

March 31-April 6, 2025

Doctrine and Covenants 29

“JESUS CHRIST WILL GATHER HIS PEOPLE”

Summary: *Doctrine and Covenants 29. Revelation given to Joseph Smith the Prophet, in the presence of six elders, at Fayette, New York, September 1830. This revelation was given some days*

prior to the conference, beginning September 26, 1830.

1–8, Christ gathers His elect;

9–11, His coming ushers in the Millennium;

12–13, The Twelve will judge all Israel;

14–21, Signs, plagues, and desolations will precede the Second Coming;

22–28, The last resurrection and final judgment follow the Millennium;

29–35, All things are spiritual unto the Lord;

36–39, The devil and his hosts were cast out of heaven to tempt man;

40–45, The Fall and Atonement bring salvation;

46–50, Little children are redeemed through the Atonement.

Supplemental Jewish and Holy Land Insights

When did the latter-day gathering of Joseph and Judah begin?

The Prophet Joseph Smith (1805-1844) who officially organized the Church of Jesus Christ of Latter-day Saints on 6 April 1830, (Passover eve, that year), taught that members of the Church of Jesus Christ of Latter-day Saints were descendants of the Twelve Tribes of Israel – specifically the tribe of Ephraim (son of Joseph), and as such shared “Israelite ancestry with the Jews.” Smith said, “We [the house of Israel] are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to participate in and help to roll forward the Latter-day glory, “the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth,” “even in one,” when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one.” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, compiled by Joseph

Fielding Smith, Jr. (Salt Lake City: Deseret Book, 1938), 231.) One of the original members of the Quorum of the Twelve, Elder Orson Hyde (1805-1878) said, “Joseph Smith, a prophet and servant of the Most High God, did predict upon my head, that I should yet go to the city of Jerusalem, and be a watchman unto the house of Israel, and perform a work there which would greatly facilitate the gathering together of that people.” (History of the Church 4:375, Orson Hyde “A voice from Jerusalem, or a sketch of the travels and ministry of Elder Orson Hyde, p III)

What do Jews say about a Joseph son of Joseph?

The Jewish tradition of a latter-day “Joseph ben Joseph” is so significant to the “gathering” that a repetition is worthwhile. When the first Chief Rabbi, Avraham HaKohen Kook (1865-1935) was appointed in Palestine (1921–1935), he was asked if the Jews could now build the Temple (destroyed since year 70 C.E.). His response was that the priestly rights were gone and referred to the great 12th century rabbi Moses Maimonides (1128-1204). Maimonides said, in effect,

“We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship.” (see <https://judaism.stackexchange.com/questions/13359/who-is-moshiach-ben-joseph-and-what-does-did-he-do>) “Wandering from place to place, has been one of the major components of Jewish history, for since the time of the Patriarchs the 'wandering Jew' has suffered from a lack of territory, government, and defense. Major Jewish migrations in search of favorable living conditions and in flight from harassment, destruction of the Second Temple. The scattering of Jews throughout the Christian and Islamic states, culminating in the expulsion from the Iberian peninsula in 1492 and their settlement in the New World since the early stages of the European colonization, a process that greatly accelerated in the latter half of the 19th century. Throughout the period of the Diaspora, small numbers of Jews made their way back to Erez Israel, the land promised them in a covenant with their God.” “Although the ten tribes disappeared, the prophets Isaiah, Jeremiah and Ezekiel promised that the time would come when they would be reunited with the remainder of the Jewish nation. This promise kept alive the hope that the ten tribes still existed and would be found.” “Numerous attempts have been made by travelers and explorers to discover the ten tribes, or to identify them with different people. Almost every nation, including the Japanese, Persians, the Falashas of Ethiopia, Red Indians, and the British, have been suggested as descendants of the lost tribes.”
([Encyclopedia Judaica Jr.](#))

What two tribes are identified by Jews as part of the “gathering?”

