Recent Jewish Movement in Israel in Light of the Teachings of the Latter-Day Saint Prophets

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RECENT JEWISH MOVEMENT IN ISRAEL IN LIGHT
OF THE TEACHINGS OF THE LATTER-DAY SAINT PROPHETS

A Thesis
Submitted to the
Faculty of the Division of Religion
Brigham Young University

In Partial Fulfillment
Of the Requirements for the Degree of
Master of Science

Dale Thomas Tingey
May 5, 1955
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CHAPTER I

INTRODUCTION

And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?¹

One of the most interesting stories in all history is the struggle of the Jews to maintain their identity and establish themselves again as a unique nation among the nations of the earth. For thousands of years, wandering and dispersed, they have wrought a miracle in preserving their racial unity. It is true, they did deface and distort it. Dependence upon others took away their freedom of thought and spirit, and in some instances destroyed the longing again to be established as a nation of God on the earth. This is not true of all Jews, for within the breasts of many has burned the promise made by the prophets:

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 lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.²

May 14, 1948, marked the event that the Jewish people had been awaiting for many generations: the establishment of the New State of

¹I Chronicles 17:21.
²Jeremiah 16:14, 15.
Israel. This great occurrence brought happiness, not only to the six
hundred fifty thousand Jews living in the New State at the time, but
to millions of Jews scattered throughout the entire world. This incident opened a new era in the life of the land and for its people.

The establishment of the state has not completed the redemption of the people. We have not yet secured its survival and unity in the Exile, nor have we even brought about inner unity within the country itself. The State has straightened the backs of the Jewish people in the world, and permits any Jew who so desires to live a free and independent life.3

Latter-day prophets have prophesied much concerning Judah and her great destiny. Emissaries have been sent with power and authority to dedicate the land of Palestine and to prepare the way for the fulfillment of the promises made by God to this outcast people. Few people, if any, have shown as much interest in the Jewish people as have those of the Church of Jesus Christ of Latter-day Saints. The attitude of the Latter-day Saints is expressed by their late leader:

There should be no ill will and I am sure there is none in the heart of any true Latter-day Saint, toward the Jewish people. By the authority of the Holy Priesthood of God ... under the direction of the Prophet of God, apostles of the Lord Jesus Christ have been to the Holy Land and have dedicated that country for the return of the Jews. And we believe that in the due time of the Lord they shall be in favor of God again. Let no Latter-day Saint be guilty of taking any part in any crusade against these people. I believe in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people as among the Latter-day Saints.4

Since the establishment of the Church of Jesus Christ of Latter-

day Saints, the members have had the warmest feelings toward the Jewish people. The Jews are to play a prominent role in this latter-day dis-

3Government Year Book, (Israel: Government Printing Press,

4Heber J. Grant, Gospel Standards, (Salt Lake City, Utah: The Deseret News Press, 1941), p. 147.
pensation of the Gospel. From the time of the Church's formulation it has been promised that after the Gentiles have been taught the Gospel it will again be given to the Jews.

Statement of the Problem

I. The purpose of this study is to analyze the recent Jewish movements in Israel in light of the teachings of the latter-day prophets and to determine the progress Judah is making toward its promised destiny.

A. The problem is to synthesize the teachings of The Church of Jesus Christ of Latter-day Saints concerning the Jews and to determine to what extent these prophecies have been fulfilled or the imminence of their fulfillment.

B. The teachings of the Latter-day Saint prophets will be divided into six sub-divisions:

1. Dedications and blessings of the Promised Land.
2. The gathering of Judah unto their own land.
3. The increased productivity of the soil.
4. Jerusalem and the temple to be rebuilt.
5. The government of Judah.

Current activities of Judah, as they relate to each of these areas, will be considered in the designated chapters.

II. Need and justification of the study.

A. Since the role of Judah is to be very important in the last days, the writer feels there is a justification for compiling what has been said by Latter-day Saint leaders concerning Judah's destiny.
E. The writer has had personal experience with the problem and continued interest in the Jewish movement for several years. During the summer of 1953, the writer traveled throughout the New State of Israel gathering valuable information, speaking with Jewish leaders, and collecting printed material which will be useful in this study. It was the writer's good fortune to visit several refugee camps in Europe and converse with Jews who were desirous of seeking refuge in Palestine.

C. On May 14, 1948, the New State of Israel was established, which has changed the Jewish situation in the world and made possible a national home land for every Jew. Great accomplishments have been made by the New State which have direct bearing upon the fulfillment of the teachings of the Church of Jesus Christ of Latter-day Saints.

D. As far as can be determined, no other study like this has been made which compiles pertinent data of recent Jewish movements and interprets it in light of prophecy.

E. There is an increasing interest in the future of Judah as witnessed by writers such as Joseph Fielding Smith, Le Grand Richards, Sidney B. Sperry, and Lynn M. Hilton. Many discourses have been given concerning Judah and the last days.

Delimitation of the Problem

I. Delimitation of authorities.

A. This study does not assume to include all that has been said by Latter-day Saint prophets concerning Judah. Many of the Latter-day Saint writings and teachings regarding Judah are not relevant to this problem as limited here. Therefore, this study is basically restricted to a study of the teachings set forth by the following leaders when they apply
to the six designated areas:

1. Joseph Smith, Jr.
2. Brigham Young
3. Orson Hyde
4. Wilford Woodruff
5. Parley P. Pratt
6. Orson Pratt
7. Joseph Fielding Smith
8. Le Grande Richards
9. John Taylor

The writer feels that this list is sufficient as these leaders are authorities and have been the most enlightening in their writings regarding Judah. The study will be limited in scope to statements and books published by these men. Because the teachings of the above-mentioned men are often comments or explanations of the Bible, the writer feels justified in quoting related parts of the ancient scripture. The Latter-day prophets have discussed numerous subjects pertaining to Judah, therefore, it is necessary to limit the study to statements directly related to the sub-divisions listed in the problem.

II. Delimitation of Documentary Sources.

A. The type of information which will be used to determine the imminence of fulfillment of the six areas will be taken from the following sources:

1. Journal of Discourses
2. Original Newspapers
3. Books written by the leaders
4. Personal Journals
5. Vital Statistics
6. Immigration Rates
7. Original Reports by the Jewish Government
8. Personal Journal written during tour of Israel
9. Bible
10. Book of Mormon
11. Doctrine and Covenants
12. Pearl of Great Price

Method of Procedure for Gathering Data

The nature of the problem requires that the writer search out data from every available source. It has been necessary to secure and study all books, documents, sermons, and articles written by the previously mentioned leaders. In examining these sources the following key words have been used to gather pertinent material. Each word in the body of the documents was checked carefully to determine if the statement was within the limits of the study.

A. Gathering
B. Government of Judah
C. Holy City
D. Holy Land
E. Israel
F. Jerusalem
G. Jews
H. Judah
I. Palestine
J. Prophecy
K. Scattering
L. Temple

Organization of the Data

I. Chapter I has been an introduction to the problem. It included a statement of the problem, delimitation of the problem, and the method of gathering material.

II. Chapter II is a summary of related literature which is divided into three sub-divisions regarding Judah:
   A. Historical writings
   B. Present Developments
   C. Future Destiny

III. Chapter III is a compilation of prayers, blessings, and dedications given through the authority of the priesthood on the land of Palestine. This chapter reveals the intense interest that the Church of Jesus Christ of Latter-day Saints has in the scattered remnants of Judah.

IV. Chapter IV deals with synthesizing the prophecies pertaining to the latter-day Judah. A treatise of conditions which concern the gathering of the Jews will be made; then the recent movement of the Jews during the latter days.

V. Chapter V will contain the prophecies concerning the fertility and productivity of the Promised Land in the last days. A study will be made of current land improvements in the New State of Israel. These developments will be examined in light of the Latter-day prophecies.

VI. Chapter VI will include prophecies regarding the rebuilding of Jerusalem and the temple. The establishment of Jerusalem as the capitol of the New State of Israel will be studied. The attitude of the Jews
toward building the temple will be investigated.

VII. Chapter VII will contain a study of the prophecies regarding the restoration of the Jewish government. The New State of Israel will be examined to determine if the latter-day prophecies have been fulfilled.

VIII. Chapter VIII is a study of the fulness of the Gentiles and the subsequent restoration of the Gospel to the Jews.

IX. Chapter IX will contain the summary and conclusion.
CHAPTER II

REVIEW OF RELATED LITERATURE

Since much has been written by both Church leaders and non-members about the past, present and future of Judah, the writer has endeavored to give a cross-section of all material that could be found which could shed added light on the problem. This literature will be classified into the following divisions:

1. Latter-day Saint teachings and doctrine.
2. Historical writings concerning Judah.

These groups will be used as the outline for the remainder of the Chapter.

Latter-day Saint Teachings and Doctrine

Joseph Fielding Smith has been one of the most voluminous writers and speakers concerning the future destiny of Judah. On October 28, 1942, in Barratt Hall, Salt Lake City, President Smith delivered a lecture entitled "Restorations of Israel and Judah." This lecture previews the future of the Jews. In two books, The Progress of Man and The Restoration of All Things, Joseph Fielding Smith has written extensively concerning the fulfilling of the prophecies regarding Judah.

Israel! Do You Know?

For many years Le Grande Richards has been extremely interested in the Jews and latter-day prophecies regarding their future state. In
his new book, *Israel: Do You Know?*, he has presented the teachings of
the Church of Jesus Christ of Latter-day Saints to the Jews. He says:

In order for the Lord to accomplish all He promised to
Abraham and his seed, it was necessary that He raise up pro-
phets to the various branches of the House of Israel: that they
keep their records: that these records be 'gathered in one';
that the Jews have the words of the Nephites; and that the
Nephites have the words of the Jews. As has been pointed out,
the words of the Jews have been among us through the Holy Bible.
Now, if the Jews are willing to do their part in fulfilling the
promises of the Lord unto Abraham that through him and his seed
'should all the nations of the earth be blessed', it becomes nec-
essary that they accept the words of the Nephites, or the Stick
of Joseph.

It is the feeling of Le Grande Richards that the Church of
Jesus Christ of Latter-day Saints and Judah should be united into the
Kingdom of God.

It should be obvious in light of all the promises of the Lord
unto the entire House of Israel, Judah and Joseph, that these
promises cannot find their fulfillment until the descendants of
Judah and Joseph are brought together: 'And I will make them one
nation in the land upon the mountains of Israel; and one king
shall be king to them all: and they shall be no more two na-
tions, neither shall they be divided into two kingdoms any more
at all:' (Ezekial 37:22).

It is because the Lord declared that He would bring these
two kingdoms together that we of the House of Joseph, the Kingdom
of Israel, extend to the House of Israel an invitation to join us.
We must come together into one kingdom, the Kingdom which, God
declared through His Prophet Daniel (Daniel 2:44), would be estab-
lished in the earth in the latter days to prepare for the second
coming of Jesus Christ, the Messiah. The quicker we unite under
the leadership of the prophets of the Lord whom He raised up in
the latter days, the earlier can the Kingdom be prepared for His
coming.

---

1 Le Grande Richards, *Israel: Do You Know?* (Salt Lake City:
Deseret Book Company, 1954), p. 44.

2 Ibid., p. 242.
Judah, "Thy God Reigneth"

In September and October of 1954, Dr. Lynn M. Hilton, professor at the Brigham Young University, gave a series of lectures entitled Judah, "Thy God Reigneth." The objectives of the lectures are stated by the author as follows:

This series of five lectures will deal primarily with one branch of the House of Israel with whom the Lord has made sacred promises. I refer to the Jews. To appreciate God's covenant with Judah, it will be necessary for us to review briefly the history of ancient Judah, the covenants which God made with their fathers, the transgressions of Judah, their scattering to all nations of the earth, their treatment of their scattered condition where they shall be considered a 'hiss and a by-word among all people', then their gathering when the gentiles shall be nursing fathers and nursing mothers to Judah. We shall next consider the fulness of the gentiles; that is, they that receive the gospel last in the meridian dispensation are the ones to receive it first in this final day. And finally, we will consider Judah's final redemption and sanctification through the blessings of the gospel which shall ultimately come to them.  

Rasha, The Jew

On November 25, 1925, there appeared on the title page of the Redeemed Hebrew, a monthly periodical edited by a Jewish convert to Christianity, "Who Can Answer This Jewish Scholar? I would sin, were I to accept your Jesus. Jehovah forbids me to believe in Jesus. Your faith is wrong."  

Then the request was made for some reader to defend Jesus Christ before this Jewish Rabbi. Brigham H. Roberts accepted the challenge and wrote a series of articles to answer the Rabbi. Later these articles were

3Lynn M. Hilton, Judah, "Thy God Reigneth" (Provo: Brigham Young University Extension Division, 1954), p. 1


The debate largely centers around the problem of Jehovah of the Old Testament and Jesus of the New Testament. The Jewish Rabbi claimed there was no need for the imposter, Jesus Christ, as Jehovah of the Old Testament had promised the Jews all that Christ claimed to have given Christianity. Brigham H. Roberts maintained, supported by scripture, that Jehovah of the Old Testament is the same person as Christ of the New Testament.

The Jehovah of the Old Testament is the Christ of the New Testament; and Jehovah-Christ is the Savior of Israel, of the Jews, of all men, Jehovah-Christ is sole in this.

A new witness to these truths has been brought forth. The testimony of the ancient peoples of the western world is brought to you, "Rasha", the Jew, and to all Jews. The prophets and apostles of ancient America, your kinsmen, "Rasha", speak to you through His "American Volume of Scripture". (Book of Mormon). Their testimony unites with the testimony of your own Old Testament prophets and seers. . . . A new dispensation of the old gospel is proclaimed. The Church of the Living God is again organized among men.

*Prophecy and Modern Times*

One of the Latter-day students of modern prophecy is W. Cleon Skousen, professor at the Brigham Young University. In his book, *Prophecy and Modern Times,* he treats the subject of Judah and her destiny.

The ebb and flow of international power in Eurasia is ultimately going to center around the ancient promised land of the Jews. Regardless of the plans and conspiracies of gentile emperors, the climax of their power will come when they march up against this chosen remnant of Judah who will be gathered out from all the earth and prepared against that day when the Lord will reckon with the power of Lucifer as it magnifies itself in the armies of the gentile monarchs. This is the intent of the Lord, and he has told his prophets.

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5Ibid., pp. 155, 156.

The writer states that all the prophecies regarding Judah will be fulfilled, and that after much sorrow and suffering the Jews will be restored as their God has promised.

And when the period of mourning is over, there will be a great work for the children of Judah. Their land must be cleansed from the carnage of war. Their holy city of Jerusalem must be restored. They must prepare themselves for the distinction and honor which will flow unto them from their King of Righteousness who will be the ruler of all the earth. 7

Paraphrasing the ancient prophets, Mr. Skousen tells the final blessing that will come to Judah.

Let the children of Judah who now suffer persecution be comforted, for their persecutors will come to them in the day of the Lord to seek salvation from their hands, 'yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . . 8

The Historical Connection of the Jewish People with Palestine

In a memorandum submitted to the Palestine Royal Commission, the Jewish Agency of Palestine has traced the origin of association between the Jewish people and their ancient covenanted land. In this book the Jewish Agency has endeavored to prove that the Jews have always considered Palestine to be their homeland and have yearned for the opportunity to return to it. Indeed, it has been this attachment that has preserved the Hebrew Racial identity.

The association of the Jewish people with the land of Palestine presents an historical phenomenon as singular as the survival of that people itself. It would, indeed, appear that

7Ibid., p. 104.
8Ibid., p. 105.
the two phenomena are closely inter-related, for a unique historical experience has revealed that attachment to the ancient home to have been one of the principle factors in the maintenance of the identity of the Jewish nation.\textsuperscript{9}

The spiritual tie between the remnants of Judah and Jerusalem, their holy city, has given a legacy to Jews throughout the world. The writers of the above mentioned book have traced the religious connection from the time of Abraham until our present day. It was the children of Israel who made Canaan great and the land has flourished only when under their rule. When Judah was separated from their land, Palestine merely became a historical site, having lost its vitality and spirit.

With the redemption of Israel in progress today, the authors of this book emphasize the new type of character which is being developed. These new pioneers feel that they are engaged in a noble work.

... They are fully conscious that they are not engaged in some casual task, without special significance other than the provision of their own livelihood; they know quite well that they are an integral part of the movement for the redemption of Palestine; that they, few though they may be, are the representatives, and in a sense, the agents of the whole of Jewry; that the daily work in which they are engaged is in touch with the prophecies of old and with the prayers of millions now. So they find the labour of their hands to be worthy in itself; it is made lighter by intellectual activity; it is ennobled by the patriotic ideal which it serves. That is the reason why these pioneers are happy.\textsuperscript{10}

The Jewish Agency is convinced the many historical claims upon this ancient land, the facts, history, and tradition, testify that Palestine belongs to the Jews.

It is in the light of these facts that the unparalleled character of the Jewish historical connection with Palestine will be

\textsuperscript{9}Jewish Agency for Palestine, The Historical Connection of the Jewish People With Palestine, (Jerusalem: Azriel Press, 1936), p. 3.

\textsuperscript{10}\textit{Ibid.}, p. 38.
apparent. It is a connection sui generis. There is no other instance of a people driven out of its country maintaining an attachment so intense and unbroken during so many centuries. It is that basic fact which is ignored when the facile allegation is made that the Jews are "intruders in an Arab country." "If the Arabs," said Lord Milner in the course of a memorable speech in the House of Lords, "go to the length of claiming Palestine as one of their countries in the same sense as Mesopotamia or Arabia proper is an Arab country, then I think they are flying in the face of facts, of all history, of all tradition, and of associations of the most important character—I had almost said the most sacred character. . . The future of Palestine cannot possibly be left to be determined by the temporary impressions and feelings of the Arab majority in the country of the present day." . . . It is because of that homelessness and because "they have never forgotten" that the Jews have a claim to the restoration of their national life in Palestine.\textsuperscript{11}

The Jewish State

In 1896, Dr. Theodore Herzl, an unassuming Jew living in Vienna, published his book, The Jewish State. This small book changed history; it became the turning point in the movement to restore "the land of Israel to the people of Israel."\textsuperscript{12} Theodore Herzl had been exposed to the persecution that continually plagued his people and arrived at the conclusion that Jews had no way out save to return to their own people and settle in their own country.\textsuperscript{13} The book was a plan whereby this scattered and downtrodden people could establish their own Jewish State. This had been a long cherished vision which had comforted dispersed Israel through the centuries. Herzl never claimed to have created something new or unique.

I invent nothing; let that be borne clearly in mind from the start and at every point of my deliberations. I have invented

\textsuperscript{11}\textit{Ibid.}, pp. 41, 42.


\textsuperscript{13}\textit{Ibid.}, p. 8.
neither the historic condition of the Jews nor the means of improving it. Everyone may convince himself that the material constituents of the structure I sketch are in existence and within easy reach. Hence, if this attempt to solve the Jewish Question is to be summed up in a single phrase, it should be called not a flight of fancy but at most a combination of relevant factors.  

This modern Jewish prophet was a man of action, for he realized that only by working together could the Jews convert their vision into a reality.

The plan would, of course, seem absurd if a single individual were to attempt to implement it; but if engaged in simultaneously by many Jews in unison it would appear perfectly rational, and its accomplishments would present no difficulties worth mentioning.  

In his treatise Dr. Herzl presented a master plan complete with details. It was the guide that men of theory had been seeking and they turned their energies to a dedication of its fulfillment. This piece of literature was soul inspiring for it was a challenge that thrilled the heart of Jewry. It was the spark that was to burst into the flame of action. It became instilled in the emotions of every lover of Israel.

Let us at last live as free men on our own soil, and die peacefully in our own Homeland.

The world will be freed by our liberty, enriched by our wealth, magnified by our greatness.

And whatever we attempt to accomplish there for our own self-fare will have its powerful effect, promoting the happiness and well-being of all Mankind.  

The Exodus From Yemen

The story of Jewry in Yemen is an episode of twenty-five centuries of bondage under Arab rule. From the time of the erection of the second

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14 Ibid., p. 29.
15 Ibid., p. 33.
16 Ibid., pp. 150, 151.
temple in Jerusalem, a colony of Jews, totalling nearly fifty thousand, have been subject to alien dictatorship. Just how these Jews settled in Yemen is explained by legends which cannot be verified. The most prevalent one recounts that the Yemenites would not return to Jerusalem with Ezra to rebuild the Temple and because of their disobedience were cursed to exile.

Whatever the truth of this legend, it is certain that Jews were already settled in Yemen in the early centuries after the destruction of the Second Temple. It is possible that they found their way there as refugees from the wars of revolt against the Romans; or they may perhaps have come there, still in the days of the Second Temple, with merchant caravans, that penetrated into Southern Arabia from the North.\(^{17}\)

Their freedom was not restricted until Mohammed spread Islam throughout their tiny country. The Jews were permitted to retain their own religion but all manner of discrimination was forced upon them. Special taxes and many other restrictions were inflicted on all Jews which forced them under the subjugation of the Moslems. From the time of Mohammed until the modern exodus from Yemen they have suffered all manner of afflictions.

Most of the Arab inhabitants of Yemen belong to the Shiite sect: they regard the Jews as unclean, and invoke discriminatory laws against them. Jews are forbidden to live permanently in an Arab town, except in a ghetto quarter; they must pay a special poll tax; they may not raise their voices in front of a Moslem nor build a house higher than his, nor ride on a beast of burden; they must walk on the left side of the Moslem, must rise before him, and must greet him first; they must always dress in black and may not wear a turban or a wide sash, nor carry arms. A Jew has no adequate legal protection. Whenever conditions there were unsettled, the Jews were the first to be affected, and every petty local ruler treated them like chattels, and imposed crushing communal fines. In times of droughts, which are common, the Jews were the first to suffer because they were dependent upon the agricultural produce of the Moslems.

The most intolerable infliction is the edict applying to orphans. According to the Islamic law in force, any child whose father dies must be compulsorily converted to Islam. Generally, this law was not rigidly enforced. 18

In spite of desperate circumstances the Jews kept the laws and traditions of the Jewish faith. All boys were taught to read and observe the Holy Torah which was their guide through years of servitude.

