why the Ten Tribes will come to Zion, the land of glory, even though their final relationship will be to Jerusalem once the millennial kingdom is fully established. First, as stated above, they will "be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."<sup>59</sup><sup>1</sup> This statement does not say that the Ten Tribes will receive glory in Zion, as in the baptism of fire and the Holy Ghost, but that they will be crowned with glory" -- that they will enter the house of the Lord and receive their glory, their crowns as priests and kings within the divine patriarchal order. Their calling and election will be made sure, and sealed by the hands of the Lord's servants, the children of Ephraim, and by this means they will receive the endowment of glory which pertains to Mount Zion. Second, they will then participate in the further development of Zion, which will include the great work of sealing "all things unto the end of all things,"<sup>60</sup> that is, to Jesus Christ, the Alpha and Omega, the Beginning and the End. Third, they will assist in the glorious work of gathering scattered Israel to Mount Zion

and to Jerusalem, which will include and have as its ultimate purpose the gathering of the house of Israel into the Church of the Firstborn. For there will be 144,000 great High Priests of the Divine Patriarchal Order ordained unto this purpose, the big majority of whom will be chosen from among the Ten Tribes.<sup>61</sup> Finally, they, with others of the house of Israel, will be gathered to Zion that they might receive instructions on the divine law and order of the kingdom of God from the Son of Man, through His chosen revelators and from His own lips when, as foretold by Isaiah, the Redeemer comes "to Zion, and unto them that turn from transgression in Jacob."<sup>62</sup> All these things will be part of the great preparation by which the house of Israel will be made ready to participate in the universal reign of Jesus Christ, the Holy One of Israel, as discussed in subsequent chapters of this volume.

## Endnotes

<sup>1</sup> D&C 110:11.

<sup>2</sup> Articles of Faith, No. 10. For statements by Wilford Woodruff and Orson Pratt that there is a significant portion of the Ten Tribes in a body, see JD, VII, p. 187; XVIII, pp. 38, 64.

<sup>3</sup> Ether 13:11.

<sup>4</sup> 2 Nephi 29:12. (Italics added)

<sup>5</sup> 3 Nephi 15:20.

<sup>6</sup> 3 Nephi 16:3.

<sup>7</sup> 3 Nephi 17:4.

<sup>8</sup> Diary of Levi W. Hancock, Brigham Young University Library, p. 49.

<sup>9</sup> Minutes of the School of the Prophets, Parawan, Utah, 1868-1872, under date of August 17, 1872, typewritten copy in Brigham Young University Library.

<sup>10</sup> HC, I, p. 176.

<sup>11</sup> There is nothing to suggest that this could not have occurred as late as the crucifixion of Christ.

<sup>12</sup> The hymn from which this stanza was taken appeared on pages 386-387 of more than a dozen editions of *Sacred Hymns and Spiritual Songs For The Church Jesus Christ of Latter-day Saints*, from the mid 1850's until some time after the beginning of the twentieth century. After a conversation with Eliza R. Snow on the subject of the ten tribes, Abraham H. Cannon reported: "She said she heard the Prophet once remark, When the ten tribes were taken

away, the earth was divided, so they occupy a separate planet from this." --- Journal of Abraham H. Cannon, June 9, 1884.

<sup>13</sup> Journal of Wilford Woodruff, September 8, 1867, See also the entry for September 25, 1859.

<sup>14</sup> Minutes of the School of the Prophets, Parawan, Utah, August 17, 1872.

<sup>15</sup> Journal of Samuel Hollister Rogers, photo copy of the original manuscript, MSS 1134, Brigham Young University Library, p. 16. For a statement by Bathsheba W. Smith, the wife of George A. Smith, see *Juvenile Instructor*, XXVII (June 1, 1892), p. 344,

<sup>16</sup> See 2 Nephi 29:12; Jacob 5:23.

<sup>17</sup> See, again, 3 Nephi 16:3; 17:4.

<sup>18</sup> Jacob 5:23,

<sup>19</sup> D&C 124:39.

<sup>20</sup> See, again, Jacob 5.