In Tel Aviv, the Diaspora Museum displays the supposed travels and dispersion of the tribes of Israel. The museum curators also identify “Mormons”

(members of the Church of Jesus Christ of Latter-day Saints) as those claiming to be part of the lost tribes, identifying themselves for the most part as Ephraimites from the Israelite tribe of Joseph. Following the deliverance of Israel from Egypt, the account of Joshua and Caleb as spies or emissaries for Israel introduces some symbolism of two tribes working together. Returning with a good report, they exemplified choosing to serve the Lord faithfully and leading Israel. Joshua was of the tribe of Joseph and Caleb of Judah, two tribes that have always led Israel in the past. Their shared, present-and-future obligations to deliver a good report enjoins them to continue to lead Israel in these latter-days and to perpetuate the faithful examples of choosing to serve the Lord. The two tribes will once again combine as emissaries for the Lord preceding the gathering of the rest of Israel. The symbol of the Israeli Ministry of Tourism is the characterization of the two emissaries (Joshua and Caleb) carrying a clump of grapes between them – bringing good news! There must be a gathering going on because when I was born in 1941, there were only a few hundred thousand Jews in what was to become the land of Israel. Now, there are almost 8-million Jews in Israel. In a recent decade, more than a million Russian-speaking Jews have gathered. There were single months when more than twenty thousand Russian immigrants were landing in Israel. Mobile homes were hastily bought and built to accommodate them. Many of those mobile homes were built under the direction of a Latter-day Saint, Fred Huckvale (1937-2019) of California (‘Joseph’ was blessing ‘Judah!’).

How has Israel attempted to hasten the “gathering?”

During that peak arrival period, the brethren in a Jerusalem Branch priesthood meeting were discussing

Jeremiah's prophecy: "Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (**Jeremiah 16:14-15**) The *Talmud* (Jewish biblical interpretations) teaches that the ingathering of the exiled kingdoms will be part of the eventual coming of the *Messiah*. The great exile to Babylonia in the sixth century B.C.E. was ended by Cyrus the Great of Persia, (today's Iran). However, the rabbis did not consider his proclamation and the return at that time to be the Ingathering of the Exiles since it was incomplete. The day of the ingathering, the rabbis write, will be 'as great as the day on which heaven and earth were created'." (**Encyclopedia Judaica Jr.**) This exodus from the Diaspora, when viewed in its complete scope, will be greater than the exodus from Egypt. The State of Israel has special emissaries (*Shaliach*) and their families assigned throughout the world (usually on a three-year assignment) to assist the Jews in gathering to Israel. This is a frustrating thing to some religious Jews. They feel that the State of Israel should be established by the Lord through a Messiah; hence, the traditions of a latter-day "Messiah ben Joseph," a Joseph, son of Joseph, who would receive the keys of the gathering of Israel and restore Temple worship." Incidentally, a few years ago I found that my father Herbert Rosenthal (Rona) had a son before he married my mother. Neither of us knew of each other until recently. He became known as Ron Ofer (1940-), and was one of those "*Shaliach*," emissaries, in Pittsburgh, USA.

How are Latter-day Saints hastening the "gathering?"

A parallel gathering is taking place since the keys of the gathering of Israel were restored to the Prophet Joseph Smith Jr. (1805-1844) during Passover week in 1846. Special emissaries are also assigned throughout the world to find and assist the "Blood of Israel" to gather to the Lord. The scope of this gathering is the greatest gathering the world has ever known. Calculating for a moment, we see that just before Prophet and President David O. McKay was leading the Lord's work there was one member of the Church of Jesus Christ of Latter-day Saints for every 100,000 persons on the earth. Now, Prophet and President Russel M. Nelson (1924-) is leading the Lord's work with one Latter-day Saint for every 250 persons on the earth! Recent statistics show about 17-million Jews and 17-million Latter-day Saints on the planet, (combined are about .4% of the world's population). These eye-opening statistics are fruits of the Lord's work. On one hand, the Jews, without knowing the Lord, are making an exodus from the far-flung reaches of the world and are being gathered home. On the other hand, throughout the world, Latter-day Saints are making an exodus from not knowing the Lord and are being gathered to an eternal home. They are striving to follow the modern prophets who, like the ancient prophets, wanted them to know the Lord. Their response is being worthy to know the law in their hearts, without having to be told by many commandments, rules and regulations. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will