The Jews of Yemen, who all their lives hoped for the Redemption, were closely linked with the Jewish community of the land of their dreams. We have already seen that, as early as the third century, the Jewish community sent their important dead for burial to Eretz Israel and that, in the sixth century, members of the priestly house from Tiberias acted as advisers to the Jewish king of Yemen. The movement of "Mourners of Zion," which spread in Eretz Israel in the ninth and tenth centuries, and which consisted of men who devoted their lives to mourning for the destruction of the Temple and praying for the Redemption, reached Yemen as well, and was still extant there as late as the second half of the twelfth century.

Emissaries, continuously sent to all the countries of the Dispersion, reached Yemen as well. They brought to these remote Jews news of the community which existed in Eretz Israel, introduced the books that were written there, and brought the Jews of Yemen in contact with those elsewhere. 19

Throughout the long years of oppression the Yemenite Jews maintained contact with the land of their fathers and sporadic migration was common. However, it was not until 1948 and 1949 that all the Jews living in Yemen were flown to Israel. This was the fulfillment of their sacred Torah, which prophesied that they would be redeemed, and borne on eagles' wings to the land of promise.

The whole Exile, the Exile of Yemen, has gone out from slavery to freedom, from bondage to Redemption. They have come from the most far-flung quarters of Yemen, from places where the existence of Jews was unknown. Tidings of the revival of the State of Israel reached their ears, and they came with little material property, but they brought with them hands ready for any kind of work, a strong love for the country of their fathers and for the tradition which they had devotedly preserved for 2,000 years.

18 Ibid., p. 2.
19 Ibid., pp. 5, 6.
Surely their planting in the land of their fathers will bear glorious fruit.\(^{20}\)

**The Jewish Case**

The **Jewish Case** is an extensive collection of material, written and spoken by Jewish leaders, which was used as testimony before the Anglo-American Committee of Inquiry on Palestine. It was another endeavor on the part of the Jews to amass evidence that the land of Palestine rightfully belonged to them. The book emphasizes the continual connection of Jewry with Palestine, not only in a spiritual sense but literally as well.

With the exception of one or two periods—the period of the Crusades when the Jews were more or less wiped out, and the subsequent Mongol invasion—there were always Jewish communities in Palestine and a certain amount of Jewish agriculture in Galilee. These communities were not sterile; they showed very considerable intellectual activity, spreading far beyond the confines of Palestine. And whenever there was the faintest possibility of going back, there was a movement, a literal, physical movement for return, even in the face of great difficulties.\(^ {21}\)

This book is a strong criticism against the British Government for continually resisting the establishment of the Jewish State when she had previously pledged to support a Jewish National Homeland in the Balfour Declaration which states in part: "Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country. . ."\(^ {22}\)

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\(^{20}\) Ibid., p. 18


The Jewish leaders were very much against decreasing the boundaries as they were defined by the British Mandate and the disregard for the obligations stated in the Balfour Declaration. The Prime Ministers who followed Balfour curtailed the meaning of this proclamation and endeavored to discourage Jewish immigration. In 1939 the British Government formulated the White Paper which was in direct conflict with the Balfour Declaration. Under this White Paper drastic limitations were placed upon Jewish immigration, which came at the very time when thousands of refugees were fleeing from the Nazi terrors.

Dr. Chaim Weizmann, later President of the New State of Israel, appealed to the Government of England to retract the restrictions enforced by the White Paper.

What, then do we ask today from you, Gentlemen, and from the Governments which you represent? We ask, first of all, for the abolition of the White Paper. We think it is an intolerable document, which has no basis in equity or in law. It is a unilateral performance of a Government in England, the Chamberlain Government, at the time when the Prime Minister was going to Munich and to Berchtesgaden. It is an attempt to appease on the model of the Hitler appeasement. Neither we nor the League of Nations agreed or consented to it. In fact the White Paper met with considerable opposition, as we know, in the British Parliament, and one of its most distinguished opponents was Mr. Winston Churchill. He asked for the abolition of this Paper and the restitution of our rights under the Mandate—rights of immigration in conformity with absorptive capacity, and the rights of acquisition of land.23

To support their claim of Palestine through historical connection, the Jews give tremendous stress to the economic, social, and cultural development which has been accomplished. Vast amounts of capital have been invested in Palestine which has contributed greatly to the development of the land and resources hitherto untouched.

Here it is sufficient to state the conclusion thus: The Middle

23 The Jewish Case, op. cit., p. 21.
East, for its general prosperity, requires scientific agriculture, industrial development and large capital imports. The harmony is so complete that no objective critic should ever accept the contention that the trend of Jewish development runs counter to the economic interests of the Arab countries as a whole. 

The Jewish leaders have been careful not to violate Arab rights and claim that the Arabs desire for sovereignty and influence in world affairs could be received under Jewish influence.

The House of Israel

In his book, The House of Israel, Mr. Earnest L. Whitehead endeavors to follow the House of Israel through their thousands of years of wanderings. He maintains that this people has preserved its individuality in spite of conflicts, persecution, and scattering.

This book is an effort to bridge the gaps wherein Israel has not kept record of her dispersed people. From old manuscripts, archaeological finds, pedigrees, traditions, and mythology, this treatise has been written to bear testimony that Israel, although scattered in many lands, survives among the Gentile nations. Furthermore, this people, Israel, will come forth in this dispensation of the fulness of time to fulfill all the prophecies made by her ancient prophets.

It is a challenge to modern Israel and Judah for it defines their course both ancient and modern and gives them to understand their importance in the world and their duty in the midst of an aggravated and undisciplined people. 

The Mighty Drama of Israel and the Jews

From the spiritual aspect, Albert W. Bell has studied Israel with

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24 Ibid., p. 356.

most of his emphasis upon the Jews. In his book Mr. Bell re-emphasizes the assertion that Divine Providence has been guiding and directing Judah. Mr. Bell believes God has endowed this race of people in some way with the sacred task of helping Him carry out His marvelous plan for His children on the earth. Christ, being a Jew, dominates the whole history of Israel, as the author clearly states:

Whether we or the Jews concur in this most vital phase of it or not; the fact still remains that the influence of Christ, or Messiah, actually dominates the whole picture of Israel on the earth from the very beginning, even unto our own time.

And this part can hardly be ignored either, not even by the Jews themselves, if only because most of the proof that makes it so is rooted wide and deep in their ideals and history, as well as in their own behavior as a people.

So, inasmuch as this appears to form the crux of the whole matter, it seems in order, if not most urgent, to first get some kind of an idea of The Role of Its Divine Author in it in any of our efforts to understand the Mighty Drama at all.26

In his writings Mr. Bell enumerates the many tragedies of Israel and especially the Jews; nevertheless, he gives the Jews credit for the many outstanding contributions they have made to the world. From the Jews come the worship of the true and living God, the Holy Scripture to remember His name, and dealings with His covenant people.

Mr. Bell defends them for their worthy contributions.

And just what is it we expect of the Jews? Why be so ambitious in all the time picking this tiny race to pieces; when right now they are far above any race of people in the world in purity of life and lineage, and in Faith—in God and in living the Ten Commandments; yes, and in living well within the bounds of the ideals of their own lowly Nazarene? If they confessed Christ with their lips on the house-tops, as we say, and then ignored His teachings, that would not be so nice either. Surely, the Jews could have done worse, much worse.

As to being the purest race, it should be said, we never think in terms of half Jew or part. It's either 100% Jew or no Jew at all.27

Current Writings Regarding Modern Judah

Return to the Soil

Recent history of the Jews is a fascinating story and is well portrayed by one of the great students of Jewish history, Dr. Alex Bein. In his interesting book Return to the Soil, he recounts the history of modern Jewry from the end of the nineteenth century to the present time. This book gives an understanding of contemporary Israel by revealing the various forces which have inspired Jewish settlements.

The basic motive underlying Return to the Soil is the desire to contribute to an understanding of Israel today by tracing its history. I have attempted to reveal those various forces, working in interaction, which have been active in the growth of Jewish settlement. These forces are no less spiritual than material; they are political, social and economic, and are a combination of events both inside and outside the country, including both personal and collective effort.28

Dr. Bein is well qualified for his outstanding work. He has lived in the National Homeland for eighteen years, and the book was written from comprehensive research of literature and from the Archives of the Zionist Movement.

Rebuilding Palestine According to Prophecy

One of the most interested Protestant writers and teachers of this subject is George T. B. Davis. He has twice visited the Holy Land and written several books about the gathering of the Jews and the building up of the Holy Land.

The change that has taken place in Palestine during the past twenty years is almost unbelievable, and well nigh beggars description. Swamp lands have been reclaimed, and have given place to waving fields of grain. Sandy wastes have been turned into beautiful orange groves. . . . It is another proof of the inspiration of God's word that this wonderful change that has occurred in Palestine during the past few years was predicted with mathematical precision by the Prophet Ezekial, in chapter 36, verses 33, 34, and 35.29

Israel Returning Home According to Prophecy

A more recent work by Mr. Davis was written in 1950 after his second visit to the New State of Israel. Using the scripture as his guide, he has attempted to show that the movement of the Jews to their National Homeland is the fulfillment of ancient prophecy.

For about 1,500 years, except for their captivity in Babylon, the Jews dwelt in their own land. But since their rejection of the long promised Messiah, they have been away from their homeland for almost 2,000 years.

The Prophet Ezekial, by divine inspiration, foresaw the re-gathering of the Jewish nation upon the land. He uttered these remarkable words: 'Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land up-on the mountains of Israel.' (Ezekial 37:21, 22).30

Government Year-Book

The most complete work on the Jewish movement, development, and statistics is the Government Year-Book. This is a comprehensive report, published each year on all the developments and progress accomplished by the State. The book contains vital information on the following subjects:


1. The government, its functions and achievements.
2. The Ministries with an analysis of each individual office.
4. The religious movements and feelings in Israel.
5. A report on the immigration and absorption showing settlements and economic positions of the new arrivals.

The Government Year-Book, which is compiled and printed by the Government of Israel, gives the most accurate and detailed information on all vital issues in Israel.

The Palestine Problem

In recent years a student at the University of Utah, Mr. Richard M. Savage, wrote a masters thesis on the Jewish and Arab problem in the United Nations. This work comprises valuable information as background material for this study. It is stated that the Jews throughout the world desire to return to the land of their fathers and establish a Jewish State.

Most Jews throughout the world have always maintained a link with Palestine and favored the idea of establishing a National home for the Jewish people in Palestine. The movement grew after 1900 and received encouragement from the British government in what came to be known as the Balfour Declaration. . .31

Mr. Savage recounts the gradual increase rate of immigration to Israel and the complications involved. The Arabs realized the danger in this movement and demanded that Jewish immigration cease. This problem was delegated to the United Nations, and a special session was called to lay the plans for an early settlement of the Palestine problem. A special committee was called to visit the country and to make recommendations. It was finally decided that there should be a partitioning of Palestine. How-

ever, no plan could be agreed upon, and as the British withdrew from Palestine on May 15, 1948, the Jews declared the independence of the New State of Israel.

Mr. Savage treats the problem that follows the declaration of Israel to its final solution in war and then the United Nations agreement.

Pioneers from the West

The greatest support that has come to sustain Israel in her hour of need has come from the west. Without this financial and political aid the outcome of the New State of Israel might have been vastly different. Although the financial assistance from the west superseded the immigration, there is little doubt that Jews from the English speaking countries make an important contribution.

The fact that over 3,000 pioneers from the United States of America, Canada, England, South Africa, Australia, and New Zealand, are living in settlements of their own creation, and some hundreds more individuals have joined settlements established by youth of other countries, is itself an important beginning. It testifies to the fact that the youth movements of the English-speaking countries, limited as they are in size and quality, have succeeded in renewing the most creative characteristics of their once great east-European counterpart.\(^{32}\)

Israel has high expectations that in the future pioneers from the west will come in greater numbers. Israel feels that the Zionist movement has not been completely understood by the western countries.

... Both the Kibbutz movement and the National Institutions have established special organizational centres in Israel to act as liaison with the West. For example, the world Habonim movement has set up a special Lishkat Hakesher (contacts office) with the task of co-ordinating the efforts of its kibbutzim in the country, and canalizing their experience and resources into the channels of

\(^{32}\text{Morris Yaakov, Pioneers from the West, (Jerusalem: Jerusalem Post Press, 1953), p. 10.}\)
their youth movements in England, America, South Africa, and other countries.\textsuperscript{33}

With these new contact agencies the settlement federation hopes to stimulate increased immigration from the West. It is their desire that youth from the west will want to lend their strength and technical ingenuity to build up the land.

The most recent published material on the New State of Israel is to be found in a book published by the Israel Offices of Information in the United States. This book, \textit{Israel 1954}, is considered the last minute report on progress in Israel. It designates each department in the government offices and gives a preview of their history followed by the accomplishments made up to 1954.

\textbf{Summary}

This review of related literature has shown three evidences in general:

1. Some leaders of the Church of Jesus Christ of Latter-day Saints have been intensely interested in the Jewish people and have made many prophecies concerning the future destiny of Judah.

2. Many writers have followed the history of the Jews in an effort to determine if the ancient prophecies of the Old Testament are in the process of fulfillment.

3. The Jews have established a unique State among the nations of the earth and have made great strides in restoring this New State to its former position of honor and glory.

\textsuperscript{33}\textit{Ibid}., pp. 137, 138.
CHAPTER III

LATTER-DAY SAINT INTEREST IN JUDAH

This chapter reveals the continual interest that the Church of Jesus Christ of Latter-day Saints has in the scattered remnants of Judah, and the land to which they will return. The leaders of the Church have taught from the beginning that the Jewish people are a chosen people of God. By rejecting the Messiah they fell from His favor and were scattered upon the face of the earth. Nevertheless, the Lord has not forgotten His people, Judah, for He will in His own due time favor them again, and their wanderings and persecutions upon the earth will be ended.

Thus saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit. Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

Since the establishment of the Church of Jesus Christ of Latter-day Saints, the leaders and members have had a sincere concern for the divine destiny of this persecuted people. All have marveled at their ability to maintain their racial identity and spiritual devotion. Their preservation has not been accidental but providential. Often their cause has been pleaded before the Lord in solemn supplication. The sacred promises have been repeated in both the Book of Mormon and the Doctrine and Covenants to re-emphasize the importance of this people to the members of the Church of Jesus Christ of Latter-day Saints.

1Jeremiah 12:14-15.
Men bearing the Holy Melchizedek Priesthood have been commissioned to bless and dedicate the covenant land for the return of Judah. The dedications and blessings of these men have not been compiled, therefore the author has endeavored in this chapter to collect them and to establish before the world the great concern that modern Israel has regarding the destiny of Judah.

The material in this chapter has been organized chronologically.

Moroni's Visit

On the evening of September 21, 1823, the young Prophet, Joseph Smith, had prayed humbly to the Lord to forgive him of his imperfections. In answer to this pleading a great vision opened before his eyes and a glorious personage stood before him.

When first I looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni; that God had a work for me to do;...2

While conversing with this heavenly being, the young Prophet was given instructions concerning his future work. The Angel Moroni then quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled.3

This chapter contains the prophecies of the latter-day gathering of Israel:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and the islands of the sea. And He shall set up an ensign for

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2 Joseph Smith, History of the Church, (Salt Lake City: Deseret Book Co., 1951), I, 11.

3 Ibid., p. 12.
the nations, and shall assemble the outcase of Israel, and gather
together the dispersed of Judah from the four corners of the
earth.

These things were repeated to Joseph Smith many times. He un-
derstood that Judah was to be included in the latter-day gathering of
Israel.

Book of Mormon Contribution

When the Book of Mormon was printed in 1830, much information
congering the future destiny of Judah was disclosed. The Book of Mormon
confirmed the fact that the Jews would again gather to the land of their
fathers and renew their covenants with God.

And I will remember the covenant which I have made with my
people; and I have covenanted with them that I would gather
them together in mine own due time, that I would give unto them
again the land of their fathers for their inheritance, which is
the land of Jerusalem, which is the promised land unto them for-
ever, saith the Father.

The ancient prophets in the Book of Mormon were well informed re-
garding the scattering and the latter-day gathering of the Jews.

And because they turn their hearts aside, saith the prophet,
and have despised the Holy One of Israel, they shall wander in
the flesh, and perish, and become a hiss and a by-word, and be
hated among all nations. 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 cov-
enants which he made to their fathers. Yea, then will he rem-
ember the isles of the sea; yea, and all the people who are of
the house of Israel, will I gather in, saith the Lord, accord-
ing to the words of the prophet Zenos, from the four quarters of
the earth. Yea, and all the earth shall see the salvation of the
Lord, saith the prophet; every nation, kindred, tongue and people
shall be blessed.

4Isaiah 11: 11, 12.
5Book of Mormon, III Nephi 20:29.
6Ibid., I Nephi 19:14-17.
Kirtland Temple Dedication

On April 3, 1836, another wonderful manifestation was given to Joseph Smith and Oliver Cowdery:

... I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us.  

From the Doctrine and Covenants we read:

... the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and leading of the ten tribes from the land of the north.

Dedication of the Land by Orson Hyde

Orson Hyde was working in the store of Gilbert and Whitney when first contacted by Mormon missionaries. He accepted the gospel message, was baptized, and shortly thereafter was ordained a high priest. In 1832 Joseph Smith pronounced a blessing upon his head concerning his future mission to the Jews. B. H. Roberts, in writing his treatise Rasha—the Jew, states that Orson Hyde was a Jew.  

The circumstances which gave rise to this mission of Elder Hyde are quite peculiar and extra-ordinary; and in an American publication are thus described by himself: — "Something near eight years ago, 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: the particulars of which it is not necessary to mention here.  
"Year after year has passed away since that period, and my labors in the ministry have been confined to the Gentiles on both sides of the Atlantic.

8 Doctrine and Covenants, 110:11.
"In the early part of March last (1840), I retired to my bed one evening as usual, and while contemplating and inquiring out, in my own mind, the field of my ministerial labors for the then coming season, the vision of the Lord, like clouds of light, burst upon my view. The cities of London, Amsterdam, Constantinople, and Jerusalem all appeared in succession before me; and the Spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers, and here also is the field of your labors.'

"A strict observance of the movements of the Jews, and a careful examination of their faith relative to their expected Messiah—the setting up of His kingdom among them, and the overthrow of the present kingdoms and governments of the Gentiles, will serve to open the eyes of many of the uncircumcised, then faithfully laid before them that the great day of the Lord comes not upon them unawares as a thief.

"Take, therefore, proper credentials from my people, your brethren, and also from the Governor of your State, with the seal of authority thereon, and go ye forth to the cities which have been shown unto you, and declare these words unto Judah, and say;—'Blow ye the trumpet in the land: Cry, gather together; and say, assemble yourselves, and let us go into the defensed cities. Let the standard be reared towards Zion. Retire! stay not; for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without inhabitant. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished—that her iniquity is pardoned, for she has received at the Lord's hand double for all her sins. Let your warning voice be heard among the Gentiles as you pass, and call ye upon them in my name for aid and for assistance. With you it mattereth not whether it be little or much; but to me it belongeth to show favor unto them who show favor unto you. Murmur not, therefore, neither be ye sorrowful that the people are slow to hear your petition; but do as has been told you. All things shall work together for your good if you are humble and keep my commandments; for it must needs be that all men be left without excuse, that a righteous retribution may be awarded to all.'

"Many other things were shown and told me in the vision which continued open for a number of hours, that I did not close my eyes in sleep."9

In obedience to this commission, Elder Hyde proceeded to present his calling before the body of the church.

At a general conference of the Church of Jesus Christ of Latter-day Saints held at the town of Nauvoo, Hancock County, Illinois,

9Pamphlets, Vol. 29, Chap. 35, Travels and Ministry of Elder Orson Hyde, Compiled from His Late Letters and Documents, (Salt Lake City: Deseret News Office, 1869), p. iii-iv.
on the sixth day of April A. D. 1840, agreeable to previous appointment, Joseph Smith, Jr. was called upon to preside over the conference, and Robert B. Thompson to be Clerk.

Elder Orson Hyde addressed the conference and stated that it had some years previous been prophesied of him, that he had a great work to perform among the Jews; and that he had recently been moved upon by the spirit of the Lord to visit that people, and gather up all the information he could from them respecting their movements, expectations, etc. and communicate the same to this church and this nation at large. Stated that he intended to visit the Jews in New York, London, Amsterdam, and then visit Constantinople and the Holy Land.

It was then unanimously resolved that Elder Hyde proceed in his mission, and that his letter of recommendation be signed by the President and clerk of the conference.

Elder John E. Page then rose, and spoke with much force on the object of Elder Hyde's mission, the gathering together of the Jews, and the restoration of the house of Israel; proving in a short, but convincing manner from the Bible, Book of Mormon and the Book of Doctrine and Covenants, that these things must take place and that the time had now nearly arrived for their accomplishment.

President Joseph Smith Jr. spoke at the conference and called Elder John E. Page to accompany Elder Hyde.

He then stated that since Elder Hyde had been appointed to visit the Jewish people, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission.

It was resolved, that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

In compliance to his vision, Orson Hyde was supplied with proper credentials from the church authorities to represent them as their envoy to the Jewish people. His important mission was to proclaim that the gathering of Judah was soon to commence, that the Almighty God would soon make bare his arm against any nation which should hinder the return.

Orson Hyde was delegated to visit the great cities of London, Amsterdam, Constantinople, and Jerusalem to converse with the Elders of the Jews so they might know of the great latter-day work soon to be initiated. He was instructed to transmit to the leaders of the church any information that would be valuable in accomplishing this mighty work.

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10 *Times and Seasons* (Commerce, Illinois), April, 1840. Vol. 1, No. 6, p. 92.
To all people unto whom these presents shall come—Greetings.

Be it known that we the constituted authorities of the Church of Jesus Christ of Latter-day Saints assembled in Conference, at Nauvoo, Hancock County and State of Illinois, on this, sixth day of April, in the year of our Lord, one thousand, eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation has been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present Kingdoms, and Governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword, with nation against nation to bathe it in each others blood: It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their profit, and their learning; and feeling it to be our duty to employ the most means in our power to save the children of men from the "abomination that maketh desolate".

... We have, by the counsel of Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation through the United States. As Mr. Hyde was willingly and cheerfully accepted the appointment to become our servant, and servant of the public in distant and foreign countries for Christ's sake, we do confidently recommend him to all religious and Christian people, and to gentlemen and ladies, making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. Hyde shall call, are requested to hold up his hands and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedoms soil with MARTYR'S BLOOD.