<sup>21</sup> 2 Nephi 29:13-14

<sup>22</sup> In the work of restoring the major branches of Israel, as depicted in the allegory of the tame and wild olive trees, the last taken away will be the first to be restored. See Jacob 5:63. Thus, the remnant of Jacob, which includes the remains of the colony of Mulek, is to be restored first, then the Ten Tribes, followed by the house of David.

<sup>23</sup> 3 Nephi 21:26. (Italics added)

<sup>23</sup> D&C 133:22.

<sup>24</sup> MA, II (October, 1835), p. 199. (Italics added)

<sup>25</sup> JD, XVIII, p. 68. (Italics added)

<sup>26</sup> Jeremiah 30:18; 31:1, 6-14. (Italics added)

<sup>27</sup> Jeremiah 31:9.

<sup>28</sup> D&C 45:40, in light of verses 30-42 and D&C 90:9-10.

<sup>29</sup> See Helaman 14:1-5; 3 Nephi 1:1-21.

<sup>30</sup> See 1 Nephi 12:4-6; 19:10-12; Helaman 14:20-29; 3 Nephi 8:3-23; 9:9-11.

<sup>31</sup> I. R., Luke 21:25-26. See also D&C 29:14; 45:42.

<sup>32</sup> Joel 2:10

<sup>33</sup> Joel 2:30

<sup>34</sup> See D&C 133:17-34.

<sup>35</sup> Zechariah 14:4-5; Revelation 16:17-20; D&C 29:13; 45:48; 49:23.

<sup>36</sup> I. R., Genesis 9:22.

<sup>37</sup> Isaiah 34:4; 3 Nephi 26:3; Mormon 5:23; 9:2.

<sup>38</sup> D&C 133:19-25.

<sup>39</sup> D&C 133:26-34.

- <sup>40</sup> *Sacred Hymns and Spiritual Songs, op. cit.*
- <sup>41</sup> Journal of Wandle Mace, 1809-1890, photo copy of the original, Brigham Young University Library, p. 35.
- <sup>42</sup> Journal of Samuel Hollister Rogers, p, 17.
- <sup>43</sup> Mac, *op. cit.*
- <sup>44</sup> *Juvenile Instructor*, XXVII (June 1, 1892), p. 344.
- <sup>45</sup> Minutes of the School of the Prophets, Parawan, Utah, under date of August 17, 1872. This is not to be understood that the full restoration will take place at the return of the Ten Tribes, for, as stated earlier, there will be subsequent cataclysmic disturbances which will consummate in the earth being rolled together as a scroll.
- <sup>46</sup> Rogers, *op. cit.*, pp, 1617. Elder Mace stated specifically that he quoted Isaiah 24:20. Mace, *op. cit.*
- <sup>47</sup> Isaiah 24:20.
- <sup>48</sup> 2 Nephi 23:6-7, 10, 13-14, quoting Isaiah 13:6-7, 10, 13-14.
- <sup>49</sup> Rogers, *op, cit.*
- <sup>50</sup> Rogers, *op. cit.*
- <sup>51</sup> I. R., Revelation 6:12-14. See also Isaiah 34:4. Luke 21:25. The full range of activities in this statement include those cataclysmic upheavals which immediately precede Christ's coming to the Jews and in glory. (*Italics added*)
- <sup>52</sup> D&C 34:8-9.
- <sup>53</sup> See, again, Revelation 6:12-14; D&C 34:8-9. (*Italics added*)
- <sup>54</sup> MS, 1 (February, 1841), p. 258. (*Emphasis in the original.*) His statement that a part of the earth was taken away at the crucifixion of Christ may imply that the Ten Tribes were not taken from the earth until at the crucifixion of Christ. Wandle Mace reported that the Prophet said that the portion upon which the Ten Tribes reside "was the last taken away. " -- Mace, *op. cit.* , p. 35.
- <sup>55</sup> D&C 133:26.
- <sup>56</sup> D&C 133:28.
- <sup>57</sup> I. R., Isaiah 35:8.
- <sup>58</sup> Isaiah 11:16.
- <sup>59</sup> D&C 133:22.
- <sup>60</sup> D&C 77:12.
- <sup>61</sup> See Revelation 7; D&C 77:11.
- <sup>62</sup> Isaiah 59:20.