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## Lesson XIV. Book of Mormon Prophecies - Israel to Be Restored

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## OUTLINE—LESSON THIRTEEN.

The question of the Jew.

Recent events have added to its significance.

Book of Mormon Prophecies relative to the scattering.

The fulfillment:

A. The scattering.

B. The attitude toward Jesus.

C. The attitude of the world toward the Jew.

The preservation of the Jew that the Lord's purposes might be accomplished.

## QUESTIONS AND SUGGESTIONS.

1. What is the general attitude of your acquaintances towards Jews?

2. How do you explain that attitude?

3. Discuss each of the prophecies from the Book of Mormon relative to the scattering of Judah.

4. Compare these predictions with such prophecies as contained in the following references:

Leviticus 26:33; Deuteronomy 4:27; Deuteronomy 28:63; Jeremiah 12:14, 15; Jeremiah 29:16, 17, 18; Amos 9:9; Luke 21:24; Ezekiel 20:23, 24; Zachariah 7:14.

## LESSON XIV.

## BOOK OF MORMON PROPHECIES.

(For Tuesday, February 15, or Sunday, February 27.)

## ISRAEL TO BE RESTORED.

The following newspaper clipping is only typical of scores of articles announcing the restoration of Jerusalem and Palestine as the home of the Jew.

"JEWS IN AMERICA URGED TO HELP IN ZIONIST MOVEMENT."

"Buffalo, N. Y., Nov. 25.—An appeal for the co-operation of all Jews in America toward converting Palestine into a 'true Jewish homeland' was made here today by Julian W. Mack, president of the Zionist Organization of America, in an address opening the 23rd annual convention of the organization.

"Mr. Mack declared that the time for theoretical propaganda in favor of the principles of Zionism had ended with the creation of a free Jewish state in the Holyland, under the guarantee of a British mandate—that it is a definite and concrete problem now, the upbuilding of the Jewish homeland."

What a fulfillment of prophecy! The Lord veritably seems to have stretched forth His hand to gather Israel in. Surely "God moves in a mysterious way His wonders to perform." Only a few years ago the Turk refused to the Jews the privileges in Palestine that would enable

them to establish a national home. Six hundred years ago England drove the Jew out of England as undesirable in the realm. Now England has broken the power of the Turk and has opened the door to the Holy Land bidding the Jew enter and realize the dream of centuries.

The prophecies in the Book of Mormon relative to the re-establishment of the Jews in Palestine are particularly explicit on two points. In the first place, the Jews are to turn to Jesus—they are to believe in him; in the second place, they are to be gathered back to the land of their fathers.

Space will not allow of a full quotation here of all the prophecies in the Book of Mormon relative to this matter, but the following ones are significantly typical.

"Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers.

"Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth." I Nephi 19: 15, 16.

"Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about the covenants and his gospel, unto those who are of the house of Israel.

"Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel." I Nephi 22:11, 12.

"That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise." II Nephi 9:2.

"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?" II Nephi 10:7, 8, 9.

"And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they shall believe in Christ and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

"And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men." II Nephi 25:16, 17.

"And it shall come to pass that the

Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.

"And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth." II Nephi 30:7, 8.

"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, 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.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name.

"Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

"And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward." III Nephi 21:26-29.

In addition to these passages we ought to read: II Nephi 6:8-11; III Nephi 5:21-26; III Nephi 20:29-34; III Nephi 29:1-8; Mormon 5:14.

As to the declaration that the Jews will believe in Jesus Christ, we ought certainly to be judiciously careful. It is perfectly clear from reading comments by Jewish writers that as yet there are many Jews who still detest the name of Jesus. Others recognize Him only as a teacher of merit. Comparatively few perhaps are willing to accept Him as the Son of God—the Savior of the world.

But it is equally clear that the tendency is toward accepting Him and believing in His teachings. It would be unnatural to expect a people once dedicated to a hatred of the Christ to turn suddenly into His glorifiers. But hatred is gradually giving way to appreciation—condemnation is giving way to praise.

The following declarations of prominent Jews are significant as voicing a sentiment wholly favorable to the Savior.

From Rabbi Henry Berkowitz, of Philadelphia: "This Jew, Jesus, is the greatest, noblest rabbi of them all."

Isadore Singer, Ph. D.:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

"The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact:

"When I was a boy, had my father who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once.