Mr. Hyde is instructed by this conference to transmit to this country nothing by simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.
Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, jr. Ch'r.
Robert B. Thompson, Clerk

On April 15, 1840, Orson Hyde left Commerce, Illinois, for Jerusalem. He journeyed southward to Lima, where he joined company with Elder John Page. As the apostles worked their way eastward, preaching and teaching as they journeyed, they had considerable missionary success.

While at Columbus, Ohio, the importance of the work was impressed upon them. They wrote President Joseph Smith of their enthusiasm and their desire to spread the work of the Lord wherever they traveled.

The mission upon which we are sent swells greater and greater. Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we or are we not at liberty to do so?

It seems to us that we should spread this work among all people, languages and tongues, so far as possible; and gather up all jewels among the Jews besides.  

The Prophet was pleased with the spirit of the brethren and informed them of their high calling:

It is a great and important mission, and one that is worthy of those intelligences who surround the throne of Jehovah to be engaged in... Brethren, you are in the pathway to eternal fame, and immortal glory: and inasmuch as you feel interested for the covenanted people of the Lord, the God of their fathers shall bless you.

At Dayton, Ohio, the two elders separated. Elder Page went to Milton, sixteen miles from Dayton, and Elder Hyde continued on to Cincinnati. In Cincinnati a prosperous branch of the church was organized. While Elder Page remained in Cincinnati to develop the branch Elder Hyde

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11Ibid., p. 86f.
12Smith, op. cit., IV, 123 f.
13Ibid., p. 128.
traveled to New York. Although they parted in good spirits, they did not
meet again to continue the journey to Palestine. Elder Page lost the
spirit of the mission. Elder Hyde waited for Elder Page in New York. When
he did not arrive, and after receiving a rebuke from the Prophet Joseph
for delaying their mission to Palestine, he decided to continue the mis-
sion alone.

The journey was full of trials and difficulties, but after eight-
een months Elder Hyde arrived at his destination. In a letter to Elder
Pratt in England we have the following accord:

I have only time to say that I have seen Jerusalem precisely
according to the vision which I had. I saw no one with me in the
vision; and although Elder Page was appointed to accompany me
there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much,
but I have great reason to thank Him that I enjoy good health
at present, and have a prospect before me of soon going to a civ-
ilized country, where I shall see no more turbans or camels. The
heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea,
without food, or how many snails I have eaten; but if I had plenty
of them, I should have done very well. All this is contained in
a former letter to you written from Jaffa. . . .

On Sunday morning, October 24, a good while before day,
I arose from sleep, and went out of the city as soon as the gates
were opened, crossed the brook Kidron, and went upon the Mount of
Olives, and there, in solemn silence, with pen, ink, and paper,
just as I saw in the vision, offered up the following prayer to
Him who lives forever and ever --

Prayer of Orson Hyde on the Mount of Olives

"O Thou! who art from everlasting to everlasting, eternally
and unchangeably the same, even the God who rules in the heavens
above, and controls the destinies of men on the earth, wilt Thou
not condescend, through thine infinite goodness and royal favor,
to listen to the prayer of Thy servant which he this day offers
up unto Thee in the name of Thy holy child Jesus, upon this land,
where the Sun of Righteousness set in blood, and thine Anointed
One expired.
"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name's sake, until the end shall come, when all the Saints shall rest in peace.

"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. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and earth, that Thou hast preserved Thy servant from the danger of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

"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 their stormy heart, and give them a heart of flesh; and may the Sun of
of Thy favor dispel the cold mists of darkness which have belo
cued their atmosphere. Incline them to gather in upon this land according to Thy word. Let ships of the nations bring them from the distant isles; and let kings become their nurs
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 to 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.'"14

In the dedicatory prayer Orson Hyde supplicated the Lord to provide for his family that he had left in poverty and privation. He also prayed that the Saints in Zion would be spared from their suffer
ings and persecutions, and that the "arm of the Lord would be made bare in behalf of Thy people."15

After the dedication Elder Hyde prepared a monument to design
ate the place.

On the top of Mount Olives I erected a pile of stones as a witness according to ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

14Ibid., pp. 455-457.
15Ibid., p. 457.
I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day.\textsuperscript{16}

In commenting on Orson Hyde's mission to the Holy Land, B. H. Roberts makes these significant remarks:

I have called the attention of my readers to this mission of Apostle Hyde to Jerusalem, because it doubtless has a greater significance than most people would be inclined to give to it. The rebuilding of Jerusalem is regarded by Mormonism as of as much importance as the establishment of Zion; the gathering of the dispersed of Judah is as much a part of the great latter-day work as the reassembling of the other tribes of Israel; and the commencement of that work was made by Apostle Hyde, when by the authority of his apostleship, he consecrated that land to the return of the house of Judah, to inhabit it, and rebuild their city according to the predictions of their prophets; and it will yet be said that Orson Hyde was called to lay the foundation of a great work—how great, men at present know not.\textsuperscript{17}

After nearly three years of travel, Orson Hyde returned to Nauvoo, having successfully and faithfully performed his calling from God through the Prophet Joseph Smith. It is recorded in the Journal History of the Church that:

... Elder Hyde has by the grace of God been the first proclaimer of the fulness of the gospel both on the continent of Europe and in far off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt and Jerusalem, he has reared as it were the ensign of Truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord. ... and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.\textsuperscript{18}

George A. Smith Dedication

The Latter-day Saint prophets did not conclude their supplication

\textsuperscript{16} Ibid., p. 459.

\textsuperscript{17} Roberts, B. H., \textit{The Contributor}, 1887M, VIII, p. 161-162.

\textsuperscript{18} Church Historian's Office, Salt Lake City, Utah, "Journal History", Mss, January 18, 1842.
for the Jews with the dedication by Orson Hyde. They never lost interest in the destiny of Judah throughout their own severe persecution during the early days of the Church. However, their energy was devoted to maintaining themselves against the adversary. When once again they were established in relative security, another apostolic mission was organized and sent to rededicate the land of Palestine.

More than thirty years elapsed. The Latter-day Saints had been driven from the beautiful city which they had created in the wilderness on the east bank of the Mississippi to the heart of the Great American Desert, where they had again established themselves in comfortable and prosperous homes. Even in the midst of their deepest poverty and sufferings they never lost interest in the welfare of the Jews, and when at length they found themselves in a position to do so, they made a second move, of great importance and significance from their standpoint, towards the political and spiritual redemption of that race.

George A. Smith, counselor to Brigham Young in the First Presidency of the Church of Jesus Christ of Latter-day Saints, accompanied by a party of elders and sister, left Salt Lake City, Utah, in October, 1872, bound for Palestine. The object of the expedition was to again supplicate the blessings of the Lord of Hosts upon that land, beseech Him to speedily gather to it His ancient covenant people, and again solemnly dedicate it for this purpose. The party had a pleasant journey and its mission was accomplished to the complete satisfaction of its members and of the whole Church.19

Before this expedition set forth they were given the following commission by President Brigham Young and Daniel H. Wells:

As you are about to start on an extensive tour through Europe and Asia Minor, where you will doubtless be brought in contact with men of position and influence in society, we desire that you observe closely what openings now exist, or where they may be effected, for the introduction of the Gospel into the various countries you shall visit.

When you go to the Land of Palestine, we wish you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews in fulfillment of prophecy, and the accomplishment of the purposes of our Heavenly Father.

19Liahona, VI, 233-236.
We pray that you may be preserved to travel in peace and safety, that you may be abundantly blessed with words of wisdom and free utterance in all your conversations pertaining to the Holy Gospel, dispelling prejudice, and sowing seeds of righteousness among the people.20

After an extensive tour of the Holy Land the party prepared to fulfill the commission for which they had been sent.

Sunday morning, March 2nd. President Smith made arrangements with our dragoon, and had a tent, table, seats and carpet taken up on the Mount of Olives, to which all the brethren of the company and myself repaired on horseback. After dismounting on the summit, and committing our animals to the care of the servants, we visited the Church of Ascension, a small cathedral, said to stand on the spot from which Jesus ascended. By this time the tent was prepared, which we entered, and after an opening prayer by Brother Carrington, we united in service in the order of the Holy Priesthood, President Smith leading in humble, fervent supplication, dedicating the land of Palestine for the gathering of the Jews and the rebuilding of Jerusalem, and returning heartfelt thanks and gratitude to God for the fulness of the Gospel and the blessings bestowed on the Latter-day Saints. Other brethren led in turn, and we had a very interesting season; to me it seemed the crowning point of the whole tour, realizing as I did, that we were worshipping on the summit of the sacred Mount, once the frequent resort of the Prince of Life.21

In the Palestine-Syrian Mission History an interesting and more detailed account of the rededication is recorded:

After extensive travel in Europe and Asia Minor, President George A. Smith and party, consisting of Elders Lorenzo Snow and Albert Carrington, of the Twelve Apostles, and Elders Ferar morz Little, Paul A. Schettler, and Thomas W. Jennings, and Sister Eliza R. Snow, went to the Mount of Olives on March 2, 1873 and engaged in worship, during which they dedicated and consecrated the land of Palestine for the return of the Jews, and invoked the Lord, in His own due time, to restore the early fruitfulness of the soil. The reason for the extensive travels of this large party at this time is not made clear, but it would appear to be a repetition of the mission of Orson Hyde.22

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20Correspondence of Palestine Tourists, (Salt Lake City: Deseret News Printing Estbl., 1875), p. 1. F.
21Ibid., p. 260.
Why the land of Palestine was rededicated after the first dedication by Orson Hyde is not made known in Church History. Possibly President Young felt that it was necessary that the dedication be established in the mouth of two or more witnesses. For the Lord has said, "that in the mouth of two or three witnesses every word may be established." 23

Turkish Mission

In 1884 Elder Jacob Spori and George Naegle were appointed to open the Turkish Mission. Palestine was then included in the Turkish Empire. In the history of the mission we read:

A letter dated December 31, 1884, written by Brother Spori from Constantinople, informs of his safe arrival in that city on the morning of the same day.

On Sunday, August 29, 1886, Elder Jacob Spori baptized Johan George Grau, a German, at Haifa, Palestine. This is believed to have been the first baptism by divine authority in that country in this dispensation. 24

President Francis M. Lyman's Prayer

The first general authority to visit the mission after its organization was President Francis M. Lyman, Jr.

Elder F. M. Lyman, Jr. arrived in Constantinople on the 8th of March, 1886. Two days later, on the 10th, he set out on an extensive tour of the Holy Land and Egypt with Elder Tanner, leaving Elder Spori in Constantinople. 25

Undoubtedly it was during this trip that President Lyman blessed the Holy Land for the great work that had commenced.

President F. M. Lyman of the European Mission, writing to President Joseph F. Smith and counselors from Jerusalem, Palestine

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23 Doctrine and Covenants, 128:3.

24 Palestine-Syrian Mission History, pp. 5 f.

25 Ibid., p. 6
Syria, under the date of March 16, 1902, says:

... We started our journey round, at the Damascus gate on the north, not far from the place supposed to be Calvary, and went west. We went in and out of seven gates. The eighth, the golden gate, is walled up. We were two hours and 25 minutes in making the round, though I presume we were not walking over half of the time. It was a hard walk for me; yet I enjoyed it very much. It was not as hard on me as my trip to our hotel, which is just by the Jaffa gate on the west. I felt impressed to repair to the mount to offer up prayer, and I would have liked very much to have known on what part of the mount our presidents, Orson Hyde, George A. Smith, Lorenzo Snow, and Anthon H. Lund did their praying. We did not feel any certainty about our praying when we went up on Sunday, the 2nd inst., and it seemed as if the elements all combined to prevent us. We would have ascended the Russian tower to have a good survey of the city and the hills of Judea, but the winds were so furious it seemed as if the tower, 200 feet high, would certainly be blown down. We climbed one flight of steps and could go no further. The mount is so occupied that we could not decide where a suitable spot could be had where we could be undisturbed. We felt clearly impressed to appoint Tuesday, March 4, for a second trip with the design to find a suitable place for us to appear before the Lord upon that sacred mount. The weather had been quite stormy and muddy, but Tuesday came on as fine as possible. The forenoon we spent on Calvary and in Gethsemane. In the afternoon we took a carriage and drove to the tombs of the kings and then on to the Mt. of Olives. The day was ideal. There were a very few fine clouds in the heavens, but none to obscure the vision over the city and country. We were much concerned to find a quiet spot, where we could be by ourselves. President Herman and I went up to the top of the Russian view-tower, and if President Sylvester had been up with us, I felt as if we could avail ourselves of the quiet that reigned above the earth. Sylvester was too dizzy to ascend with us. From the tower we scanned the mount and it was alive with natives everywhere, and they were like hungry wolves after us for bakshish. About 50 yards from the base of the tower and on the Russian premises, to adorn the ground about the tower and church is a fine forest of young cypress trees, with grass covering the ground. Looking down upon it, I could see no other to answer our purpose. We concluded that was the spot if we could be allowed to occupy it.

The more I thought of it as we came down, the more sure I felt in my spirits it was the very place, and a place that would remain marked and remembered as long as anything may remain as now. We approached the priest who keeps the church and tower, and the gardener who keeps the ground, and we told them we wanted to kneel and pray to the Lord in their cypress groves, if they would allow it. They answered yes at once. We asked them if they would keep watch for us and see that we were not molested
while we prayed. They said they would. We repaired to the
grove and to the north side of it, to be as far from the road
as we could. We spread upon the grass between two rows of trees
my heavy Irish rug and we kneeled upon it, to keep us from
dampness, Brother Cannon on my right and Brother Herman on my
left. We faced the city and the Temple grounds, and our own
Temples and land of Zion on the west.

Our friends observed our preparations with interest, at
a distance, until I began to pray at 3:30 p.m. They then with-
drew, and we had the most profound quiet. It did seem as if
it were commanded, "Peace, be still." Heaven and earth seemed
to be profound silence for one half an hour. Not a movement
to break the stillness of the occasion. We were enveloped in
the power of the Holy Ghost.

The prayers and blessings by our brethren before us came in
remembrance, and in all solemnity and earnestness, we did plead
with the Lord for the redemption of Judah and Jerusalem and
the fulfillment of the words of Isaiah and other ancient pro-
phets as well as the words of the Savior in former days, as well
as to the Prophet Joseph in this dispensation. We besought the
blessings of the Lord upon the whole land and upon the poster-
ity of Abraham. We blessed the earth that it may become fruit-
ful as of old. We blessed the people that they may be redeemed
from their superstition and idolatry. We sought also the wel-
fare of modern Israel gathered and scattered, and prayed for
the opening up of the way for the preaching of the Gospel in
all nations. We remembered our brethren who bear the responsi-
bilities of the kingdom at this time. We remembered the missions
in all the earth. When we finished at 4 p.m., our souls were
full of gratitude and great joy. We felt that one prime object
of our coming at this time was accomplished. We have been par-
ticularly light and joyous in our spirits ever since.

What a wonderful revolution must come to this land, city
and people! 26

In spite of the dedications and blessings, the work in the Turkish
Mission progressed extremely slow. The few missionaries labored diligently
but found the people unreceptive. Government restrictions were difficult
to overcome and persecution from Christian sects caused much delay and
unjust criticism. In order to better understand the circumstances under
which the missionaries labored, an excerpt is taken from the mission history:

26 Church Historian's Office, Salt Lake City, Utah, "Journal His-
tory", Mss, March 16, 1902, p. 12.
In March, 1891, Elder Vezirian was appointed to preside over the Aintab Branch, and as we lacked reading matter to offer to the people, it was decided that I should go to Constantinople to attend to having printing done. Accordingly I took leave of the saints, and on the 29th of March began my journey. I spent six weeks in traveling and visiting the saints in Palestine and Syria, and bore testimony to many, both Jews and Gentiles, of the restoration of the Gospel. I arrived at Constantinople on the 19th of May, and began a work with the government, trying to get rights for publishing our doctrines in the empire. We should soon have succeeded, had it not been for the usual malice of professed Christian sects, that caused them to stir up prejudice against us among the Turks, who were otherwise friendly and favorable. Fortunately I met a lawyer who had formerly been favorable to the Gospel, and on making further investigation he was convinced of its truth. He assisted me in the work, and finally, after having appealed to the Supreme Court, it was decided that we should have the privilege of printing the matter mentioned in the appeal.

At this time the heads of the Christian sects united in a scheme to prejudice the Turks to remove their decree in our behalf. They succeeded in causing us delay and in bringing our case before the Supreme Court again to ascertain whether there is any foundation for the accusation that our doctrine encourages heresy or treachery to the "powers that be." Knowing our loyalty to government, and the Bible, Book of Mormon, and Doctrine and Covenants, which contain our rules of faith, do not teach disloyalty, we have no fear but that the decision of the court in this case will be in our favor. This will give us a right to publish or teach anything that does not interfere with Turkish politics.27

During this period the spirit of gathering was prevalent throughout the organized branches of the church and members in the Turkish mission had caught the spirit of the times. They were anxious to immigrate to Zion. Because of these feelings Apostle Anthon H. Lund was commissioned by the First Presidency to travel to the Palestine-Syrian Mission to determine if a gathering place could not be established in the Turkish Empire.

. . . Apostle Anthon H. Lund and Elder F. F. Hintze were expected to sail from Philadelphia for Liverpool on the 8th of

27Palestine-Syrian Mission History, p. 7 f.
January of that year, on their way to Palestine and other parts of Asia Minor. The saints in Turkey, as in other parts of the world, had a strong desire to gather with their co-religionists, but as emigration was virtually prohibited by the Turkish authorities, it was deemed best to send a special messenger to the Armenian saints to see what could be done to obtain the Turkish Government's permission to select a place within the Turkish Empire for a gathering place. 28

In 1906 it was decided by the First Presidency to close the mission because of political unrest in the empire.

On October 1, 1909, the elders and one lady missionary with a few emigrating Saints left Aleppo and closed up the mission work under instruction of the First Presidency, and the remaining Saints were left in charge of local elders in Aleppo and Aintab, with a few families still scattered throughout the mission limits. Aid was sent to them. 29

The ensuing difficulties and hardships endured by these poor people are recorded in the mission journal. Letters were written by the members imploring the Church to send them help and leadership.

... Their pleadings were so earnest that at last the authorities were moved to sympathetic action and the decision was made on August 19, 1921, to reopen the mission, and send Elder Joseph W. Booth back to look over the situation, carry relief to the suffering Saints and make report as well as do missionary work. Elder Booth was set apart as President of the Armenian Mission (the name being changed) and left Salt Lake City, Utah, on September 14, 1921, arriving in Alexandria, Egypt on November 3, and proceeding from there by sail to Palestine, arrived at Haifa about 12:30 p.m. on the following day.

Elder David O. McKay and Hugh J. Cannon who were making a world round tour of the missions and schools of the Church, were on the same train, and neither they, nor Elder Booth knowing of each other's presence, the three suddenly met face to face at the Haifa station a few minutes after alighting from the train.

This was a most remarkable coincidence and was in answer to prayer by all of them. 30

This newly formed party traveled together to the different branches of the Church and were greeted enthusiastically by the Saints. After

29 Ibid., p. 11.
these visits Elder David O. McKay and Hugh J. Cannon toured Palestine.

Blessing by Elder David O. McKay

During this tour they felt impressed to give thanks for the opportunity of visiting the land and bless it that it would soon be receptive to the promises given by the Latter-day Saint prophets. The following is taken from Elder David O McKay's personal world tour diary:

On Thursday, November 3, 1921, we arrived in Jerusalem. At 3:30 p.m., Brother Cannon and I walked down David Street, out of the Gate of St. Stephen, crossed the Brook Kedron, and ascended the Mount of Olives. Here in a secluded spot under a fig tree, nearly opposite the Gate Beautiful, we knelt down and offered up our thanksgiving and praise to our Heavenly Father.

We prayed --
1. That the seed sown during our visits to the various missions on this tour would be blessed and multiplied many fold.
2. That the Lord would accept our gratitude for the privilege of visiting the Holy Land at this time when the prophecies concerning it are about to be fulfilled—that we are witnesses to the beginning of the great movement that will eventually restore Palestine to the Jews.
3. That the form of worship, the outward semblance of devotion without the true spirit of the Redeemer, which we have seen manifested at nearly every spot made sacred by the footsteps, teachings, and prayers of the Redeemer, might be replaced by more appropriate memorials and the places themselves surrounded by keepers who are imbued with the spirit of tolerance and love and true Christian service.
4. The spirit of opposition and hatred which we witnessed yesterday in opposition to the return of the Jews to this land may be overcome. By the power of the priesthood this antagonistic bitterness was rebuked, that it should not prevail.
5. That the members of the Church of Christ might more earnestly manifest in their daily lives the genuine fruits of the true Gospel of the Redeemer, and thus convert the world, who, seeing their good deeds, will be led to glorify their Father in Heaven.
6. That the Church and our loved ones may receive special protection and guidance.
7. That we may be led by inspiration on our trip to the Armenian Mission.

Elder David O. McKay, "Personal World Tour Diary", Mss, in his possession, used with his permission.
Blessing by President James E. Talmage

In September of 1927, word was received that President James E. Talmage of the European Mission would come to visit the Saints in the Armenian Mission. President Talmage arrived on October 10, 1927, and was welcomed at a reception by the Saints in Aleppo. The following days were occupied with meetings to give instruction to the members. Following these meetings, on October 18, President Talmage and President Joseph W. Booth rode to the top of Mount Carmel to rededicate the land.

On Tuesday, October 18, President Talmage decided that Haifa is a suitable place for the future headquarters of the Armenian Mission. (That name will likely be changed in the not too distant future) and securing a carriage, we went to the top of Carmel on the road leading up farther to the East and South of the one we traveled up on Sunday. Leaving the carriage toward the west, we walked back through the trees to a point opposite the German colony almost in line with Carmel Street near the end of an old stone wall, and back a few rods in a little break of the trees where among the young pines, we read from Isaiah 35th chapter, from 11 Nephi 27, from about the 23rd verse to the end of the chapter and part of Section 133 of the Doctrine and Covenants. With these three sacred volumes opened and lying before us, we knelt at that spot (marked on a tree) and there President Talmage offered a most remarkable prayer, re-dedicating the land of Palestine, or rather confirming the former dedicatory prayers and naming Haifa as the place for headquarters of this mission of the Church of Jesus Christ of Latter-day Saints.