make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:31-33) “The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people . . . and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. (See Isaiah 6: Romans 6:25, 26 and 27, and also Jeremiah 31: 31, 32 and 33.) This covenant has never (before) been established with the house of Israel, nor with the house of Judah . . .” (Teachings of the Prophet Joseph Smith, Section One 1830-34 Pg.14) Obviously, many descendants of Abraham are still scattered throughout the world. Isaiah spoke numerous times of the scattering as well as the gathering or return of the covenant descendants. That gathering has physical as well as spiritual meanings. Just as we were sent from God to experience life and exercise our God-given attributes, so do we have the opportunity to return to Him.

How did the modern-day gathering of Jews begin?

The subject of the ingathering of the Jews rippled through Europe at the beginning of the twentieth century. Schemes were hatched to “get the Jews out” of Europe or maybe they should gather to Uganda! “In 1903 the Zionist movement was shaken by the introduction of the Uganda Scheme, which proposed that the Jews settle in the East African Protectorate of Uganda rather than the disputed territory

of Palestine. Weizmann was among the opponents of this plan, unwilling to agree to Zionism without Zion. By a quirk of fate this adamant stand gained him an introduction to British leader Arthur James Balfour, who was later to play an important role in the establishment of the Jewish state. Balfour had been puzzled by the Zionist rejection of the Uganda plan and asked Weizmann to explain this step. Weizmann then asked Balfour whether, if he were offered Paris he would abandon London. Balfour answered, 'No, London is the capital of my country.' Weizmann replied, 'Jerusalem was the capital of our country when London was a marsh'.” (Encyclopedia Judaica Jr.) Subsequently, the Balfour Declaration, calling for the ingathering of the Jews, brought exhilaration to Jews and others who cherished the biblical prophesies of the gathering of the children of Israel. “Lord Balfour (1848-1930), who was a British statesman, first began to take an interest in the Jewish question in 1902-1903, when Theodor Herzl (1860-1904) spoke with Joseph Chamberlain (1836-1914), the British colonial secretary and with Lord Lansdowne (1845 to 1927), the foreign secretary, about a homeland for the Jews. Lord Balfour was prime minister at that time. "He listened sympathetically to both Theodor Herzl and Chaim Weizmann. The latter met Balfour in 1906, and spoke to him about the need to build a Jewish homeland on the soil of what was then Palestine. Lord Balfour's interest in Zionism grew more intense during World War I, when he became foreign secretary. "The meetings with Weizmann eventually led to the Balfour Declaration, which he signed in 1917. This was England's declaration of approval that 'a national home for the Jewish people' be built in Palestine. In 1925 Balfour accepted an invitation to open the Hebrew University on Mount Scopus in Jerusalem. He made the then difficult journey to Jerusalem at the age of 77, in the

company of his niece and her husband, who served as Balfour's private secretary. Another niece, Blanche Dugdale (1880-1948), worked closely with Chaim Weizmann." ([Encyclopedia Judaica Jr.](#))

What were the reactions to the gathering declaration through time?

"News of Balfour's letter brought joy to Jewish communities throughout the world. Copies of the Declaration were showered from airplanes over Jewish townships in Germany, Austria and Poland, and on the shores of the Black Sea. 200,000 Jews rallied at Odessa, Russia, bearing banners inscribed 'Land and Freedom in Erez Israel!' (Their enthusiasm was soon silenced when the Communists came to power in the same year.) The Declaration was compared to the Persian King Cyrus' permission to the exiled Jewish captives in the sixth century B.C.E. to return to Jerusalem to rebuild the Temple."