"Now it is not strange, in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

From Morris Jastrow, Jr., Ph. D.:

"From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, he lays the chief stress upon pure conduct and moral ideas, but he goes beyond the prophets in his absolute indifference to theological speculations and religious rites. It has been commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of earlier prophets; but the question may be pertinently asked, has Christianity accepted Jesus?"

Max Nordau, M. D.:

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of

Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in his name. The Jews have drawn their conclusions from the disciples as to the master, which was wrong, a wrong pardonable in the external victims of the implacable, cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the gospels—flowers of Jewish literature and only Jewish.'"

Theodore Reinach, Ph. D.:

"Although we know very little with certainty concerning the life and teachings of Christ, we know enough of him to believe that, in morals as well as in theology, he was the heir and continuator of the old prophets of Israel. There is no necessary gap between Isaiah and Jesus, but it is the misfortune of both Christianity and Judaism that a gap has been effected by the infiltration of heathen ideas in the one, and the stubborn (only too explainable) reluctance of the other, to admit among its prophets one of its greatest sons. I consider it the duty of both enlightened Christians and Jews to endeavor to bridge over this gap."

Jacob H. Schiff:

"We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded him. By his martyrdom, his teachings have been emphasized and these are to this day I believe often better practiced by the descendants of the race he sprang from than by those who have become the followers of Christ in name, but not in spirit, else the prejudice practiced by the latter against Jews should not exist."

At least these passages show a trend of thought favorable to the Savior of the world. It is not expected that all Jews who return to Palestine will do so converted to the divinity of Jesus. They are to be gathered when they begin to believe and the Lord Himself will take care of their complete conversion. It never was the policy of the Master to convert the world in a day. Our concern is to know that the Jews are "beginning

to believe" and they are beginning to gather.

This matter of the gathering is the second big thought of these predictions. Ever since the destruction of Jerusalem 70 A. D., the Jews have yearned to return home. Of recent years these yearnings have been given forceful expression and efforts have been made to make their realization possible. In 1878 an organization, "the Lovers of Zion" was created for the purpose of fostering a return of the Jews to Palestine. Many of them did so return until the Turks, then in control of Palestine, become so alarmed that they virtually prohibited Jewish immigration.

In 1897 the first Zionist Congress met in Basel, Switzerland. Since that time similar congresses have convened each year to discuss the means whereby the Jews might repossess the land of their fathers. Such a congress is now in session in Buffalo, New York, enthusiastic over the possibilities afforded as a result of the British overthrow of the Turks.

Whatever else the word war may have achieved it has put joy into the heart of the Jew. When General Allenby at the head of his British forces began his campaign against the Turks in Palestine in June, 1917, not even his best friends hoped for the success he achieved. By December 19, 1917, Jerusalem was forced to capitulate, and for the first time in centuries, Christians controlled this famous city. By the fall of 1918, the Turkish power had been crushed and Palestine ceased to be under the rule of the Moslems. By the treaty of peace between the Turks and the allies, England has been made the mandatory for the Holy Land, and the declaration has been heralded to the world, "Palestine is to be made a national home for the Jews."

It is a matter of very great note that the first High Commissioner for

Palestine, the man in charge of affairs in that land, is none other than a Jew, Sir Herbert Samuel, who now is established in Jerusalem. The British have now been able to make good to the Jews the promise of Lord Balfour, British Secretary of Foreign Affairs, made to the Zionists in November, 1917.

November 2, 1917, Arthur J. Balfour, British Secretary for Foreign Affairs, addressed a note to Lord Rothschild officially declaring that

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights and political status enjoyed by the Jews in any other country."

A very significant sidelight on this fulfillment of prophecy, is the realization of the blessing pronounced upon the land of Palestine when it was dedicated by Orson Hyde in 1841 under direction of the Prophet Joseph Smith. The following paragraphs from the dedicatory prayer are rich in prophetic promise and realization:

"O Thou, Who didst covenant with Abraham, Thy friend, and Who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name

of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon 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 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.'"

How beautifully has this last paragraph been answered in the triumph of British forces over the Turk.