Special blessings were invoked upon the saints of the Armenian Mission, upon the Armenian people who are the victims of the cruel conditions of these stricken lands, and upon the children of Judah who are gathering and who will yet gather to their latter-day inheritance.

Intersessions were made for Sister Mary R. Booth in Aleppo and for myself, and for the missions and missionaries of the Church with all the authorities of the Church and for the Saints of Zion. 32

It is interesting to note that each of the general authorities who visited the land felt the desire and need to bless the land and people

that the day of their deliverance would speedily come. It seemed that
the great work of the Latter-day was not destined to succeed at this time,
for on January 14, 1929, it was necessary for the mission to be closed and
the Elders called home.

Mission Reopened and Land Blessed by John A. Widtsoe

The mission was without a president or missionaries for several
years, for it was decided that those who had been called to the mission
should labor elsewhere.

In May 1933, President John A. Widtsoe of the European Mission
was called by the First Presidency to reopen the Palestine-Syrian Mission.
From the Palestine-Syrian Mission History we find that "John A. Widtsoe,
his wife, and Badwagan Piranian went up on the Mount of Olives, where John
A. Widtsoe dedicated the land."33

This prayer was not recorded but the main details were remembered
by President Badwagan Piranian, and Leah D. Widtsoe recalled from memory
much of the blessing given by her husband. The following is her recount:

The prayer given by Apostle John A. Widtsoe was a blessing on
the land rather than a dedication. He had been commissioned by
the First Presidency to go and reopen the Palestine-Syrian Mission
and to install Brother Badwagan Piranian as the President of this
mission. His blessing was given in the garden of Gethsemane on the
Mount of Olives. President Widtsoe blessed the land for the return
of the Jews, that they would come home to the land that had been
promised them by God.

The land was blessed that it would be restored to its former
fertility and productivity, that the returning remnants of Judah
would build up the land that it would again become a prosperous
area.

President Widtsoe blessed the people that their hearts would
be softened towards the missionaries and they would become recep-
tive to the gospel; that they would open their hearts to the re-
stored truth in order that they could embrace the gospel.

33 Ibid., p. 30.
The Jews were promised that if they would accept Christ that peace would come to their land and their persecutions in the world would cease, and this land would be given to them as their inheritance as promised by the Holy Prophets.34

The mission met with some success, but due to the circumstances of the people and the political unrest resulting from the pending World War II, it was again necessary to close the mission in 1939. The missionary work up to this time was almost entirely among the Arab people.

In November of 1947, the Palestine-Syrian Mission was again re-opened under the direction of President Badwagan Piranian, and several missionaries were sent to strengthen the scattered branches throughout the mission. At this time some missionary work was commenced among the Jewish people. A great deal of proselyting was carried on until the declaration of Independence by the New State of Israel on May 14, 1948.

The moral and material aid given the infant state of Israel by the United States government caused prevalent anti-American feelings among the Arabs. The missionaries were held in suspicion, and their movements and teachings were hindered. The basic teachings of the Latter-day Saints were especially offensive to the Mohammedans, for we teach that the Jews will be restored to their "promised land."

The mission was closed in the Near East on February of 1951, and President Badwagan was instructed to transfer the mission to Fresno, California. All missionaries were transferred to new fields of labor.

At the date of this writing, in 1954, the Palestine-Syrian Mission remains closed because of political unrest and anti-American feelings. The writer visited this mission just prior to its closing and found the non-

34 Statement by Leah D. Widtsoe, personal interview. Residence of Mrs. Widtsoe, December 28, 1954, at Salt Lake City, Utah
Jewish people very unresponsive to the Gospel. The attitude of these people is not conducive to acceptance of the Gospel. They are an illiterate dole-seeking people, who seem to have a very fatalistic attitude towards life. On the contrary, the Jewish people were found to be of the highest caliber and very interested in the restored Gospel. There was an opportunity on many occasions to teach them the principles of the Church of Jesus Christ of Latter-day Saints.

Summary

Few could disagree that the Church of Jesus Christ of Latter-Day Saints has not had unusual interest in the scattered people of Judah, and the land to which they are to return. From the foundation of the Church there has been a feeling of good will and brotherhood between the Jews and the Latter-day Saints.

At the commencement of the latter-day work, Joseph Smith was inspired to commission men holding the Holy Priesthood to go and dedicate the land of Palestine for the future gathering of Judah, which he felt was near at hand. Since that time there have been repeated prayers pronounced and blessings called for in behalf of that stricken land and dispersed people.
CHAPTER IV

THE GATHERING

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes..." One of the basic teachings of the Church of Jesus Christ of Latter-day Saints is that the scattered remnants of Israel will be gathered. There are to be two distinct places of gathering for dispersed Israel. One is to be in Zion on the American continent. The other is to be in Palestine where the tribe of Judah is to repossess the land of their inheritance which was promised to Abraham, Isaac, and Jacob and their descendants.

As terrible as have been the persecutions and chastisements of the Jews throughout the centuries, they have cherished the promise to again possess the land of their fathers and restore it to its former fertility and glory. The Latter-day Saint prophets have continually reaffirmed the promise that the Jews will be restored to the ancient covenanted land.

This chapter is a synthesis of the Latter-day Saint teachings concerning the gathering of the Jews to their promised land; then a study of the Jewish movement in light of these teachings.

Synthesis of Teachings Regarding Gathering of the Jews

The scattered remnant of Judah will be gathered upon the land of their fathers, which is the ancient covenanted land of Canaan. The keys for the gathering of Israel, including Judah, have been restored to the earth.

1 The Pearl of Great Price, "Articles of Faith", 10, p. 60

52
The Gathering at Hand

In the year 1840, the prophet Joseph Smith made this prophetic statement: "From the signs of the times, . . . the commencement of their (Jews) return to the Holy Land, has already arrived." Prior to this statement, the prophet Joseph Smith had received the keys of the gathering of Israel, including Judah. On April 3, 1836, after administering the Lord's supper in the Kirtland Temple, the prophet retired behind the veil with Oliver Cowdery to supplicate the Lord in solemn prayer. As they arose after praying, a marvelous heavenly manifestation was opened unto them.

... The heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and leading of the ten tribes from the land of the north.

After this divine commission and restoration of the keys of the gathering, the prophet Joseph Smith made this important statement at a conference in Commerce, Illinois:

From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation has been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land, has already arrived.

In 1840, Joseph Smith called one of the leaders of the Church to go and dedicate the land of Palestine.

Land Dedicated for the Return

Orson Hyde, a member of the Quorum of the Twelve Apostles, was

2Times and Seasons, (Commerce, Ill.), April 1840, p. 86.
3Doctrine and Covenants, 110:11.
4Times and Seasons, op. cit., pp. 86 f.
commissioned with this special charge to journey to Palestine and dedicate the land. After a year and a half of suffering nearly every privation, he arrived in Jerusalem in October, 1841. There he consecrated the land for the return of the Jews.

Now, O Lord! ... Thy servant has ... safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants ... . Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows.5

Book of Mormon Prophecies

The teachings of the Book of Mormon supplement the other teachings of the prophets and many prophecies concerning the gathering of Judah can be found there.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance

Then shall they break forth into joy -- Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, He hath redeemed Jerusalem.6

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.7

In the Book of Mormon we are told that some of the Jews would commence to believe in Jesus Christ and in that day the Lord will do a great work among them:

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall

5Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), IV, 456-457.
6Book of Mormon, III Nephi 20:33, 34.
7Ibid., II Nephi 10:8.
begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.8

As recorded in the Book of Mormon, when Jacob was teaching the people of Isaiah's writings, he re-emphasized the prophecies regarding the friendship of Judah and Ephraim after they have been gathered:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.9

Blessings on Judah

After the Saints were established in Kirtland, Ohio, they were commanded to erect a temple. The house of the Lord was completed after three years of great sacrifice. The Prophet Joseph Smith dedicated this temple on March 27, 1836. The prayer is recorded as divine revelation. In this prayer a beautiful supplication directly pertaining to Judah is uttered.

But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains for a long time, in a cloudy and dark day.

We, therefore, ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed;

And the yoke of bondage may begin to be broken off from the House of David;

And the children of Judah may begin to return to the lands which thou didst give to Abraham, their father.

And may all the scattered remnants of Israel, who have been

8 Ibid., II Nephi 30:7.
9 Ibid., II Nephi 21:12, 13.
driven to the ends of the earth, come to a knowledge of the
truth, believe in the Messia, and be redeemed from oppression,
and rejoice before thee."

The message of the Prophet Joseph Smith to Judah was to gather
into their own land.

Let them, therefore, who are among the Gentiles flee unto
Zion.

And let them who be of Judah flee unto Jerusalem, unto the
mountain of the Lord's house.11

Teachings of the Leaders

Orson Pratt continually taught that the Jews would be gathered
and that the Gospel would be taken to them. He prophesied how the ser-
vants of the Lord would be sent to the gathered Jews in the future.

Then the word of the Lord will be -- O, ye, my servants,
I have a new commission for you. Instead of going forth to
convert the Gentile nation, go unto the remnants of the house
of Israel that are scattered in the four quarters of the earth.
Go and proclaim to them that the times of their dispersion are
accomplished; that the time of the Gentiles are fulfilled; that
the time has arrived for my people Israel, who have been scat-
tered for generations in a dark and cloudy day, to gather unto
their own homes again, and to build up old Jerusalem on its former
heap. And then will commence the gathering of the Jews to old
Jerusalem.

The Jews dispersed among the Gentiles will not come and sing
in the heights of Zion, or but very few of them, they will go to
Jerusalem.12

President Wilford Woodruff was greatly concerned about dispersed
Judah and made many prophetic statements regarding their future.


11 Ibid., 133:12, 13.

12 Journal of Discourses, (Liverpool: Joseph F. Smith, 1877), XVIII,
64 f.
...The Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses their law giver. And this is the will of your Great Eloheim, O house of Judah, and whenever you shall be called upon to perform this work the God of Israel will help you. You have a great future and destiny before you, and you cannot avoid fulfilling it; you are the royal, chosen seed, and the God of your father's house has kept you distinct as a nation for 1,800 years, under all the oppression of the whole Gentile world. 13

President Woodruff was convinced that the Jews would not accept Christ as their Messiah before the great day of fathering; the time was not ripe for their conversion for they would gather to the land of their fathers in unbelief.

You cannot convert a Jew. They will never believe in Jesus Christ until He comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem, and rebuild their city and temple, and they will do this as the Lord lives. 14

To many of the gathering of the Jews seemed an impossibility, for many of them were living in dire poverty. While writing in the St. George Temple, Wilford Woodruff predicted that the rich would help the poor to return to the land and restore it to its former glory.

I wish to say in this testimony that the time is not far distant when the rich men among the Jews will be called upon to use their abundant wealth to gather the dispersed of Judah, and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the Holy City and the Temple. 15

I thank God that the day is at hand when the Jews will be restored. I have felt to pray for them; I feel interested in their behalf, for they are of the seed of Abraham and a branch of the House of Israel, and the promises of God still remain with them. 16

15Cowley, op. cit., p. 509.
Elder Joseph Fielding Smith has had continual interest in the Jews and has repeatedly taught that they would soon return to the land of their fathers. In an address given on October 18, 1914, Elder Smith said:

Now the Lord has promised that the Jews would be gathered again in the latter days to their own land; and as indicated here in this chapter, the house of Israel would be divided in the nation of Judah and that of Ephraim. This land on which we live is the land of Zion, so revealed to us through the Prophet Joseph Smith, and to this land the tribes of Israel will come and are coming, but the Jews according to the promises made by the ancient prophets, will gather to their own land, at least a remnant of them. There will not, I suppose, be many out of the millions, who will gather to Jerusalem, but a remnant will gather there and they are gathering there, where the Lord, in due time, will fulfill His promises upon their heads. They shall become a nation and shall again receive the priesthood and the power and authority which once they possessed.17

In 1936, Elder Smith felt that the blessings promised Judah were then being fulfilled.

Today the words of the Prophets are being fulfilled. Judah is being gathered. Jerusalem is being rebuilt and the Lord is preparing to redeem his ancient people. Eventually they will be sitting under their own vine and fig tree, enjoying the fulness of the Gospel, and the blessings of the house of the Lord, in fulfillment of the words of Ezekiel: "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore." (Ezek. 37: 26).18

Throughout his life, Joseph Smith supplicated the Lord in behalf of fallen Judah. He continually taught that the Jews would be gathered to the Promised Land and that their gathering was near at hand. Through his concern, the leaders were impressed with the importance of this phase of the gathering of Israel. Shortly after the death of the

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17 Deseret News, (Salt Lake City, Utah), November 7, 1914.
Prophet Joseph Smith, in 1845, Parley P. Pratt was commissioned to write a proclamation to the world regarding the Jews. It was approved by the leaders of the Church and sent as a declaration to the world.

A copy of the Great Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the world, to the Presidents, Governors, Rulers, and People of all nations, has just come to hand with a request that we should circulate it as widely as possible through the kingdoms of Europe . . . A command is also given to the Jews among all nations, to prepare to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord. Thus, America and Jerusalem are set forth as two places of gathering for the nations, and they may escape the judgments about to overtake the world, as the prophets have testified, that in Mount Zion and in Jerusalem shall be deliverance.19

Prophets of Judah Foretold Gathering

The Latter-day prophets have continually re-affirmed the prophesies of the Jewish Scripture. Many of these ancient passages are clarified by modern revelation. It is, therefore, necessary to incorporate into this work some of the most pointed scriptures from the Old Testament, referring to the gathering of Judah.

Ezekial was permitted to see down the vista of time and prophesied concerning the scattered children of Jacob.

... Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all:

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince.

Prior to the Jewish dispersement, the great prophet Isaiah foretold that the Lord would gather his people for a second time in Jerusalem to receive his blessings:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

The Lord opened the vision to Jeremiah and he reassured Judah that they would be permitted to gather to their former land:

Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

20 Ezekiel 37:21, 22, 25.


It is fortunate that these servants of the Lord were able to visualize the future destiny of their people and thereby give them hope in their long years of dispersion. The fulfillment of these prophecies has largely been realized, or is being now realized, in our own day.

Modern Gathering

When Apostle Orson Hyde dedicated Palestine for the return of Judah there were approximately 11,000 Jews living in the land. These were mostly elderly people who had returned to die and be buried in the sacred soil.

Throughout the ages there have always been tiny Jewish communities in the towns of Palestine. They consisted mainly of pious Jews in the twilight of their lives, come to be buried in the Land of Israel. Their object was not to write a new chapter in the land of their forefathers, but to live out the final chapter of their own lives on the sacred soil. 23

Jews throughout the world have maintained a spiritual link with Palestine and desired that it be made a National Home for those wishing to return. However, there were few Jews who desired to return during the first half of the 19th century. The entire Jewish population was approximately 11,000 scattered through Palestine.

As was previously mentioned, Orson Hyde was given a vision showing him that his future mission was to announce the work for the gathering in the great cities of the world. After visiting the important cities of London, Amsterdam, Constantinople, and Jerusalem, he was impressed that the time of gathering was near at hand.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground

in Europe almost every day. 24

Forces were at work in the world on behalf of a National Homeland:

During the nineteenth century the idea of a Jewish national restoration in Palestine, which was kept alive by the writings of theologians and philanthropists, continued to engage the attention of the chancelleries of Europe. When Mehemet Ali, the Viceroy of Egypt, over-ran Syria in 1832, the question of the political future of Palestine became an international issue. It was then suggested that a Jewish buffer state be set up in Palestine between Turkey and Egypt. The most notable advocate of a Jewish restoration was the seventh Earl of Shaftesbury (1801-1885). In 1838, he pleaded for the five powers of the west to enable the Jews to return and settle in Palestine, seeing that "everything seems ripe for their return". In an article published in the following year in the "Quarterly Review", he developed the subject in greater detail, stating that he had learned on good authority that thousands of Jews in Poland and Russia had "recently bound themselves by oath that as soon as the way is open for them they will immediately go thither," and recording that the same sentiments had been expressed by Jewries in India and "in the remotest quarters of Asia". In 1838, Sir Moses Montefoire, the distinguished English Jewish philanthropist, submitted to the Egyptian Viceroy a scheme for Jewish colonization in Palestine. During the London Convention of 1840, Lord Shaftesbury addressed a memorandum on the subject to Lord Palmerston. In an article published in the "Times" of the 17th of August, 1840, it was stated that "the proposition to plant the Jewish people in the land of their fathers, under the protection of the five powers, is no longer a mere matter of speculation, but of serious political consideration". On the 26th of August, the "Times" printed the earlier memorandum in full, together with encouraging replies from most of the sovereigns addressed. A further memorandum on the subject appeared later in the year, voicing the opinion of a group of statesmen, in which the view was expounded that "the cause of the Restoration of the Jews to Palestine is one essentially generous and noble", that the colonization of Palestine by the Jews would be a remedy for contemporary conflicts and that "it would be a crowning point in the glory of England to bring about such an event". The subject continued to engage public opinion. "Palmerston was not unfriendly, but there was no Jewish organization capable of handling so big a matter, and so the ambitious project was whittled down to the official protection by England of Jews in the East. And yet, this concession had proved by no means insignificant, for it is the logical precursor of Mr. Balfour's Declaration of November 1917." 25

24 Smith, History of the Church, op. cit., IV, 459.

Shortly after Orson Hyde's mission to Palestine, great political importance was placed on this buffer nation. Not only British, but foreign societies as well, were trying to promote the restoration of a Jewish nation in Palestine. An appeal was made to set up a Jewish state under the guardianship of Great Britain, which would ultimately develop into an independent nation. This idea found sympathetic support in America.

John Adams, the second President of the United States, was one of its enthusiastic supporters. In a letter addressed to Major M. M. Noah, he wrote: "I really wish the Jews again in Judea, an independent nation, for as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age; once restored to an independent government, and no longer persecuted, they would soon wear away some of the asperities and peculiarities of their character . . . . Major Noah himself, one of the most prominent of American Jews, became the leading American advocate of a Jewish national restoration in Palestine.\[26\]

The Prophet Joseph Smith chose the right time to authorize the dedication of a gathering place. The work that the prophets had foreseen was starting to take form. Although it was slow in starting and hindered on many occasions, the leaven was beginning to work among the nations.

During the second half of the nineteenth century there was a revival in the production of Hebrew literature. This literature was permeated with desire for a National Homeland for Jews.

In 1869, the first modern Hebrew review made its appearance under the title "The Dawn." It was from its first issue devoted almost exclusively to the advocacy of the Jewish national cause. The line taken by the new school was that the Jews were not a religious sect, but a people with all the attributes of a nation except a land of their own, and that both for their own sake, and for that of their relationship with the outside world, it was essential that they be re-established in their old national home, where they might develop in accordance with their own aspirations and national characteristics.\[27\]

\[26\] Ibid., pp. 24-25.

Between the years 1860 and 1870, prominent Jews such as Moses Hess, David Gordon, and Hirsch Lalischer were writing and encouraging a movement that would impress upon the Jews the necessity of a distinct nation for the Exiles.

The practical outcome of the new movement was the establishment of the organisation of the "Lovers of Zion" which originated in Russia and gradually took root also amongst the Jews of Western Europe. It found, in particular, considerable support among the leading English Jews. Its objects were described to be:

1. To foster the national idea in Israel.
2. To promote the colonisation by Jews of Palestine and neighbouring territories by establishing new colonies, or assisting those already established.
3. To diffuse the knowledge of Hebrew as a living language.
4. To further the moral and material status of Israel.

The most important result of the movement, however, was the active commencement of a new Jewish colonisation in Palestine.28

Doctor Alex Bein, who is considered one of the great Jewish historical researchers, has made a comprehensive study of the gathering from Hebrew material in Jewish archives at Jerusalem. The writer feels his book contains pertinent information.

The book is based upon comprehensive research of literature and periodicals in many languages, particularly Hebrew; upon the rich material located in the archives of both the Central Zionist institutions and of private individuals, constituting the Zionist Central Archives in Jerusalem, of which the author is an Executive member.29

Doctor Bein states that although the Jews have never broken their ties with the land of Israel, it was not until the middle of the nineteenth century that general interest was aroused for the return.

28 Ibid., p. 27.
In the 19th century Jews began to arrive from all parts of the world— from Lithuania, Russia, Poland, Central Europe, from North Africa and the East. The Damascas Blood Libel of 1840 which focussed the attention of the Jewish world on the Jews of the East; the country's re-emergence—as a result of Muhammad Ali's aspirations— as a factor in world politics; and the improvements in sea travel— these were factors which tended, as from the middle of the 19th century, to attract general interest to Palestine. Jewish immigration increased considerably: by the middle of the 19th century there were about 11,000 Jews in Palestine; by 1880 there were about 24,000. They lived for the most part in the towns— more than half in Jerusalem and the rest in the other "holy" cities of Tiberias, Safed and Hebron, as well as in the seaport of Jaffa and other localities.

These settlers were not concerned with the establishment of agricultural settlements, nor, for the most part, were they interested in the development of a productive economic life. They hoped rather that by renewing the bond with the soil of their ancestral homeland, and by devoting their days to the study of the Holy Law, the Torah, they would be able to delve deeper into the secrets of their faith, and by living a pious life, to achieve for themselves eternal bliss and contribute to the speedy return of their people in fulfillment of Biblical prophecy. 30

The Jew returning in the first half of the 19th century was different from his brother who returned later. He was of the poorer class, usually a refugee driven from his former home, seeking solace in the land of his fathers. As late as 1880 there was considerable skepticism regarding the movement of the Jews to Palestine.

At the present time there are a great many Jews who laugh to scorn the return to Palestine. They think it would do well enough for refugees and the poorer classes of their race, but that the prosperous Hebrews of the great commercial countries will see no reason for changing their homes and gathering to a spot offering no such opportunities for business and acquisition of wealth as they find in Europe and the United States. To relinquish flourishing prospects for a sentiment, does not appeal to them very much in accordance with Jewish worldly wisdom, and so they do not take much stock in the new nationality that has been so largely talked of in latter days.