"Zerubbabel (566-510 BCE), leader of a group of Jews returning from Babylonian exile in the sixth century B.C.E. went to rebuild the Temple in Jerusalem.

Zerubbabel (whose name means 'scion of Babylon') was a descendant of the exiled King Jehoachin of Judah (615 BCE-?). He and Joshua (515-490 BCE), son of Jehozadak the high priest, brought the first group of Jews back to the Holy Land and began the formidable task of reconstructing the Temple. Despite the harassment of neighboring peoples and the depressing barrenness and desolation of Jerusalem, they managed to set up the altar, reinstitute the sacrificial service and celebrate the Feast of Sukkot. In the second year of their return, they began laying the foundations of the Temple, but their efforts were soon forced to a halt. Distrustful of the non-Jewish tribes, Zerubbabel refused their offer of help, and, in retaliation, these neighboring groups blocked all further construction attempts." ([Encyclopedia Judaica Jr.](#))

What role did the Temple have in the ancient gathering?

"For years the site remained untouched until finally the prophets Haggai and Zechariah began exhorting the Jews to complete the unfinished task. Once more Zerubbabel and Joshua took up the challenge and this time the Temple was erected. "Zerubbabel is fondly remembered by the Jews for his accomplishment. The Second Temple is often referred to as the Temple of Zerubbabel and in the *Hanukkah* hymn Ma'oz Zur, lauding Israel's past redeemers, the "end of Babylon" is associated with Zerubbabel."

([Encyclopedia Judaica Jr.](#)) The building of the temple, as well as the city walls, was met with resistance by some inside and outside the Israel community. The Samaritans, who were denied the right to assist in the temple construction (and later worked against it) still claim to be part of Israel. "Samaritans [are] a small religious sect residing in Israel whose members consider themselves to be direct descendants of the Israelite tribes."

([Encyclopedia Judaica Jr.](#))

"According to Samaritan history, they broke away from the Israelites in the 11th century B.C.E., refusing to accept a change in the location of the religious capital. To this day the Samaritans maintain that Mount Gerizim near Shechem [Nablus, north of Jerusalem] is the place chosen by God as the center of Israelite worship and not Mount Moriah in Jerusalem. They have therefore continued to live around Shechem and to make pilgrimages to Mount Gerizim. "The Samaritan population has remained small due to persecutions and plagues throughout the centuries. By the beginning of the 20th century there were only 150 of them left. With the establishment of the State of Israel in 1948 this minute community was split into two centers-one under Jordanian rule and the other in Israel. But the Six-Day War in

1967 ended the isolation of the two branches and under the protection of the Israel government, their population has grown to about 500 persons."

(*Encyclopedia Judaica Jr.*)

What opposition was there—and still is—to establishing Israel?

There is an amazing parallel today, as in ancient times, of enemies of the Jews preventing them from building a new Israel (or settling their ancient country). Even Orthodox Jews maintain that the State of Israel is not legitimate because the Messiah did not restore it! A similar example of dissent and subsequent success is when the State of Israel's government had approved the building of the Jerusalem Center for Mideast Studies (BYU-center) on Mount Scopus where the BYU Study program is currently located. The building was well under way when an Orthodox Jewish group (dedicated to crushing Christian activities) started a twofold campaign. Their first objective was to discredit the government (which they did not support anyway) for allowing the BYU facilities to continue. Second, striking a chord of antisemitism, they called the center a "missionary activity." (There are three kinds of antisemitism to the Jews; (1.) kill the Jews, (2.) let someone else kill the Jews, and (3.) convert the Jews.) This same Orthodox group has attempted to pass a law against proselytizing in Israel and has failed. There is NO Israeli statute prohibiting missionary activity. However, missionary activity is deemed highly insensitive and, frankly, antisemitic. They did manage to pass a law that prohibits any type of bribe or payment to induce Jews to change their religion. The Church of Jesus Christ of Latter-day Saints does not pay people to become members—(they charge them!). BYU did sign a statement announcing they had no intention of doing missionary activities. President Howard W. Hunter (1907–1995) also signed a