Trading companies and stock companies have been and are now being organized to promote the Jewish de-

velopment and settlement of Palestine. The Zionists are pushing a campaign to raise \$10,000,000 in America this year to further their achievements. With the Jews in governmental control under Commissioner Samuel, and with a patriotic spirit aroused as never before it is only natural to look for wonderful results in the years ahead.

Perhaps we ought to caution ourselves not to expect too sudden a reclamation of the Holy Land. There will be difficulties. Progress may be slow. Already opposition to the return of the Jew to assume control is being voiced by non-Jews now resident in Palestine. The Islamo-Christian conference which met recently at Nablus, the strongest Moslem center in Palestine, drew up these resolutions:

1. To boycott the Jews completely as a counter-measure against their covetous spirit toward this country.
2. To refuse them dwelling space in our district, and to hinder their admittance thereto in every way.
3. To persevere in this boycott and opposition until there remains no trace of the Zionist idea, or until we perish to the last man.

Such opposition is to be expected. But the return movement of the Jews to their native land is on and the voice of the Lord has declared that it shall continue. It is a joy to believe that as the Book of Mormon testifies such shall be the case.

#### OUTLINE—LESSON FOURTEEN.

- A typical news clipping.
- Significant historical facts.
- Book of Mormon prophecies on the gathering of Israel.
- The Jews to believe in Jesus Christ.
- The return to Palestine.
- Quotations relative to the acceptance by the Jews of Jesus.
- The Zionist movement.
- Historical events of the last three years.
- A word of caution.

## QUESTIONS AND SUGGESTIONS.

1. Why is it so difficult for the Jews to accept Jesus Christ as the Savior of the world?
2. What evidence have we that He is becoming more acceptable to them?
3. Show how the prediction contained in III Nephi 29:8 is of particular significance.
4. Discuss the purposes of the Zionist movement.

5. Compare the Book of Mormon prophecies of this lesson with the following Bible predictions:

Deuteronomy 30:1-5; Jeremiah 3:14-15; Jeremiah 12:14, 15; Jeremiah 23:3, 4; Jeremiah 31:10, 11, 12; Jeremiah 32:37, 38, 39; Jeremiah 33:7-11; Jeremiah 50:4, 5; Isaiah 11:11, 12; Isaiah 35:4-10; Isaiah 43:5, 6, 7; Ezekiel 20:34, 35, 36; Amos 9:14, 15.

## Vital Problems of Life.

Advanced Senior Course of Study

### LESSON XIII.

#### THE HELPFULNESS OF INHERITANCE.

##### *Preliminary Suggestions.*

The subject matter of this lesson is not to be considered as in any way exhaustive, and the class leader, it is hoped, will be able to introduce additional topics or even substitute some for these. The singing of "Count your many blessings" would be a fitting opening exercise, and the singing of the last stanza of "America" would be appropriate as a closing number.

I. GENERAL VIEW. The giant civilization as depicted carries the individual on his shoulder. From his high outlook the individual sees beyond the view of the giant and whispers in his ear the direction he is to take in making his upward climb.

The vantage ground upon which any one is born is the gift of the race and of Deity.

II. SOME SPECIAL CONSIDERATIONS. We inherit our earthly existence, our "Added Upon," which is fundamentally a gift of God, through the instrumentality of parents. The helpfulness of this inheritance is the step between our pre-mortal and mortal estate, giving to us the power to enjoy beyond the possibilities of spiritual existence. (D. and C. Sec. 93:33.)

III. WE INHERIT APTITUDES OR SPECIAL GIFTS. The parents of genius are aptitude and effort. Edison and aptitude are almost synonymous, but without work no wizard of invention. Dr. William James asserts that one of the evidences of genius is its affinity for work. He says, "Genius will work." Aptitudes are not limited to the uncommon people. A common person may become uncommon by doing common things in an uncommon way. Provisions, therefore, are made for genius to become quite general.

The helpfulness of aptitude is twofold; it points in the direction of our greatest usefulness and it accelerates the speed of our acquisition and efficiency in that line of usefulness.

IV. WE INHERIT FAMILY TRAITS. This inheritance aids in the elevation of the family through the possibility of selecting and placing special emphasis on the nobler traits of the family group and suppressing the less desirable traits.

To be born of goodly parents is to be born of two individuals possessed of strong, healthy germ cells with noble traits of character. We inherit not only form and color and size but racial or family traits, and when we think of traits we must distinguish be-