30 Ibid., pp. 2, 3.
But there is a Power which the people and nations of modern times do not take into account in the march of events and the revolutions of the age. It is a Power in whose hands all the Great Powers of the world are as small dust. Jehovah lives and rules on high, and the destinies of nations as of individuals lies within his control. He declared centuries ago "My people shall be willing in the day of my power." Through His Prophets He foretold the scattering of the race that descended from the loins of Jacob, and every word has been fulfilled. By the same agency He predicted that which He decreed of old, namely that His people should be gathered home again.

The Power that smote Israel and made them "a hiss and a by-word among all nations" has declared that He will bring the dispersed of Judah from the four corners of the earth, with the remnants of Israel, and make of them one nation in the land of their fathers. He never breaks His word. He is "not slack concerning his promises as some men count slackness," but in His own time He will bring about the fulfillment of every word spoken by the holy prophets.

The signs of the times indicate the near approach of Israel's latter-day power and glory, and as sure as the curse came upon their fathers, so sure will the blessing come upon the sons, and when the Spirit from on high is poured out upon them they will come gladly from all lands with their wealth and power and re-establish the throne of David and be made ready for the coming reign of the Messiah.31

Even as this article and many similar ones were being printed, immigration was increasing and the land was being prepared for the long anticipated number to come.

In 1882, a new type of Jew came to Palestine. The first Aliya was launched by the Biluim, a group of idealistic Jewish students in Russia who came to Eretz Israel not to die but to live and create; not to be buried, but to be reborn. This first wave of immigration continued until 1904, bringing about 25,000 settlers who founded the first Jewish villages including Petah Tikvah, Rishon-le-Zion, Rosh Pina and Gedera.32

These immigrants were idealist youths from Russia who were trained under the organization "Lovers of Zion". They believed that they had a

31 Church Historian's Office, Salt Lake City, Utah, "Journal History of the Church of Jesus Christ of Latter-day Saints," Mesa, September 5, 1883.

32 From Seventy-four Lands, op. cit., p. 1.
dedicated mission to return as pioneers and to prepare the land for future immigration. It was an unselfish mission with a motto of service to the Disaspora.

During this time the great champion of the Jewish people, Doctor Theodor Herzl, was seeking a solution to the persecution in eastern Europe and anti-Semitism throughout the world. Dr. Herzl was a distinguished writer and in February 1896, he published the famous pamphlet "The Jewish State". His dynamic writing awakened the Jews throughout the world with "Zionism".

There are not many instances when the appearance of a book proved to be a turning point in history. Such, however, was the case with a little book called "Der Judenstaat" (The Jewish State), whose appearance in 1896 marked a turning-point in the history of the movement for the restoration of the land of Israel to the people of Israel...

"The Jewish State" was written under the impact of the notorious Dreyfus Case. In 1899 Herzl himself wrote an article on Zionism in "The North American Review", in which he described the shock he received from this affair.

"I became a Zionist as the result of the Dreyfus Trial, which I witnessed in Paris in 1894. I was living in Paris at the time as a newspaper correspondent and attended the hearings of the Military Court, until it was decided to hold them in secret. I can still see the accused entering the hall, dressed in the dark, braided uniform of the artillery... And the furious roar of the crowds gathered in the street before the Ecole Militaire still rings unforgettably in my ears: 'Mort, a mort les Juifs!' Death to all Jews, because this one was a traitor! But was he really a traitor?...

The Dreyfus Case represents more than a miscarriage of justice; it expressed the desire of the vast majority of people in France to condemn a Jew, and through him all Jews. 'Death to the Jews!' shouted the crowds as the Captain had his tabs torn from his uniform. And since then 'Down with the Jews!' has become a battle-cry. Where? In France! In republican, modern, civilized France, one hundred years after the Declaration of Human Rights. The Dreyfus case can be compared in history only with the revocation of the Edict of Nantes... Here the edict of the great Revolution was revoked... And if an otherwise progressive and highly civilized nation could adopt such a course, what may be expected of other nations?"
Thus Herzl came to the conclusion that the Jews had no way out save to return to their own people and settle in their own country.33

Many other writers had tried to arouse Jewry to action, but their message fell on deaf ears as the time was premature. "The Jewish State" was the light and the plan that Jewry had been awaiting.

It was a powerful plea for the establishment of a Jewish commonwealth as a resolution of the problem of Jewish homelessness which the anti-Jewish persecution in Russia and the growth of anti-semitism in Western Europe had revealed to be one of acute urgency. Such a solution, the author maintained, would relieve the problem of Jewish oppression; for, apart from improving the lot of those who emigrated, it would transform the position also of those who stayed behind, inasmuch as it would free them of the stigma of homelessness and re-establish their dignity and self-respect. The realisation of his scheme the author visualised through the medium of a chartered company which would organise the great transmigration and the establishment of the settlers in their new home. The choice of the homeland he was prepared to leave to Jewish public opinion, but Palestine, he pleaded, was a magic name. "Palestine is our ever-memorable historic home. The very name of Palestine would attract people with a force of marvellous potency". The new state should be neutral; it would remain in contact with all Europe and should be placed under the guarantee of the European states.

This bold plea electrified the Jewish world. The author, a member of the Viennese Jewish upper class, who until then had had little contact with the mass of Jewry, found himself transformed overnight into a national leader. Within a few months Zionist groups sprang up all over the Jewish world, and a year later the first Zionist Congress met at Basle under Dr. Herzl's chairmanship, the first representative political assembly of the Jewish people since its dispersion. The Congress formulated the aims of the new movement in the following terms, which came to be known as the Basle Programme:--

"Zionism strives to create for the Jews a home in Palestine secured by public law. The Congress contemplates the following means to the attainment of this end:--

1. The promotion on suitable lines of the colonisation of Palestine by Jewish agricultural and industrial workers.

2. The organisation and bringing together of the whole of Jewry by means of appropriate institutions, local and

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international, in accordance with the laws of each
country.
3. The strengthening and fostering of Jewish national senti-
ment and consciousness.
4. Preparatory steps towards obtaining Government consent
where necessary to the attainment of the aim of Zionism. 34

A plan had been formulated which was to help the Diaspora in two
ways. First, it would relieve persecution and anti-Semitism by establish-
ing the driven wanderers in a land of their own where they could find
peace and security. Second, with the establishment of the homeland, Jewry
throughout the world would see their life-long aspiration fulfilled and
their status changed from a wandering race to a people with a nation.
Theodore Herzl was confident that the plan would work and that the plan
was necessary if the Exiles were to be gathered in peace.

The Jewish State is necessary for the world; consequently it
will come about.

The plan would, of course, seem absurd if a single individual
were to attempt to implement it; but if engaged in simultaneously
by many Jews in unison it would appear perfectly rational, and
its accomplishment would present no difficulties worth mention-
ing. The idea depends only on the number of its supporters. Per-
haps our ambitious young men, to whom every road is already closed
and from whom the Jewish State opens bright prospects of freedom,
happiness and honour, will ensure the propagation of the idea...

Whether this political pamphlet remains a political romance
for the present depends on the Jews themselves. If the present
generation is too inert, another, finer and better, will take
its place. The Jews who so desire will have their State, and they
will deserve it. 35

The pamphlet did not remain a "political romance" for there were
men anxious to put the plan to the test. In accordance to the program that
the land must be obtained by consent of the rulers, first efforts were di-
rected in obtaining permission from the Turkish government to settle in

34 The Historical Connection of the Jewish People with Palestine,
35 Herzl, op. cit., p. 33.
Palestine.

For years Dr. Herzl and his co-workers negotiated with the Turkish Empire in an effort to gain a charter to settle the Exiles on the land. Because of political unrest and distrust, it was impossible to secure any agreeable results. Nevertheless, these years were not wasted for long advancements were made in winning Jewry to the Zionist Organization. The movement was organized and supporters were diligent throughout Europe in rallying to the cause.

It is vital to note that the British Government revealed their interest by supporting the Jews in their attempt to establish their own nation. Orson Ryde, in 1842, had predicted that England would come to the assistance of the Jews.

It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad: and I will hazard the opinion that by political power and influence they will be gathered in and built up. And further, that England is destined in the wisdom of heaven to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise.36

The British Government offered a rich providence in Uganda, Africa, to the Jewish people. This was the first step in an effort to establish a Jewish nation outside of Palestine.

... The leader of the Zionist movement, who always hoped that some day England might help us with the Return, met Joseph Chamberlain. Joseph Chamberlain had then just returned from a tour to Africa, and he made an offer of a country which then was called Uganda (and is now part of Kenya) to the Jews, and here we were,--a Movement far from any practical realisation of its aspiration, treated very seriously by the mightiest government in the world and who made a generous offer, an offer of a territory which is almost as big as Mandatory Palestine.37

Although the Zionist leaders felt that this was a generous offer and were delighted that the British Government would consider their desires, they could not accept for one reason. "It was not Palestine, and it never could be Palestine."38 A letter of gratitude was sent to the British Government with an unusual note.

"We are extremely grateful for your generous offer, but we cannot accept it, just as we could not agree to cease to be Jews. Some day it may be given to you to make us another offer." We said, "We have waited two thousand years, and we shall wait a few more years; and in the fulness of time God will keep His promise to His people."39

These were not idle words spoken by the delegation, "some day it may be given to you to make us another offer", for in the near future, some twelve or thirteen years later, the British Government did see fit to again extend its influence to aid the Jewish cause.

During the First World War the British lay siege to Palestine, and on December 11, 1917, General Sir Edmund Allenby, with his troops, marched into Jerusalem. The city was taken with a fight. The Turks fled and martial law was proclaimed under English rule throughout Palestine. On November 2, 1917, Prime Minister Arthur Balfour gave to the Jewish people the famous Balfour Declaration. This proclamation brought great joy to the thousands of persecuted Jews throughout the world, and was considered the most outstanding step taken towards the formation of the Jewish State since the formation of the Zionist Organization.

In his proclamation, Mr. Balfour stated:

"His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people, and will

38 Ibid., p. 16.
39 Ibid.
use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice non-Jewish communities in Palestine or the rights and political status enjoyed by the Jew in any other country."

What did the Balfour Declaration mean? It meant something quite simple at that time, and I am saying so advisedly. It meant that Judea was restored to the Jews or the Jews were restored to Judea. I could submit to the Commission a series of utterances of responsible statesmen and men in every walk of life in England to show that this Declaration was regarded as the Magna Charta of the Jewish people; and it was in a sense comparable with another Declaration made thousands of years before, when Cyrus allowed a remnant of the Jews to return from Babylon and to rebuild the Temple.

Tens of thousands of Jews marched before the house of the British Consul in Odessa at the time... They poured out their hearts in gratitude to the one accessible representative of the British Government, whom they had never seen, of whom they had never heard, whose language they could not speak, whose mentality they could not understand; but they felt that here something had been done for us, which, after two thousand years of hope and yearning, would at last give us a resting place in this terrible world.

The Land of Palestine was placed under Mandatory Government controlled by the British Government as agreed by the League of Nations. In compliance with the terms agreed in the League of Nations, the British Government was to facilitate the development of the Jewish National Home. It was in no way to infringe upon the civil or religious rights of other people living in Palestine, but endeavor to establish a home for the persecuted Jews.

Although Jewry had hailed the Balfour Declaration as their "Magna Charta," it was not to fulfill all that they had desired. Friction between

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41 Weizmann, op. cit., pp. 17, 18.
the incoming Jews and the already established Arabs developed to such an extent that the British found it necessary to restrict the meaning of the proclamation.

"... His Majesty's Government could not commit itself to the establishment of a Jewish State. It could only undertake to facilitate the growth of a Home. It would depend mainly on the zeal and enterprise of the Jews whether the Home would grow big enough to become a State."

"Thus His Majesty's Government evidently realised that a Jewish State might in course of time be established, but it was not in a position to say that this would happen, still less to bring it about of its own motion. The Zionist leaders, for their part, recognised that an ultimate Jewish State was not precluded by the terms of the Declaration, and so it was understood elsewhere."\(^2\)

Nevertheless, the Balfour Declaration was the beginning of a great immigration to Palestine. At the outbreak of the First World War, there were 80,000 Jews living in the land. From the time of the First World War to the time of the Second World War, when virtually all immigration ceased, the population increased approximately six fold to 480,000. Not only was the proclamation the impetus to a vast migration, but it was a cementing bond between the British and Jewish people.

The Balfour Declaration thus became an alliance between Britain and the Jewish people, formed to carry out a great joint enterprise. This was no more marriage of convenience, born of war-time needs; behind it lay a long period of British sympathy for Jewish hopes, and of Jewish admiration for Britain. The bond was strengthened by common interests.\(^3\)

This bond of friendship was to be strained many times in the future, but would continue to guide the Zionists in their course to reclaim the


\(^3\) Ibid., p. 285.
Home Land. Mr. Richard Savage in his thesis, "The Palestine Problem in the United Nations with Emphasis Upon United States Influence," discusses the various proposals for solving the increased tension caused by the flood of Jewish immigration. In 1937, the Royal Commission studied the problem and gave a detailed analysis in what was called the Peel Report. The Commission's conclusion was that the Mandate in its present form was unworkable, and the only possible solution was to divide Palestine into three parts: (1) a Jewish section, (2) an Arab section, and (3) a neutral zone in which England could protect the Holy Places, such as Jerusalem and Bethlehem. Just prior to the Second World War, on May 2, 1939, the British Government published the White Paper, which was to contain their final proposals in discharging the governing obligation to both the Jews and Arabs. The White Paper could give the Palestinians great representation in the government of the land, and their own assembly was to be established at the end of a five year period.\footnote{Great Britain, Palestine Statement of Policy, Cmd. 6019, (London, 1939), p. 2.}

To appease the Arabs a restriction on Jewish immigration was to be enforced. A maximum of 75,000 Jews would be permitted to enter the country during this five year period. Then all immigration was to cease. Furthermore, the Jewish people were to be restricted in the purchasing of land in certain localities.\footnote{Richard M. Savage, "The Palestine Problem in the United Nations With Emphasis Upon United States Influence," (Unpublished masters dissertation, Dept. of Science, University of Utah, Salt Lake City, Utah, 1950).}

\footnote{Permanent Mandates Commission, "Minutes of the Thirty-Sixth Session," (London, 1939). Neither Jewish immigration nor the National Home would be facilitated under the White Paper Policy, both which Britain had agreed to develop as a Mandatory power, from Britain and Palestine, British Information Services, p. 7.}
These restrictions seemed blind to the Jewish needs, for even at the time of its formulation, the Nazi Government of Germany was enlarging its campaign against the Jews. Shortly after the publication of The White Paper, war was declared, and three million Polish Jews were captured. The Jewish agency pleaded for immediate admission of refugee children from Poland and thousands from other nations who were being persecuted. This plea was rejected by the British Government, as so many others were during the war, and six million Jews perished in the savage massacres of the Nazi Regime!

It became increasingly difficult for Jews to enter the country, and the number of immigrants were held rigidly down to a cruel minimum. The Second World War, and the post war years brought the visa-less "illegal" immigration. In all, 120,000 immigrants arrived during the Sixth Aliya, about half of them before May, 1945, the others in the next three years. During the war, Jewish children and adults could often be rescued only against foreign currency payments, and had to be brought, at exorbitant cost, out of danger zones or neutral countries which could not offer them sanctuary for long. Finding it impossible to obtain visas for them, the Jewish Agency was compelled to smuggle them in. The Keren Hayesod had to finance an enormous organization, involving large-scale planning, investments, purchase of equipment, and the formation of a highly skilled underground to take refugees across frontiers and into Palestine. 

During the Second World War, Palestine was a vital area and the British Government sought the assistance of both the Jews and the Arabs in defeating the enemy. Although both parties were cooperative, the Jews made a greater contribution to the war effort than did the Arabs. For this, the Jews desired special consideration in permitting the survivors of the in Europe to immigrate to Palestine. However, at the end of the war the gates of Palestine remained closed and the refugees desiring a haven of safety were forced to remain in Europe or be impounded on Cyprus.

47 From Seventy-four Lands, op. cit., p. 2.
In 1946, when Elder Ezra Taft Benson was called to visit the Saints in Europe, he had the opportunity to visit many of the refugee camps. In these camps he saw thousands of displaced Jews who were forced to live under the most terrible conditions because there was no available place for them to go to settle. It was revealing to hear and understand the deep desire these people had for immigrating to Palestine. Elder Benson recounts as follows:

We were impressed almost to tears as we visited some of these wanderers, these persecuted and driven sons of our Heavenly Father, to find how doggedly they were determined to return to Palestine. Oftimes, as they would come into relief agencies to get temporary help, we would ask them why they did not settle nearby. Sometimes they were invited to stay. But they had one desire, and that was to return to the land of their fathers.

I recall that a survey was made by UNRRA, United Nations Relief and Rehabilitation Administration, in which they interviewed 3,629 Jews in displaced persons' camps to determine what they would like to do if they were given their freedom to move and locate as they pleased. Of this number, 3,619 indicated that they would like to go back to Palestine. Nine of them expressed a desire to come to the United States, and one to Australia. This desire—which is almost a passion—was so great that it was as strong as life itself.

In spite of their great desire to return to the land of their fathers, the Jews were forced to remain in large numbers, in camps throughout Europe. The refugees and Jewry in the world had hoped that at the end of the war all barriers would be gone and immigration would be unrestricted. The change in the British Government had brought a change in the political outlook on the White Paper. The immigration quota was fixed at 18,000 per year and enforced by a monthly rate.

The result was the visa-less "illegals" who were carried by ships

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48 Address by Elder E. T. Benson, One Hundred Twentieth Annual Conference of The Church of Jesus Christ of Latter-day Saints, April 5, 8, and 9, 1950. (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints), p. 78.
from secret ports to Palestine. When the Royal Navy was ordered to stop this illegal entry, the ships were stopped in the Mediterranean and "illegal" immigrants were transported to internment camp in Cyprus.

This denial of entry into Palestine aggravated bitterness against the British Government. Criticism grew until it was necessary to refer the problem to the United Nations. Inasmuch as the British Mandate would terminate on May 14, 1948, it was necessary that provision be made to govern Palestine. A Commission was sent to investigate the conditions and recommended that a Jewish State be established in part of the present Palestine.

The decision of the United Nations to consider the establishment of a Jewish State inaugurated a new era for the Jewish people and the land of Palestine.

The New State of Israel

May 14, 1948 was the day Jewish people had been awaiting for many generations: the establishment of the New State of Israel. This great occurrence brought happiness not only to the 650,000 Jews living in the New State at the time, but to millions of Jews scattered throughout the entire world. However, independence is more often won than granted, and the little State was forced to fight for its life.

A provisional government was formed and announced the Proclamation of Independence. From this declaration the writer has chosen a small part to show the attitude and conditions found in this new charter of freedom.

(12) We hereby declare that, as from the termination of the Mandate at midnight, May 14--15, 1948, and pending the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by the Constituent Assembly not later than October 1, 1948, the National Council shall act as the Provisional State
Council and that the National Administration shall constitute the Provisional Government of the Jewish State, which shall be known as Israel.

(13) The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel will uphold the full social and political equality of all its citizens, without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter.

With the Proclamation of Independence of the State of Israel, the gates of the Homeland were finally opened wide, and the long awaited mass movement began. The war with the surrounding Arab nations seemed to encourage, rather than discourage newcomers, and the cry went out across the world for the Jews to come to defend the homeland. With the barriers down and the desire to rise to the challenge a new awakening came to Jewry. The trickle of immigration became a stream, and then a flood. In the forty years before statehood, 500,000 Jews came to Palestine. Forty months after statehood, 600,000 immigrants had located in Israel. This new awakening seems miraculous when the encountered difficulties are considered.

It was necessary for the newly established state to fight against the several invading Arab armies. Because of this situation, virtually all shipping and airline service was suspended to Israel. Nevertheless, the Exiles relentlessly continued to hearken to the spirit of gathering and rushed to support the faltering nation.

This was the largest organised voluntary mass immigration in history, and was shouldered by the world's youngest and smallest democracy, surrounded by hostile states, in a country with new frontiers, new communications, new economic conditions, and a multitude of new problems. Had the fledgling state of Israel been called upon to do all this alone it would not— it could not— have rescued hundreds of thousands before it was too late; it could not have integrated them into the life of the nation. World Jewry responded generously and whole-heartedly to the SOS through the Keren Hayesod United Israel Campaign, and financed this giant operation, by contributing huge sums to make possible this unprecedented mass exodus.50

When the immediate threat of danger to the little nation was subdued, the leaders began to grasp the magnitude of the problems which confronted the New State and the search for solutions began. David Ben Gurion, the gallant leader of the day, and first Prime Minister for the State, showed his foresight in a prophetic statement and challenge to his people.

To be a nation answerable for its own destiny is a precious ideal, and the Jewish people had bided for that ideal with messianic longing through jubilee upon jubilee. But it is also an ideal for which one must pay very dearly, with unceasing effort and grim sacrifices. A State is not manufactured by a mere declaration; it is set up anew day after day, by toil incessant and by the labour of years, even generations. A people that is not fit and ready to bear that onerous duty of being sufficient unto itself will not preserve independence even after it has won it. This is so for every State, and it is pre-eminently so for the State of Israel. From the start, the conditions of its survival, its internal and its external aims, its place in the world, its security and its relations with its neighbours, were coiled in difficulties of which no other country had seen the like.51

Prime Minister David Ben Gurion had been the welding force in the New State. His untiring efforts to integrate the Exiles and organize their resources have preserved the nation during its most perilous times.

50 From Seventy-Four Lands, op. cit., p. 3.
Fig. 3

European Immigrants Arriving in Israel

Fig. 4

Immigrants from Yemen Being Processed Through Customs
Mr. Gurion's motto has always been, "It was for this (the Ingathering of the Exiles) that the State was established and it is by virtue of this alone that it will stand." He has constantly followed this policy and was instrumental in formulating it into law. In July of 1950, the Jewish Government passed "The Law of Return" which states: "Every Jew has the right to immigrate to Israel."52

Thousands of the first immigrants who came to Israel were from communistic countries under the rule of Russia. It appeared that the hand of the Lord was evident in this operation, for these people were free to leave their countries when all other countrymen were held almost in slavery. Masses of Jews streamed to the Holy Land from Romania, Yugoslavia, Bulgaria, and Czechoslovakia.