non-proselytizing statement to the same effect with the clause added, ". . . so long as such activity is prohibited by the government of Israel." (*Michael Hansen, Galilee Branch President, Michael and Ann Hansen papers, 1900-2002*) Incidentally a formal agreement with First Presidency signatures was presented to the State of Israel, which has not signed it themselves. The real reason that Latter-day Saints are not proselytizing in Israel is because it is the Lord's will. "And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last." (*1 Nephi 13:42*) Israeli government leaders kept their commitment to allow the building. The Orthodox group did not manage to convince the government to stop the Church's project. No legal precedent was established that might affect the Church of Jesus Christ of Latter-day Saints nor, for that matter, any other Christian church in Israel. Likewise, latter-day attempts at undermining the existence of Israel, such as calling for the elimination of Jerusalem as its capital or calling for the annihilation of Jews, will be met with the same response as in older times. "And conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God . . ." (*Nehemiah 4:8-9*) "Pray for the peace of Jerusalem: they shall prosper that love thee." (*Psalms 122:6*)

What dimensions will the latter-day Jerusalem temple have?

The Dead Sea "Temple Scroll" describes a temple to be built in "latter days." The Essenes believed that they were in the latter-days and referred to themselves as "Saints." The dimensions of the Temple they planned were similar in dimensions

as described by Ezekiel. However, the outer dimension seems to include the entire walled city of Jerusalem. "That temples and temple ordinances are essential to the [true] faith is well established in the Bible. Malachi predicted the coming of the Lord suddenly to his temple, in the day of vengeance, in the latter times, as a refiner and purifier. Ezekiel predicted the building of a temple in Jerusalem which will be used for ordinance work after the gathering of Israel from their long dispersion and when they are cleansed from their transgressions. John the Revelator saw the day when, after the earth is sanctified and celestialized, the presence of the Father and the Son in the New Jerusalem would take the place of the temple, for the whole city, due to their presence, would become a temple." (**Doctrines of Salvation, Joseph Fielding Smith - Vol.2, Pg.244**) Now that Jerusalem has been restored and is once again the capital of "a distinct nation," Jewish prayers at every meal and at every synagogue service have been modified to say, "Next year in Jerusalem, rebuilt!" Orson Hyde prophesied about Jerusalem, its temple and its leadership: ". . . Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets-for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name . . . " ". . . Thou, O Lord, did once move the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation

thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel, raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king . . ." ". . . Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the persecution and expulsion, include the Exodus from Egypt, the Babylonian exile, Jewish settlement outside Erez Israel during the Second Temple period, the dispersion under the Roman and Near Eastern empires after the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word-Yea, those nations shall be utterly wasted." (**History of the Church, vol. 4, pp. 456-57.**)

What do scriptures tell me about "Temple Cities?"

The Lord will return to a Jerusalem that will have the House of the Lord. The entire city will become the City of The Lord. "And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come-after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel." (**Ether 13:5**) The Lord will also come to a Zion that will have a House of the Lord. Apparently, it will become a City of the Lord as well. "That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of

Adam-Ondi-Ahman;" (**Doctrine & Covenants 78:15**) " . . . Adam-Ondi-Ahman means the place or land of God where Adam dwelt . . . Apparently the area included was a large one; at least, the revelations speak of the land, the valley, and the mountains of Adam-Ondi-Ahman. They tell us that Christ himself 'established the foundations of Adam-ondi-Ahman' (**D. & C.78:15-16**), and that it included the place now known as Spring Hill, Daviess County, Missouri. (**D. & C.**

116.) Far West, Missouri, also appears to be included in the land of Adam-ondi-Ahman. On April 17, 1838, the Lord commanded his saints to assemble at Far West, which place, he said, was holy ground; and there they were to build a city. (**D. & C. 115**)" (**Bruce R. McConkie, Mormon Doctrine, Page 20**) (emphasis added) May we be prepared for His coming. May we live with Him, in His house, in His cities, in His glory!