The writer was living in Czechoslovakia at the time of this great exodus and witnessed the miracle of immigration. At the time it was impossible for any Czechoslovakian to leave the country, for all immigration had been virtually stopped. Nevertheless, by some unusual circumstances the Jews with the Zionist spirit were permitted exit visas. Even the people themselves, were ignorant regarding the reason they were granted permission to leave the communistic orbit. All they knew was that the government was making this special exception and flying them to Israel. Their joy was beyond expression, for it was fulfillment of their most cherished desire. From 1948 to 1950, 18,000 Jews had immigrated to Israel from Czechoslovakia.

The Bulgarians caught the spirit of the gathering and by 1952 nearly every Jew had left that country to find residence in Israel. These Jews

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were of a very high caliber and were of great assistance in developing the land.

It is interesting to note that although permission to leave was given Jews in the communist satellite countries, practically no Jews were permitted to leave Russia. The Russian Jewry had always been a primary source of immigration and assistance in building up the land. Some hope was given for future emigration from Russia when a Russian diplomat, Andrei Gromyko, announced that his government was favorable to the establishment of Israel.

Zionist and Communists alike were surprised when Andrei Gromyko addressing the United Nations General Assembly in 1947, announced his government's support of a Jewish State. The Zionist leaders were deluded by the announcement into supposing that not only would Jews from all Soviet-orbit countries be permitted to leave for Israel, but that USSR Jews as well might eventually be granted exit permits.53

Many of the Jewish leaders still cling to the hope that Russia will remove the barriers and permit Zionists to immigrate to Israel. They feel that there are millions of Jews in Soviet Union who would desire exit visas.

One of the most interesting chapters in the long story of Jewish immigration was written when the Yemenites from Saudi Arabia were transported to Israel. The Yemenites feel that the hand of the Lord directed this exodus.

The Jews of Yemen had lived as an isolated community in an Arab controlled Kingdom for twenty-five centuries. The Arabs of Yemen considered the Jews unclean and passed discriminatory laws against them. A Jew

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Fig. 5
Immigrant Tent City in Israel

Fig. 6
Yemenite Women in Tent City

Fig. 7
Temporary Housing Units on the Shore of Galilee
was forbidden to raise his voice in the presence of an Arab. He could never ride a donkey or a camel lest he would be able to look down on an Arab. Special poll taxes were levied on all Jews to insure their poverty, for under no circumstances could they ever possess more than a neighboring Arab. To insure that no Jew would escape this discriminatory practice, all were forced to wear black clothing to designate their identity.

The Jews themselves, have many legends explaining their presence in the little country of Yemen on the east shore of the Red Sea. The most prevalent legend is as follows:

... They arrived there before the destruction of the First Temple. This legend tells that when Ezra (priest and scribe of the fifth century, B. C. E.) went up from Babylon, he sent letters to all the communities of the Exile, and amongst them to Yemen, calling upon them to go up with him. But the Yemenites were not moved, because they foresaw that the Second Temple, too, was destined to be destroyed, and that Israel would be exiled a second time from its land. And therefore Ezra laid a bitter curse upon them that they should know neither rest nor peace. This legend, though possibly not based on fact, nevertheless testifies to the ancient feeling of guilt on account of their having settled in the Exile, a sin to which they attribute their sufferings and servitude.  

To release the Jews from their servitude it was necessary for representatives of Israel to bargain for their lives with Arab rulers who regarded their loss as a financial setback. The king of Yemen finally consented to their emigration with the understanding that they could take nothing with them except their Holy Torahs which they had guarded through their 2,500 years of exile.

It was necessary for these outcast people to walk one hundred and sixty miles across the desert to the British State of Aden, where

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huge American planes waited to rush them to Israel. Although hundreds
died from heat and exhaustion, over 40,000 Yemenites arrived in Aden. They
had never seen planes before, but they submitted gladly, for they would be
carried "on eagles wings" over the desert, back to the land of Palestine.

And they gathered us into the great camp which was near the
city, and it was on the sands of the desert, and the place was
too small for us all, and we lay in large numbers on the sand
under the bare sky, next to one another, each family together,
and mighty sand-storms raged about us, and in our heart was a
prayer for Aliyah, to fly 'on eagles wings' to our country. And
we went up.

These dark skinned people consider this exodus a direct fulfill-
ment of the sacred scripture in their Holy Torah. Thus the Yemenites were
gathered unto the land of their forefathers, they believe, by the hand of
the Lord.

While associating with these friendly people, the writer found
they believe that theirs is a holy calling, and that they have been pre-
served and carried there to prepare the land for the coming of the long
awaited Messiah. Their hope and enthusiasm are unsurpassed, for theirs
is a glorious commission. Although uneducated and unfamiliar with modern
ways, they learn quickly and anxiously, for they believe that delay in
preparing the land means delay in the coming of the Chosen One.

Immigration to Israel is a living drama; immigrants are the life
blood of Israel. In this study it would be impossible to relate the whole
story of immigration for immigrants come from seventy-four different lands.

55 Ibid., p. 17.
56 Ibid.
JEWISH POPULATION
IN ISRAEL
1840 to 1954

Fig. 8

Obtained from: Lynn M. Hilton, used in lectures, Judah, Thy God Reigneth
The figures give an idea of the vast influx of population. During the forty years before statehood, 500,000 Jews entered Palestine. During the forty months after statehood, 672,093 Jews came to Israel. Such a population increase is unparalleled in history.

On the very day that the people of Israel proclaimed their independence, they flung wide open the gates of their new state to Jewish immigration from every part of the globe. For the next three and one half years—from May 1948 to the end of 1951—immigrants came into the country in vast waves more than doubling the Jewish population in that short time. (They came at the rate of 23 per hour, every hour of the day and night for three and one half years).

This mass immigration was the practical realisation of the highest aim of the State—indeed the basic reason for its creation. The right of every Jew to immigrate to Israel was embodied in the Declaration of Independence, and reiterated in the shortest, and perhaps the fundamental law of the State, "The Law of the Return." 57

Since 1952, this phenomenal rate of immigration has decreased for the Exiles who were in refugee camps, living under unbearable conditions and have arrived safely in the Promised Land. The Jewish leaders feel this slacking in the flood of immigrants is not permanent for they are confident there will be a second great Aliya (immigration) when the land is rebuilt.

Finance Minister Levi Eshkol, in a speech to the Parliament, said: "We have not accepted, and we shall not accept, the reduction in immigration. We hope that the fall in immigration is a passing phenomenon. We must prepare for a new wave of immigration." 58

The land of hope has been established for the ingathering of dispersed Judah as was dedicated by Orson Hyde when he prayed to the Lord:

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58 Ibid., p. 2.
### IMMIGRANTS BY COUNTRY OF ORIGIN

(15.5.48 - 1-1-54)

#### ASIA

<table>
<thead>
<tr>
<th>Country</th>
<th>Immigrants</th>
</tr>
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<tbody>
<tr>
<td>Turkey</td>
<td>23,917</td>
</tr>
<tr>
<td>Syria &amp; Lebanon</td>
<td>3,359</td>
</tr>
<tr>
<td>Iraq</td>
<td>124,646</td>
</tr>
<tr>
<td>Iran</td>
<td>27,062</td>
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<tr>
<td>Yemen</td>
<td>45,154</td>
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<tr>
<td>Aden</td>
<td>3,378</td>
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<tr>
<td>India</td>
<td>2,848</td>
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<tr>
<td>Other Countries</td>
<td>5,668</td>
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<tr>
<td><strong>TOTAL</strong></td>
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#### AFRICA

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<tr>
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<tbody>
<tr>
<td>Tunisia, Algeria, Morocco</td>
<td>56,193</td>
</tr>
<tr>
<td>Libya</td>
<td>32,366</td>
</tr>
<tr>
<td>South Africa</td>
<td>660</td>
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<tr>
<td>Other Countries</td>
<td>18,690</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td><strong>107,909</strong></td>
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#### EUROPE

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<tbody>
<tr>
<td>U. S. S. R.</td>
<td>6,444</td>
</tr>
<tr>
<td>Estonia, Latvia, Lithuania</td>
<td>1,682</td>
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<tr>
<td>Poland</td>
<td>107,125</td>
</tr>
<tr>
<td>Roumania</td>
<td>121,616</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>38,041</td>
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<td>Yugoslavia</td>
<td>7,753</td>
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<tr>
<td>Greece</td>
<td>2,269</td>
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<tr>
<td>Germany</td>
<td>8,346</td>
</tr>
<tr>
<td>Austria</td>
<td>2,720</td>
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<tr>
<td>Czechoslovakia</td>
<td>18,814</td>
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<tr>
<td>Hungary</td>
<td>14,741</td>
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<tr>
<td>United Kingdom</td>
<td>2,060</td>
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<tr>
<td>Holland</td>
<td>1,258</td>
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<tr>
<td>France</td>
<td>3,234</td>
</tr>
<tr>
<td>Italy</td>
<td>1,361</td>
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<tr>
<td>Other Countries</td>
<td>1,997</td>
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<tr>
<td><strong>TOTAL</strong></td>
<td><strong>339,628</strong></td>
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#### AMERICA AND OCEANIA

<table>
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<tr>
<th>Country</th>
<th>Immigrants</th>
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<tr>
<td>United States</td>
<td>1,616</td>
</tr>
<tr>
<td>Canada</td>
<td>270</td>
</tr>
<tr>
<td>Brazil</td>
<td>416</td>
</tr>
<tr>
<td>Argentine</td>
<td>1,381</td>
</tr>
<tr>
<td>Other Countries (American)</td>
<td>714</td>
</tr>
<tr>
<td>Australia &amp; New Zealand</td>
<td>137</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>4,384</strong></td>
</tr>
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</table>
NOT CLASSIFIED                    18,790
TOTAL                              18,790

OVERALL TOTAL                    717,92359

Fig. 9

59Immigration and Absorption, op. cit., p. 10.
... 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... that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. 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.

Summary

Throughout the centuries of dispersion, Jewry has regarded Palestine as their national homeland and religious center. It is this tie with the land of their fathers that has preserved them as a distinct people. In the long years of exile many proposals and plans have been developed to restore the Jewish Homeland. Jews have always been ready to sacrifice everything to reclaim the sacred soil. They have seized every straw of hope that might permit immigration to Palestine. Land marks of hope throughout the years have been the organizations called the "Lovers of Zion", and then the "Zionist Movement."

The Balfour Declaration brought renewed hope that at last the cherished dream would be realized. This proclamation was the foundation for the establishment of the Jewish State. The great immigration that we have witnessed in our day is the culmination of a movement that has existed since the dispersion. God is fulfilling His promise to His chosen people.

... This great drama goes on before our very eyes, in large measure unnoticed by the Christian world. One hardly

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60Smith, History of the Church, op. cit., IV, 456, 457.
ever hears reference to the prophecies regarding Judah's return. Yet, the promises are clear that it would be one of the greatest events of the last days. And, of course, we know from modern revelations and prophecies that much more is yet to occur.61

61 Benson Address, op. cit., pp. 78, 79.
CHAPTER V

THE LAND RESTORED

"The wilderness, and the solitary place, shall be glad for them, and the desert shall rejoice, and blossom as the rose." ¹

No prophecy has been more completely fulfilled than the one regarding the destruction of Jerusalem, predicted by the Savior, Himself. ² Destruction and desolation came to the land with the conquest of Rome in 70 A.D. In retaliation to their revolt, the inhabitants of Palestine were scattered throughout the Roman Empire. When the powerful Roman Empire fell, other nations who continued to exploit the land and prevent the return of the Jews, ruled over Palestine.

The suffering nation of Judah was dispersed to the four corners of the earth. Even though desperate attempts were made to reclaim the land generation after generation, Palestine was not destined to reclaim her former glory until the latter days. In spite of this extensive scattering, Jewry has guarded the inner longing and nourished the hope for a restoration of the land to its rightful heirs. The weight of the curse that Christ placed upon the land has lasted throughout twenty centuries, for no people have restored the land of promise to its former state.

The feeling of devotion to their land by the Jewish people is unparalleled in history. Not only is it strong in nations where Jewish

¹Isaiah 35:1.
²Matthew 24:2
persecutions are prevalent, such as Russia, Czechoslovakia, and Hungary, but it is also imbedded in the Jewish living in nations like England, Canada, and the United States of America, where Jews have more freedom. Why does such a love exist for a little land which was wrestled from its people long centuries ago?

It is a little country, a very little country, but that little country made a very deep impression on world history and on our history. This country made us (Jews) a people; our people made this country. No other people in the world made this country; this country made no other people in the world. Our country won its place in world history as not many other countries have done, even bigger and richer countries, for one reason only; because our people created here, perhaps a limited, but a very great civilization, which became the heritage of the whole of humanity.

Ever since the destruction of the little land, attempts have been made by Jews, living among the Gentiles, to return and establish themselves again upon the ancient soil of Abraham and restore its former fertility. Prayers from Jewry throughout the world have implored God to be merciful to the pioneers who have dedicated their lives to reclaim the ancient land from its degraded and sterile condition.

Synthesis of the Teachings Concerning the Land

In the latter days the scattered remnants of Judah will return to the land of their inheritance. They will rebuild the waste places and supplant the barrenness that has desolated the land. The soil will be restored to its former fertility and will become exceedingly fruitful, for the returning Exiles.

Outline of the Chapter

In this chapter the author will discuss chronologically the many attempts made and methods used by the Jewish people to reclaim and restore the depleted land of Palestine.

I. Relevant teachings of the ancient prophets will be considered due to their influence upon the scattered remnants of Judah.

II. The blessings pronounced upon the land by authorities of the Church of Jesus Christ of Latter-day Saints and the continual interest of the Church will be included.

III. The plan of Theodore Herzl for the Jewish State and how it became the foundation of the reclamation of the land will be discussed.

IV. Contributions made by the cooperative villages and communal orders in consequence to settlement and land rejuvenation will be studied.

V. The accomplishments the government of the New State of Israel has achieved in increased development of land reclamation and agriculture will be examined.

Scriptures Testify to the Rejuvenation of the Promised Land

The bond between the Jewish people and the land of Palestine can best be understood by reading the ancient scripture of the Hebrews. In the early recordings of divine revelation to Father Abraham, the great patriarch, the promise is given that his descendants will possess the land of Canaan. "In the same day, the Lord made a covenant with Abram, saying, Unto Thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"\(^4\) The Lord was explicit that

\(^4\) Genesis 15:18.
this would be an inheritance to the children of Abraham. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." The Jewish people have always held sacred this covenant between God and their great patriarch Abraham. They have contemplated with great expectancy the opportunity to redeem the land and to restore it to its former fertility.

This promise has been perpetuated down through the centuries by the prophetic utterances of the prophets of Israel. Ezekiel was permitted to visualize the future destiny of Israel upon the land that had been given as an inheritance to their fathers:

I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no reproach of famine among the heathen.

Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited.

Then the heathen, that are left round about you, shall know that I the Lord built the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it.

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5 Genesis 17:8.

6 Ezekiel 36:29, 30, 33-36.
It was fortunate for Israel that the great prophets of Judah were permitted to prophesy regarding the rehabilitation and future fertility of the beloved soil. The visions of these spiritual leaders induced "Zionism" to flourish, not only in our day, but through the preceding centuries. The assurance was given that, "even in the latter days," if they would not harden their hearts, they would return to reclaim the "waste" places.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers.

Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, for the work of my hands, that I may be glorified.!

Physical and Spiritual
Transformation of the Land

There have been divergent opinions regarding the redemption of the land among the Hebrew people. Many of the orthodox Jews feel that this restoration will be a spiritual transformation which will occur when the Messiah comes. The more politically minded Jews believe that this change will be accomplished gradually by earnest toil and unceasing sacrifice.

The scriptures appear to indicate that the reclamation of the land and the increased productivity of the soil will be achieved by both physical and spiritual phenomena. The prophets have foretold that the Lord will perform miraculous events in the latter days to restore life

7Isaiah 61:4-5; 60:21.
to the land.

Ezekiel was informed that a great spring of water would suddenly issue forth from under the temple which would heal the land wherever it flowed.

Afterward, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

Then said he unto me, Those waters issue out toward the east-country, and go down into the deseret, and go into the sea; which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh.  

The prophet Joseph Smith was aware of this strange phenomenon which will precede the second coming of the Savior. He taught that the Jews must return and rebuild the temple in Jerusalem and the water would pour forth from under the temple which would have great efficacy in aiding the rejuvenation of the land.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, . . . and all this must be done before the Son of Man will make His appearance.  

The coming of the water from under the temple will evidently be the climax to the reclamation of the land, for this river rushing down into the deseret valley of Jordan will restore life to "every thing that

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8Ezekiel 47:1, 8-9.
9Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), V, 337.
that liveth," and it shall "heal" that which has been dead.

He turneth the wilderness into a standing water, and dry
ground into watersprings.

And there he maketh the hungry to dwell, that they may
prepare a city for habitation;

And sow the fields, and plant vineyards, which may yield
fruits of increase.\textsuperscript{10}

It was these divine visions that perpetuated the longing and na-
tional cohesion of the dispersed children of Israel. Unlike other conquer-
ed and driven peoples, they would not be absorbed or accept any country
other than Palestine as their homeland, for most of them could not forget
the glorious promises of God as told by their ancient prophets.

\textellipsis I will bring again the captivity of my people of
Israel, and they shall build the waste cities, and inhabit
them; and they shall plant vineyards, and drink the wine
thereof; they shall also make gardens, and eat the fruit of
them.

And I will plant them upon their land, and they shall
no more be pulled up out of their land which I have given
them saith the Lord thy God.\textsuperscript{11}

\textit{Latter-day Saint Blessings Upon the
Depleted Soil}

"But before the great day of the Lord shall come, Jacob shall
flourish in the wilderness."\textsuperscript{12} The Prophet Joseph Smith taught that
in the last days, before the second coming of the Lord, the scattered
children of Jacob would reclaim the land of their fathers and cause it to
"flourish in the wilderness." It is necessary that the land be blessed
for this re-awakening, and in the dedicatory prayer of Orson Hyde, he sup-
plicated the Lord to restore this land to its former fertility.

\textsuperscript{10}Psalms 107:35-37.

\textsuperscript{11}Amos 9:14-15

\textsuperscript{12}Doctrine and Covenants 49:24.
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; . . .

At the time of this dedication in 1841, the land of Palestine was demude of crops. The Arabs eked out a meager living by tending their flocks on the barren hillsides and the few thousand Jews in the country were sustained largely by charitable donations collected from Diaspora in the various countries of the world.

In conversation with President Brigham Young and other apostles some time after his return from Palestine, Orson Hyde gave a description of the land. "The country around the city of Jerusalem, at present is a deseret and almost desolation." The land was in such a depleted condition that he said: "I could see nothing desirable in the location of the City of Jerusalem which now contains about 20,000 inhabitants."

When George A. Smith and his party were called in 1873 to rededicate the land of Palestine, they were given a special charge by Brigham Young regarding the land of ancient Israel.

. . . When you get to the land of Palestine we wish you to dedicate and consecrate the land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the

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14. Church Historian's Office, Salt Lake City, Utah, "Journal History of the Church of Jesus Christ of Latter-day Saints" Ms, June 19, 1859.

15. Ibid.
the Jews, in fulfillment of prophecy and the accomplishment of the purposes of our Heavenly Father.\textsuperscript{16}

At the time of this second dedication the return to the land had commenced and some settlements were being established. In the early 1840s, the Jews in Jerusalem sought financial aid from the philanthropist, Sir Moses Montefiore, with the desire to purchase land and develop agricultural settlements.

Latter-day Saint Interests in Palestine

There were many Jews, not only in Palestine, but among the Gentiles, who were anxious to devote their lives to restoring the land. These were of the poor class, who had insufficient funds to immigrate and establish themselves on the soil. Orson Pratt sensed this difficulty in 1866 and challenged the wealthy Jews to help their more dedicated brethren.

One of the greatest difficulties encountered, at present by the Jews in Jerusalem, in the colonization of their holy land, is poverty. Those of the poorer class seem to be the only ones who have courage and ambition enough to battle with the innumerable obstacles which oppose themselves to the resettlement of their country. Why do not the Jewish capitalists, and the wealthy men of Israel, lead out with a noble zeal, for the redemption of their promised inheritance? Why do they not set a worthy example, by returning to the land of their fathers, by building themselves comfortable habitation, preparing the land for irrigation, erecting new villages, towns, and cities, and repairing the old ones, building the old wastes, and raising the desolations of many generations? Let their rich bankers and wealthy merchants unite their capital, and return to the land of their fathers, and send forth a proclamation to the thousands of Israel among the nations, saying, Come home, we will give you employment; help us to build synagogues for our nation; help us to erect school houses, academies, and institutions of learning for the rising generations of the chosen seed: help us to open canals, aqueducts, and make every preparation for irrigating the dry and parched land, until the God of our fathers shall send us the former and latter rain, according to His promise.\textsuperscript{17}

\textsuperscript{16} Eliza R. Snow, Correspondence of a Palestine Tourist, (Salt Lake City, Utah: Deseret News Steam Press, 1875), pp. 1-2.

\textsuperscript{17} Millennial Star (Liverpool: Nov. 3, 1866), pp. 697-698.
During this time it is interesting to note that there were others who felt as Orson Pratt, that the land of Palestine could be restored to productivity and beauty if irrigation and labor were tendered to the land. Recorded in the "Journal History" of the Church, is a letter from John Jacques, a member of George A. Smith's party, sent to rededicate Palestine, in which he expressed the view that migration of the Latter-day Saints to the Holy Land would solve the problems he felt would arise when "the railroad connected Utah with the growing aggression of the States." Mr. Jacques was well informed concerning the possible extensive agricultural opportunities in Palestine, which he felt could be realized by an industrial people. He was anxious that the troubled Saints be informed of the advantages available in the Holy Land.

I should like to draw attention to the fine field which Palestine presents for the establishment of Christ's kingdom on earth... I know of no spot so eligible for enterprise as that of the Holy Land, and colonized by such a people as the Latter-day Saints all its ancient fertility and prosperity would be realized again. Many are the spots to which my mind is directed, which under culture would cause the barren wastes to bud and blossom as the rose—the plains of Sharon, Esdraelon, the valleys of Galilee, and the hills of Hasbani alike invite the subjects of King Jesus to set up his standard.

It is a land of remarkable fertility and extreme beauty where irrigation and labor are bestowed on it— all that is wanting is an industrious population. The British Consul says, "There is a deep meaning in the words, 'The earth is the Lord's' when applied to that peculiar country, for it is a reserved property, an estate in abeyance, and astonishing will be the amount of its produce, and the rapidity also, when the obstacles now existing are removed."

There is ample security to life and property and the fullest liberty of conscience—not simply toleration, but the absolute and undeniable right of worshipping God according to one's own convictions, training and habits.

13 "Journal History," op. cit., October 20, 1870, p. 4.
I would most earnestly recommend my Mormon friends to send a deputation to the Holy Land and report to the Church the prospect for removing its operations from the American continent.

The Church of Jesus Christ of Latter-day Saints was extremely interested in the restoration of the land of Palestine, but through prophecy they knew that the land would be reclaimed by the remnants of Judah. The return and reclamation of the land was made difficult by the rule of the Turks for they feared the establishment of Jewish communities.

Many newspapers carried denouncing editorials such as one found in the Deseret News concerning the hesitation of the Moslem world to permit Jews to build up the waste places in their former land.

If the land could be relieved from the dominion of the Turks, the opulent sons of Judah all over the world would contribute of their wealth to aid in the redemption of Jerusalem. Large numbers of Israelites in the vicinity of Palestine, are agriculturists, and with the help of their rich co-religionists, would soon settle upon the sacred soil of their forefathers, and fill its solitary places with the sound of rejoicing, and make the parched ground blossom with the beauty of grain and fruit.

It would not be long before the rich would change their feelings in regard to removing to Palestine. The spirit of the gathering would take hold upon them, and they would collect their treasures and go up to the scenes of Israel's former glory. For the land will become a desirable place.

It is unfortunate that the Turks prohibited Jewish immigration to Palestine, for tremendous development could have been completed by the dedicated Jews.

In 1902, President Francis M. Lyman of the European Mission had journeyed to Palestine. He was the first general authority to visit

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19Ibid.

20Deseret News, (Salt Lake City, Utah), December 11, 1878.
the mission since its establishment in that area in 1884. His purpose was to bless the land for the fulfillment of the many promises bestowed upon it by the Lord. As he stood upon the Mount of Olives, he supplicated the Lord: "We blessed the earth that it may become fruitful as of old."21

At the conclusion of this prayer, he was impressed to make a prophetic statement. "What a wonderful revolution must come to this land, city, and people."22

Agricultural Training for Pioneers

In 1870, Carl Netter founded an agricultural school near Jaffa. This school was organized to prepare the rising generation to direct the building of many agricultural settlements which he hoped would soon be established.

In spite of scientific training and determined efforts to establish agricultural settlements on the land during the last part of the nineteenth century, lack of equipment, marauding Arabs, and malaria forced many to fail. Complete disaster was averted by the intervention of Baron Edmond de Rothschild, a Jewish millionaire in Paris. Baron Rothschild is often referred to as the father of the Jewish settlers in Palestine because of his philanthropic generosity towards them. It is estimated that he invested twenty-eight million dollars in the settlements.23 With the help of Baron Rothschild and other Jewish philanthropists, improved con-

22Ibid.
ditions were created and during the next few months, thousands of Jews streamed into Palestine.

During the latter part of the nineteenth century, many companies were founded to purchase land from the Turks for future settlements. Such rapid progress in these developments was made and increased immigration maintained, that the Turkish government became alarmed. They prohibited further purchase of land and banned immigration at the turn of the century. In spite of these difficulties, more large settlements were established and heroic battles were fought to reclaim the swamp regions and hill soil.

Theodore Herzl's Plan of a Jewish State

In 1896, Doctor Theodor Herzl published his book, *The Jewish State*. This book changed the history of Palestine, for it constituted the most practical plan yet devised to reclaim the soil.

In 1897 his vision became practical. He called on the Jewish world to unite and organize at the first Zionist Congress at Basle. Here in the World Zionist Organization, the first step on the road to nationhood, was taken. Congress rose to the height demanded of it by the leader. Men of theory became practical dreamers turned their energies to action; longing and will sought and found expression in doing. An irresistible chain reaction began to operate. The Jews would still suffer greatly; the bitterest human tragedy of all time, the doom of six million—was still to come. But the end had already been pre-determined at that gathering of dreamers turned men at the fateful meeting in 1897.

Herzl had shown how longing could become reality. Jews now turned their steps, and not just their thoughts, to Zion. Colonies arose. Swamp, disease and hostility could no longer stay a dauntless people on its homeward march. The forces dammed up for ages were too strong. The mighty compound of Jewish will and Jewish action was already sweeping on irresistibly to Statehood, compelling history to its purposes.

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In his book, *The Jewish State*, Herzl feels that the plan for reclaiming the soil should not be complex but rather, a relatively simple process.

The whole plan is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all.

Let sovereignty be granted us over a portion of the earth's surface large enough to satisfy our rightful requirements as a nation. The rest we shall manage for ourselves.25

When Theodore Herzl saw the extreme aridity and desolation during a visit to Palestine, he was even more determined that the Jews have an opportunity to realize their dream. Quality instead of quantity was his aim, thereby a solid foundation would be established. He realized that the movement must be well planned and permission obtained from the ruling government to establish a "Jewish State." The country was to be rebuilt in a systematic manner. Philanthropy, which made the people become dole seekers and robbed them of their initiative, was to be replaced by banks and companies that could provide the necessary financial aid. He proposed that the pioneers become real agriculturalists and seek to meet their own needs, thereby gaining independence.

When Herzl died in July 1904, he left behind an organization which had grown to enduring stature. ... Those who went to Palestine then were known as the 'Second Aliyah' and comprised men and women imbued with and steeled by the ideas of Herzl. They came to build. They were men and women who had radically revolutionised their lives; students, townsmen, merchants. They became hard day labourers, peasants, agricultural workers, road builders. They drained swamps, they dug roads, they built villages; they planned a city like Tel Aviv; they founded a school system. Meanwhile the Jewish National Fund (Keren Kayemeth),

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founded at the last Congress over which Herzl presided, continued to acquire land to be held in perpetuity as the inalienable heritage of the whole Jewish people.\textsuperscript{26}

Dr. Herzl had initiated a plan which laid the foundation of the Jewish State. However, in spite of increased immigration and extensive land acquisition, there were many obstacles to be surmounted before his vision could be realized. At this time, the land was part of the Ottoman Empire and was controlled by an absolute monarchy.

Although financially impoverished and badly administered, Turkey displayed considerable animosity towards Jewish settlement in Palestine, and refused to realize its possibilities in helping her out of her financial difficulties. She was afraid of the emergence of nationalist aspirations, such as had led to the liberation of the Balkan countries and the uprising of the Armenians. She feared that the entry of Jews into Palestine in large numbers would strengthen the position of the great Powers whose subjects they were.\textsuperscript{27}

Consequently, the government limited the movement of Jews to short visits to the fatherland. The Jews, however, learned from hard experience that there were many different ways to accomplish their plan. Bribe enabled them to purchase permission to remain permanently in the land. This same method was employed to acquire land, construct buildings, and enlarge settlements.

Plans to Purchase the Land for Returning Immigrants

From the beginning of the twentieth century until the First World War, various projects were used to reclaim the land. The Palestine Office was formed under the direction of Doctor Arthur Ruppin. The first aim

\textsuperscript{26} Vision, Will and Realization, op. cit., p. 5.

\textsuperscript{27} Bein, op. cit., p. 26.
of this organization was to create the means of providing sufficient livelihood for the immigrating Jews. The time was not right to obtain autonomy from Turkey, therefore the organization endeavored to buy sufficient land in the Judean area in preparation for autonomy. Great efforts were made also, to facilitate more favorable conditions to increase immigration.

In 1908 the Palestine Land Development Company was formed. Its purpose was to assist immigrants from Europe who lacked financial aid to become farmers and to become self sufficient. From this agency these people could lease land which could gradually be acquired by paying small amounts over a long period. These organizations had tremendous success in securing land. This is reported in an editorial in the Deseret News:

Large tracts of land around Lake Tiberias have been bought up and converted into farms. The Plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is being sold to Jewish syndicates.

Almost the whole of the extensive Plain of Esdraelon has been bought up by Jews. Their colonies spread from Dan to Bersheba, and even to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan Valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists, whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

In Jaffa, Tiberias, Safed and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarter and synagogues.

Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools, and invalid homes. Synagogues and schools are rising up everywhere.
Such are the reports from Palestine. The movement toward the Holy Land is irresistible. It is led by the same hand that opened the waters of the Red Sea. It is the fulfillment of the sure word of prophecy.\textsuperscript{28}

Other methods were incorporated to facilitate the land reclamation. The Olive Tree Fund was designed to improve the land by planting trees on uncultivated areas. Jews throughout the world were encouraged to donate the price of one or more trees in this effort of reforestation. The creation of Herzl forest was a similar effort to preserve the soil by planting trees in eroded regions.

Complications Caused by the First World War

During the early part of the twentieth century, agricultural development was augmenting steadily each year and the settlers were confident that time was the important factor in reclaiming all the land. This optimism was suddenly interrupted at the outbreak of the First World War. Consequently, all of the accomplishments on the soil were endangered.

The Turkish Empire sided with Germany and appealed to the Moslem world to join in a "Holy War" against the Allies. All economic aid ceased and the Jewish people were in desperate straits. As Turkish subjects, both Moslems and Jews were liable for induction into the armed forces. Jews, however, were permitted to purchase exemption from the armed forces for an exorbitant price. Many thousands of Jews joined the Allied forces and battled courageously for freedom against the Central Powers. This service was undoubtedly influential in later securing British aid.

During the war the Jewish people employed every possible means

\textsuperscript{28}Deseret News, (Salt Lake City, Utah), February 15, 1910.
of communication with the outside world. It was through this contact that the world was informed of the persecutions perpetrated upon the Jews. Without this communication with the Allies, it is doubtful if any of the developments in Palestine would have survived.

The importance of the measures taken cannot be over estimated; but for the contact with abroad the Yishuv (Jews) would assuredly have been destroyed as the result of starvation or of the systematic persecution practised by the Turkish authorities. "If it were not for the outcry you make whenever anything is done to you," a Turkish Officer in Palestine said to a Jew in 1917, "so that the whole world gets to know about it, we wouldn't leave so much as a trace of you behind."29

On December 11, 1917, when British General Allenby marched victoriously into Jerusalem, forcing the Turks to flee the city, the hope of a Jewish State was rekindled. After conquering Palestine, the British issued the Balfour Declaration which has been previously mentioned. Jewry recognized this proclamation as the saving power of their hopes. Under the Mandatory Government awarded to Britain by the League of Nations, any Jew was permitted entrance and allowed to purchase the land unhindered.

The Zionist Organization was not prepared for this unexpected freedom. Under the Turkish rule, when immigration and purchase of land was forbidden, the Jews had not formulated a plan for such extensive developments. Therefore, it was impossible for them to seize the opportunity the Balfour Declaration afforded for expansion immediately.

As a result of the war the land was again ravaged and the settlers were in a deplorable state. The seed had been planted by Herzl; the desire to return was prevalent among the Exiles; but now on the threshold of its realization there were no funds available for those wishing to return.

29 Bein, op. cit., p. 162.
Keren Hayesod, the United Jewish Appeal Organization to Provide Necessary Funds

In 1921 the great Zionist, Chaim Weizmann and other leaders, called a conference in London to formulate plans for raising the necessary financial aid. The conference resolved to establish a special agency, Keren Hayesod, to raise funds specifically for immigration and settlements. It was planned that this organization was to raise one hundred and twenty-five million dollars for this purpose. Although the Jews were not successful in collecting this vast sum, ten million dollars were donated by the Jews throughout the world, with America contributing the greater part, for purchasing and developing the soil.

The most common method of restoring the depleted hills of Judea and Galilee was by reafforestation.

The treeless slopes and valleys of Palestine are gradually being reforested, according to an official government statement just issued, which states that nearly 3,000,000 trees and 1,000,000 vines have been planted in the holy land between 1920 and 1924, the first four years of the administration of Sir Herbert Samuel as British High Commissioner. Palestine became demed of its forests owing to Turkish misuse and neglect, says the statement, which resulted in the abrasion of some of the best soil from the hillsides and in the accumulation of malaria swamps in the valleys.

The work of afforestation began forty years ago, when the first Jewish settlements were founded, but received a great impetus after the war, when, under the British mandate, greater opportunities for development were opened to Jews. The government department of agriculture planted 1,285,062 trees during the past four years; the Palestine foundation fund and the Jewish National fund, affiliated agencies of the World Zionist Organization, 672,933 trees; the supreme Moslem council, 14,700, while the balance were planted by individuals, mostly settlers on the Jewish agricultural colonies.

One of the first trees to be planted in Palestine was the Australian eucalyptus, which is now called by the Arabs the "Jew's tree." Owing to its great power of absorbing water, the eucalyptus has been very useful in the draining of marshes,
Fig. 10
From Temporary to Permanent Houses
thus promoting the health of the country.30

Huge tracts of land were bought through the Jewish National Fund, which was organized earlier, to redeem the land through purchase and make it available to immigrants. This organization aided the preparation of the establishment of the Jewish State by purchasing these tremendous regions.

In small volume but steadily, funds came into the coffers of the Keren Hayesod. However, utilized to the maximum, they helped speed the growth of the Yishuv (Jews) at a quickening tempo, rapidly transforming the barren tracts into the first semblance of a national home. Pioneers went out to swamp and waste lands. They lived under primitive conditions, fighting disease, hunger, epidemic, and mortal danger; but never ceasing to learn, to plough, plant, sow and reap; reafforesting, irrigating, fighting off marauders. Their hold never slackened either on the rifle or the plough. Soon the Vale of Jezreel, stagnant with the neglect of centuries, was redeemed from desolation and green fields warmed their broad soft bosom in the smiling golden sun. Agricultural villages began to dot the landscape, lining the future borders of the State with a bright necklace of pioneering endeavour. These were the forerunners of the fighting farmer settlements that were some day to shield and save the state that was to be.31

The Organization of Cooperative Villages

One of the problems in the development of the land was finding the most efficient use of man power and the organization of this man power. At this time, in 1920, the Moshav, a cooperative village, was considered most advantageous. This form of organization was based on the principles of individual labor, national ownership of the land, and mutual assistance among the participants. Individual labor meant that the individual and his family would work the soil themselves, thereby becoming skilled agriculturists who would do their best to improve their conditions and

30"Journal History," op. cit., October 23, 1924, p. 3.
to increase production. The aims of this form of development are briefly defined in their legal status.

1. To organize and bring about the settlement of their members as farmers;
2. To enter on behalf of their members into collective agreements for the acquisition of lands or rights to lands for the settlement of members, and to arrange for the partition of such lands and their allocation to their members;
3. To organize in the settlement collective activities of production, cultivation, sale or purchase;
4. To maintain in the settlement public institutions and other communal services, and generally undertake any of the functions that are customarily performed by local village authorities.\(^{32}\)

This form of cooperative organization was an invaluable and practical procedure in rebuilding the land. Expensive machinery could be secured by the cooperative which would be impossible for an individual to purchase. Many personal services could be provided when all worked and contributed to their maintenance.

These cooperative villages were able to sustain educational and recreational facilities for the children and adults. They maintained their own form of government, which included administration of the village, budgeting, taxing, and forming the policies for conduct of all institutions.

These pioneers, striving together, made the soil begin to produce abundantly. They paved the way for the wealthier Jew who came, not only with the spirit of a Zionist, but with the hopes of increasing his prosperity.

The settlers employed every possible means to increase the fertility of the soil. They established experimental stations throughout the country in an effort to develop the most desirable plants, seeds, and

\(^{32}\)Shmuel Dayan, *Moshav Ovdim*, (Tel Aviv: Lion the Printer, 1947), p. 21.
farming methods. In 1922, the Deseret News printed an interesting article.

Doctor John A. Widtsoe, Church commissioner of education and dry farming authority, with the cooperation of Doctor F. S. Harris, president of Brigham Young University, has just sent a series of bibliographies and outlines of experimental methods on dry farming and agriculture to the Zionist experimental station in the Holy Land. The information has been forwarded at the request of agricultural authorities there, who are seeking the most modern methods with which to reclaim the vast dry tracts of Palestine.

An agricultural commission from the Holy Land visited Utah about two years ago to look into farming methods in vogue here and after talking with local dry farming experts made a request for the information mailed them today. The information is to be redistributed to various Zionist experiment stations where it will be applied to tests to be made throughout Palestine.

A number of the products of the Holy Land are identical with those raised here, and many of the conditions prevailing here are very similar to those in Palestine. It remains to be seen, according to Dr. Widtsoe, just how such methods will apply in the old world among conditions which make their application a most serious problem.33

Doctor John A. Widtsoe was especially interested in the land developments of Palestine. His writings concerning irrigation and dry farming were used extensively through that country.

While presiding over the European Mission in 1933, President Widtsoe was requested to visit Palestine and install Badwagan Piranian as President of the Palestine-Syrian Mission. President Widtsoe and his wife, seeking peace and privacy, were lodged at a remote hotel. When the newspaper reported that John A. Widtsoe was visiting their land, he was in great demand. The Jewish officials were not easily discouraged and they searched every hotel in Tel Aviv until they found him.

They were anxious for him to view the accomplishments of the

33"Journal History," op. cit., September 6, 1922, p. 3.
Fig. 11
Modern Irrigation

Fig. 12
Harvest in the Negev
Jewish people in their once barren ground.

Thus commenced a whirlwind of visits, events, and addresses. Mr. and Mrs. Widtsoe were taken to inspect many of the farming settlements and experimental stations. They were special guests at agricultural schools and training campus. Doctor Widtsoe was informed that his books discussing dry farming and irrigation were used as guides in these schools. It was a fascinating experience which gave to them a keen insight into the modern development in Palestine.  

It was during this mission that President Widtsoe ascended the Mount of Olives and "the land was blessed that it would be restored to its former fertility and productivity. That the remnants of Judah would build up the land that it would again become a prosperous area." President Widtsoe, like other leaders of the Church of Jesus Christ of Latter-day Saints, realized the great promise was being fulfilled on behalf of the Jewish people.

Indeed, the Jewry of the world have set their hands to the redemption of their home land. They are about to make the land of promise the land of fulfillment. Urged by the desire to establish a national home, which Jews may call their own, whether they live there or not, the millions of Jews scattered over the earth have donated to the Jewish National Fund, which, in turn, has been used for the purchase of land in Palestine. Upon these lands are settled between one and two hundred thousand Jews (1933), who, men, women, and youths, are engaged in fitting the land for human use. The success of these scores of settlements is obvious. Swamps have been drained, wells dug, crops planted, villages built with schools, hospitals and synagogues. Happiness and health are in the air. There is no wailing on these lands. The wailing wall belongs to a forgotten past; the conquest of the desert is a pregnant promise of the future. Whatever the problems of life may be, men just look forward and smile. The Jewish attempt to build up Palestine is one of the most interesting.

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34 Recounted by Leah D. Widtsoe (Mrs. John A. Widtsoe), personal interview at residence in Salt Lake City, Dec. 28, 1954.

35 Ibid.
experiments of modern times. The prophecies of old seem to
be in process of fulfillment.36

Jews Defend Settlements

At first the transformation of the land was a comforting sight
to the Arabs living in Palestine. Then the continuance of the great in-
flux of Jews and their purchasing of land began to excite Arab hostility.
In the late 1930s, the Arabs grew desperate and vowed that the Jewish re-
demption of the land must cease.

The first move of the Arab leaders was to organize a nation-
wide strike to show the British government that they were willing
to make any sacrifice to stop the stream of Jews pouring into
Palestine. This plan did not succeed. Then they started rioting,
and the strike and riots continued for a period of six months.
Hundreds of thousands of carefully planted trees were destroyed,
crops were burned, business was crippled, houses were demolish-
ed, trains were wrecked, a reign of terror was inaugurated, and
a hundred Jews were slain. The British poured troops into Pal-
estine, but it was only when martial law was finally proclaimed,
and neighboring Arab rulers appealed for peace, that the riots
ceased.37

In answer to the violence from the Arabs the Jews built tower
and stockade settlements. The new villages were erected in the shape of
a stockade, with high towers, equipped with lights and machine guns,
to repel the bands of marauding Arabs. This method of reclaiming the
land is reminiscent of the returning Jews under the leadership of Nehemiah:
"For the builders, every one had his sword girded by his side, and so
builded."38

It was necessary for Jewry to arm themselves in the fields and

36 John A. Widtsoe, Man and the Dragon, (Salt Lake City, Utah:
The Bookcraft Co., 1945), p. 84.

37 George T. B. Davis, Seeing Prophecy Fulfilled in Palestine,

38 Nehemiah 4:18.
on the streets. The Jewish defense was not a bloody vengeance on the disturbing Arabs, but rather, a method of protecting their rights on the soil. They were determined that the work go forward and in proof of the zeal, fifty-eight new settlements were established in these three bloody years.

During these three years, prior to the Second World War, six hundred Jews were murdered, more than a thousand wounded, and tremendous property damage was inflicted on the settlements. The British Government, a Mandate over Palestine, resorted to the White Paper to remedy this serious problem. This regulation in 1939, provided for the restriction of Jewish immigration into Palestine and the termination of land purchase. These harsh restrictions were ruthlessly enforced during the Second World War, and the fate of the Jewish State again hung in the balance.

Effects of World War II

At the outbreak of the Second World War in 1939, the Jews allied themselves with the British and gave valiant service during the war. All Jewish labor and industry was devoted to the winning of the war against the Germans. In spite of the restrictions on immigration and shortages of materials, great strides, although illegal, were made in further land acquisition.

... With the financial help of the Zionist Funds, and also to some extent of the Government, the irrigated area on Jewish farms was increased from 21,000 dunams (one dunam is 1/4 acre) in 1936 to 40,000 in 1941, and to 110,000 dunams at the end of 1945. Despite the land restrictions, Jewish land holdings grew throughout the country, the increase amounting to 250,000 dunams for the period of the war, and to 272,000 dunams for the period September 1939 to September, 1946, bringing the total Jewish estate in Palestine to 1,807,000 dunams, of which the J. N. F.
held 862,000 dunams.

Apart from the consolidation of the existing villages, the establishment of new settlements, begun during the 1936 disturbances, was continued during and after the war. During the period October 1939 to October 1947, 94 new villages were founded, half of them during the course of the war.39

At the end of the war, tens of thousands of immigrants were desperately seeking admission to the land of Palestine. Nevertheless, the Mandatory Government instituted a tight blockade and forbade the right of entry to those driven refugees of the Nazi terror.

Establishment of the Jewish State

The evening before the Mandatory Government of England was terminated on May 14, 1948, the Jewish people declared themselves an independent nation and claimed full right to control the land. With the proclamation of the independence of the State of Israel, a new era for the land and its people began. Constant haggling with the controlling government of the land had hindered the reclamation of the soil prior to this momentous occasion.

The Government of Israel announced from the very outset, that the loftiest task of the State would be the development of the country for the purpose of absorbing large-scale immigration. Thus the conditions were created for a colonisation of far wider range, and it became immediately obvious that a new period in the settlement of town and country had been ushered in: in place of the absorption, and settlements of hundreds as in the earlier 'Aliyoth, or of thousands and tens of thousands as in the later 'Aliyoth, the aim was now to settle hundreds of thousands, even millions of Jews in the shortest possible time.40

Such an undertaking is unparalleled in the history of civilization.

39 Bein, op. cit., p. 500.

40 Ibid., pp. 508, 509.
### DATA 1921 FACTS

Data and Facts refer to Jewish Population

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Fig. 13

Obtained From: Vision, Will, and Realisation
From the day of declaration of independence in May 1948, the immigrants swarmed into the land seeking refuge and an opportunity to share in its restoration. Consequently, the settlements were not only challenged with the tremendous task of providing necessities of life for the Exiles, but also of strengthening Israel's military defenses. When Israel proclaimed independence, she was attacked by several Arab armies. Therefore, the settlements on the land became the first line of defense against the attacking invaders. The tower and stockades which had been built previously to control marauding bands of Arabs, now constituted the main line of defense.

Arab Lands

The war between Israel and the Arab League sent thousands of Arab civilians fleeing from the country to the Arab States. They united with the Arab League with the aim of driving the Jews into the ocean. The writer had the opportunity of conversing with many of these Arabs. They confessed frankly that they had expected to destroy the Jews, recover the homes and fields they had left, and also acquire the fertile fields possessed by their Jewish countrymen.

Not all the Arabs abandoned their villages and those who remained have been treated as citizens of the new Jewish State. However, those who left Israel at the time of the war were considered enemies of the State and their lands were confiscated. Jewish immigrants were placed in the abandoned villages and fields, and converted them into modern farming units.

Arab hatred was further incensed by this arrangement for the Arabs who lost everything in the conflict were forced to live as refugees
Fig. 14 Fishing Fleet in Haifi Bay

Fig. 15 Fishing Nets Drying near Galilee

Fig. 16 Fish Canning Factory on the Shore of Galilee
in the Kingdom of Trans-Jordan. The Jewish nation has promised compensation for this relinquished property when peace is declared. Thus far they have returned only bank deposits and safety box contents.

The war of Independence was not won without immense destruction to the many settlements and conservation developments. Nevertheless, the war proved a great boon to Israel, for it not only succeeded in holding the land promised her by the United Nations, but recovered thousands of additional acres, including the vast southern expanse called the Negev. This arid tract of land runs south to the Red Sea and includes nearly half the land area of Israel.

Irrigation and Increased Production

During the first two and a half years after the establishment of the New State, more than one half million Jews flooded into the country. The most pressing problem confronting Israel at that time, was how to make the land produce sufficiently to sustain the ever-increasing population. Mr. Peretz Naftale, Minister of Agriculture, called for drastic improvements on the soil. In 1953 he said:

While still far from our ultimate goal, we have made much progress during the past four years of statehood. Our plans call for continued expansion of production, which depends on:

1. An increase in our farming population, expansion of existing settlements and rapid establishment of new settlements.
2. The maximum and most economic utilization of soil and resources.
3. Rapid expansion of our irrigation facilities.
4. Increased scientific methods and scientific seed selection.
5. An ambitious programme of soil conservation.
6. Production of local crops and/or substitutes to replace imports.
7. Cheaper and more extensive transport facilities.
Fig. 17 Sixty-six Inch Pipelines to Carry Water to the Negev

Fig. 18 Smaller Pipeline to Arid Southland

Mr. Naftale declared that each of the above mentioned projects would give a partial solution. However, irrigation is the key to making Israel self supporting. The authorities feel that there is not a lack of water in Israel, only a lack of the means to exploit the available resources. To carry the precious water into arid regions a labyrinth of pipelines, canals, and much well digging equipment is required.

To sustain one Israeli approximately 5 dunams (dunam is \( \frac{1}{4} \) acre) of non-irrigated soil is required. With such extravagant use of the land Israel could support only 1,200,000 inhabitants. If the land is irrigated, only one dunam is required to maintain an individual. When the future plans for irrigation are completed, agriculturists are confident the land will support four million inhabitants.\footnote{From Dan to Elath, Report by Keren Hayesod United Israel Campaign, (Tel Aviv: Lion the Printer, n. d.), p. 22.}

The water resources, which for centuries have not been properly utilized, are now being channelled to irrigate the thirsty soil. Canals and huge pipe lines are being installed through Israel to carry the precious water to remote areas. Most of the available water is in the north and must be pumped south into the fertile, yet arid, Negev. A chain of dams and reservoirs is being constructed which will span the nation and not only store water, but check erosion that has devastated the ground for centuries.

Developments to Accommodate Immigrants

One of the greatest problems that the new State had to contend
Fig. 19
Dykes for Storing Rain Water

Fig. 20
Irrigation on the Foot of Mount Hermon in Dan
with was absorbing this endless stream of immigrants. At first, the refugees were housed in vast reception centers, and from there they were established in the various trade and agricultural centers. The difficulty was that thousands of these newcomers were unskilled, and therefore, remained for long periods of time in these camps before they could be placed in positions where they could maintain themselves economically. This process seemed to be a bottle-neck in the absorption of the incoming Jews and was causing unnecessary economical strain on the country.

Two years after the country's independence, the government changed the program and established different camps which they call ma'abaras (transitional villages or camps).

Ma'abarot are camps composed of tents and hutments established in places where work is immediately available or where it can be provided through reclamation schemes. Except for housing, the inmate of the Ma'abara must cover his personal needs, food, clothing, etc., from the wages he earns. Families live independently and arrange their household as they choose. The housewives no longer have to queue up at the communal kitchen. Their menfolk work for their daily break; tens of thousands regain their self-respect. Idle hands are set to productive work.\textsuperscript{43}

In most cases work was available, and thus each resident of these villages was made to feel that he was already making his contribution to the country by his work. The result of the ma'abaras was immediately evident, for it helped to relieve the pressure on the reception camps and decreased the expense of each new arrival to the state. The network of ma'abaras extends from the northern border of the country to the central plains, south of Beersheba. At the end of 1952 there were one hundred and eleven ma'abara villages with a total population of 213,000 persons.

Fig. 21
Terracing the Hillsides

Fig. 22
Constructing a New Settlement
Communal Orders Pioneer the Desolate Land

One of the most interesting methods of social organization for land development now prevalent is the farm camp called Kibbutzim. These camps are usually found everywhere throughout the land. These organizations range in size from 50 to 1,600 members. They function on the communistic ideology "from each according to his capacities, to each according to his needs." The life of these people is much like that of a huge family with all property held in common, and each sharing the fruits of their combined labor. These villages are divided into three sections: (1) the fields, (2) the farm yard, and (3) the living quarters. The living quarters are further divided into the adult section and the children section. The parents have their own private quarters and the children live apart from them in housing, according to their age. All the villagers eat in a communal dining hall which is the social center and constitutes the gathering place of the Kibbutz.

Usually the women maintain the community facilities, consisting of the stores, laundry, and hospital, while the men labor in the fields. However, many women choose to work side by side with the men in reclaiming the soil. This form of community is self governed and each adult shares in the responsibility of administrating the affairs of the village.

The planning of the workers' settlement is governed by the fundamental principle that all members are equal, have the same rights and duties, and there must, accordingly, be no differentiation in the quality of the housing. There is complete cooperation in all work of production, joint responsibility, co-education of the children, and at the same time there is a constant parallel effort to create conditions congenial to the private life of every member and the development of individual talents.  

\[\text{Ibid., p. 42.}\]
Drilling in the Deseret
A member of the Kibbutz has the freedom at any time to leave the organization, but can take nothing with him. The land and improvements will be inherited by the children of the members and by new members accepted into the society. Life in the Kibbutzim is usually hard, lacking many of the pleasures and conveniences that are to be found elsewhere. These are the true prioneers who have dedicated their lives to the reclamation of the soil.

Each According to His Capacities

In addition to the economical absorption, the cultural integration of immigrants became an important issue.

On the eve of the establishment of the State, the Jewish inhabitants of this country were quite possibly the most divided and disunited of all Jewish population groups throughout the world. In no country was it possible to find so variegated and colorful an assembly of communities, cultures, organizations and parties, beliefs and opinions, conflicting international ideologies and orientations, social and economic interests and differences, as in the Yishuv of the Land of Israel--itself the child of an ingathering of exiles centre of all the rifts and rents in Israel. Yet when independence was proclaimed it seemed as though all barriers were destroyed, . . .

It is true that with the establishment of the State, many barriers to the culmination of the Jewish dream were dissolved. These were situations with which the settlers had contended for many years. Now, the great influx of immigration caused the problem of social, cultural, and educational integration to loom as a tremendous challenge to the ingenuity of the Jewish leaders.

People arrived from seventy-four different lands, speaking as many different languages, and bearing their own customs, dress, mores, and national characteristics. This constituted a problem that demanded remedial

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action. "Each immigrant family is a world in itself, with its own problems, its own heartaches; and it must find its own road to salvation." Families from one part of the world were forced to live with families from another. Although they were Jews, each spoke a different tongue and was accustomed to different social behavior.

The immigrant children are quickly and easily absorbed into the new cultural and social life, for they are young and not set in their ways and can learn the national Hebrew language and the accepted customs in the schools. The State has done all in its power to give every child a fine education to prepare him for his future responsibility in Israel. Schools of all types have been established where needed to facilitate the training of the youth.

All adults, as well as the children, have the opportunity to study the Hebrew language so that they can better integrate themselves in the new way of life. However, if they do not attend school, they achieve a working knowledge of the language and are absorbed culturally by their contacts with the rest of the population. For those who need the language in their daily work, such as doctors, lawyers, and professional workers, special intensive courses have been established to facilitate their study of the Hebrew language in the shortest time possible. America is described as the "melting pot of the world," but Israel is aptly referred to as the "pressure cooker."

The government has done a masterful work in absorbing and integrating this multitude of people. Each newcomer has been given special

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orientation to acclimatize him to his new surroundings and resettle upon the land as an independent faction of the whole. The majority of these exiles were previously craftsmen, petty traders, brokers, or middle-men. In Israel it is necessary that the majority of them become farmers, industrial workers, or engage in the construction of public buildings.

The shift from urban to rural life is perhaps the most striking change in the New State. Statistics illustrate the trend toward agricultural placement: In 1950, less than two percent of the new arrivals indicated agriculture as their former occupation. In 1954, nearly twenty percent of the new arrivals were engaged in tilling the soil.

Reclamation

In Israel the word reclamation means hard work. It signifies clearing the rock-strewn hills of Judea and Galilee; it means reclaiming the sand dunes along the coastal plains to make them productive; and it means draining swamps to make available new land. Reclamation means conquering the soil, redeeming the land. Since the Jews commenced to gather upon the land, they have undertaken countless restoration projects with unsurpassed success. The writer feels justified in describing one of the latest projects which he was permitted to witness.

Recently the drainage of the Huleh swamp land was begun. The Huleh swamplands are located a few miles north of the Sea of Galilee, and are formed by ridges of volcanic lava. It is impossible for the Jordan River to cut through this solid mass, therefore the water has spread over the land, causing tremendous marsh areas.

A new bed will be dug for the Jordan River, permitting the water to flow more rapidly southward toward Galilee. Other channels will be
cut across the marshes to drain the surplus water. The reclamation of
this area is a challenge to the engineering ability of any people. When
this task is completed, 60,000 more dunams will be added to the fertile
fields of Israel. Not only will the land be recovered, but the water sav-
ed will be sufficient to irrigate 200 dunams of soil. The plan requires
an investment of approximately twenty million dollars, and will require
five years to complete. The rewards of this rehabilitation are manifold.

First, it means the total defeat of malaria throughout
the whole area, including all the existing villages. No
longer must every window be screened and every tiny hole
hermetically sealed. No longer will it be necessary for the
farmers to lose tens of thousands of working days a year on
account of illness caused by malaria... 

... The second benefit is that some 15,000 acres of
valuable agricultural land will be recovered from the swamp
and from the basin. On this land, some 2,000 farms can be
built, equivalent to about twenty more villages... 

... The third and perhaps the greatest advantage is an
enormous economy of water. Water is one of Israel's most
previous commodities. If and when the lowdermilk Plan is
carried into effect in all its glory and the surplus water
in the north of Israel is piped into the arid regions of the
South, the Huleh Drainage will enable no less than 100,000,000
cubic metres of water a year to be added to the total of the
water sent southwards. At present, this water is lost in
the swamps. In the Negev, it would be sufficient to irrigate
50,000 acres more land than all the surplus Jordan water could
otherwise supply.47

Housing

One of the first things that a visitor in Israel will notice is
the extensive building program under way. New housing divisions are being
erected and new plants and factories are under construction everywhere.
The face of the land is dotted with completely new settlements that have

47 Edwin Samuel, "Reclamation of the Huleh," Israel and Middle
been built during the past five years. Nearly one third of all the buildings in the New State were completed during the first five years of statehood. Of the seven hundred thousand immigrants entering the country from 1948 to 1953, 430,000 were provided with permanent accommodations. These accommodations are very acceptable, and are only slightly below American standards. The government has attempted to develop the housing in accordance with a master plan which endeavors to achieve a balanced population throughout the country. The desire is to direct the newcomers from the thickly populated areas into the new regions where they can develop the land.48

The Jewish National Fund has assisted immeasurably by purchasing land and leasing it to the national housing corporation which is responsible for providing housing for the immigrants. High standards have been established by this corporation and as a result, the land is dotted with beautiful housing units. In the cities of Jerusalem and Tel Aviv there are modern apartment houses that provide inexpensive living accommodations for thousands of urban workers. There is not a city or village that has not increased tremendously since the formation of the New State.

The face of the land has been changed by the huge new housing developments, and is continuing to be changed at an unprecedented rate. One by one the tent towns are disappearing. Soon, very soon, even the canvas and wooden huts will be replaced by permanent dwellings. The homeless have at last attained their goal: They have found a place they can call "Home."49

Industry

Prior to the establishment of the Jewish Government there was very

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49 Vision, Will, and Realization, op. cit., p. 18
little industry in Israel. Previous government restrictions enforced by controlling officials had made industrial development very unstable and financially unsound. However, after independence was declared a new era commenced for industry, which was protected from outside competition and supported by the government.

The major task was to develop an industry based on the production and utilization of local raw materials. Many resources have enabled the development of a marvelous series of new enterprises within the State.\textsuperscript{50}

Jews, scattered throughout the world, have been encouraged to invest a tithe of their income in the new industrial developments of Israel. These investors have received special concessions and unusual freedom in establishing their industries.

In 1950, the Knesset (parliament) passed the "Law for the Encouragement of Capital Investments." Then, an Investment Center was set up to guide prospective investors—particularly those from abroad. The Law for the Encouragement of Capital Investments is designed to ensure that encouragement be given to all economic initiative and capital investment which enhance Israel's productivity or to make Israel goods competitive in world markets. It offered various privileges and facilities to approved undertakings including:

(a) The exemption of imported capital goods from payment of customs duty.
(b) Exemption from payment of Property Tax on new buildings and additions to existing buildings for five years.
(c) Relief from taxation by local authorities.
(d) Income tax concessions, including:
   1. special rates of depreciation on approved buildings, machinery, and plants.
   2. A maximum rate of taxation of 25\% on income derived from approved investment for five years.
(e) A guarantee to foreign investors that up to 10\% of the value of original investments could be re-transferred abroad annually in the original currency of investment.\textsuperscript{51}

\textsuperscript{50} Five Years of Statehood, Special Report on Industry, op. cit., p. 2.
Fig. 24
Potash Works at Sodom, on the Dead Sea
American Jews have invested millions of dollars in these expanding industries and have brought a new boom to Israel. "By December, 1953, 1,482 enterprises representing investment capital amounting to $179,000,000 and Il. 91,400,000 received 'approval' or 'recommendations' from the Investment Centre, and were awarded these privileges."52 The future prospect for industrial development has tremendous possibilities. It will play a vital role in the reclamation of the land for there is great demand for modern machinery, farm equipment, and fertilizer to increase the productivity of the soil.

Agriculture

The face of the land of the New State of Israel has been changed with unparalleled rapidity. Only an eye witness could testify that the wilderness seems to "blossom as the rose"53 before your very eyes. The beautiful prophecy of Ezekial is being fulfilled with precision, for he was permitted to see these glorious latter days of Israel, and prophesied: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden. . ."54

From the time of their dispersion, the Jews have dreamed of reclaiming the sacred soil and again building a holy nation. Throughout their years of exile they were driven from the land and forced to earn a livelihood in other trades. Nevertheless, many Jews have cherished the hope of again returning to recover the soil.

52 Ibid., p. 4.
53 Isaiah 35:1.
54 Ezekial 36:34-35.
Fig. 25
Kaiser-Frazer Automobile Plant

Fig. 26
Salt Harvest at Salt Lake in Atlith
Agriculture

Increase in Quantity Since Statehood

<table>
<thead>
<tr>
<th>Product</th>
<th>1948-49 Dunams</th>
<th>1952-53 Dunams</th>
<th>1953-54 (Provisional estimates) Dunams</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Crops</td>
<td>1,066,000</td>
<td>2,549,000</td>
<td>2,453,000</td>
</tr>
<tr>
<td>Fodder and other irrigated crops</td>
<td>65,000</td>
<td>165,000</td>
<td>260,000</td>
</tr>
<tr>
<td>Vegetables, potatoes, and almonds</td>
<td>69,000</td>
<td>244,000</td>
<td>800,000</td>
</tr>
<tr>
<td>Fruit plantations</td>
<td>355,000</td>
<td>433,000</td>
<td>475,000</td>
</tr>
<tr>
<td>Fish ponds</td>
<td>15,000</td>
<td>35,000</td>
<td>35,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>80,000</td>
<td>124,000</td>
<td>130,000</td>
</tr>
<tr>
<td>Total area Cultivated</td>
<td>1,460,000</td>
<td>3,559,000</td>
<td>3,650,000</td>
</tr>
<tr>
<td>Total area Irrigated</td>
<td>290,000</td>
<td>600,000</td>
<td>800,000</td>
</tr>
</tbody>
</table>

Fig. 27 figures from: Vision, Will, and Realisation, Keren Hayesod

Fig. 28

Material taken from: State of Israel, Facts and Figures 1954
This return did not commence until the middle of the nineteenth century, and then only under the most difficult circumstances. Although in the Promised Land agriculture has always been the primary means of livelihood, it was almost impossible for the Jews to wrestle from the depleted soil sufficient products for maintenance. Through sheer determination these early pioneers built well and prepared a foundation for the building of a great agricultural nation.

With the establishment of the State in 1948 a new period opened in agricultural settlement. On the one hand, the major part of the Arab population, including the farmers, fled the country, at the instigation of their leaders. Thus the normal supply of locally grown foodstuffs was much reduced. On the other hand, the mass immigration into the country, that followed the establishment of the State, created an immediate demand for increased agricultural production. The government had therefore to initiate a fourfold programme:

1. The restoration to productivity of derelict lands abandoned by the Arabs;
2. The preparation and settlement of new areas for agricultural production;
3. The training of new farmers;
4. The increase of production on all farm lands through intensified agricultural methods and irrigation.55

Constant effort has been made to accomplish this bold program and the sweat and labor has been rewarded with bounteous harvests. When Israel became an independent nation there were only 700,000 dunams under cultivation. Today this cultivation has been increased to 4,500,000 dunams.

Because of the location of Israel, surrounded on every side by enemy states, its only means of support is by extracting the necessities of life from the soil and importation from the west! Importation is not only costly, but robs the New State of her self-sufficiency. Therefore, Israel's leaders are desirous that their land be self-sustaining.

The fight with the soil must continue, for to secure the supply of foodstuff necessary for Israel's growing population, increased production must be accomplished. If the scattered remnants of Judah are to return they must have land in great quantities. Although there are great tracts of land in Israel that have not been brought under the plough, Israel, in its entirety, has insufficient land to support all Jewry.

President Joseph Fielding Smith is convinced that in the future the little State will extend its borders far beyond those established by the United Nations.

After the Jews are gathered to Palestine in sufficient numbers and have built cities, cultivated farms and orchards, formed their government and executed their laws, they will have taken only the preparatory steps towards their redemption and the redemption of their land. In the dividing of the land and the granting to the Jews a narrow strip along the Mediterranean Ocean and the Negev (Negeb), or lower portion of Palestine, full justice was not given them.56

The boundaries that have been founded will be changed in the future when the Jews have accepted Jesus as the Christ.

Then will come the true and lawful division of the land, not only for Judah, but for all the tribes of Israel who are to return. In relation to this divine appointment the Lord has said:

"Thus saith the Lord God: This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions.

"And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

"And this shall be the border of the land towards the north side, from the great sea, the way of Hethlon, as men go to Zedad;

"Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by

the coast of Hauran.

"And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

"And the east side ye shall measure from Hauran and from Damascus, and from Gilead, and from the land of Israel by Jordan, for the border unto the east sea. And this is the east side.

"And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

"The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

"So shall ye divide this land unto you according to the tribes of Israel." (Ezekial 47:13-21).

This will not be a narrow portion of Palestine, nor will it be assigned to the tribes of Israel by the puny arm of man; nor by a "League of Nations" whose authority to parcel out lands of the earth is impotent, for the Lord will at this day make an end of all nations.57

Summary

In this chapter the author has endeavored to discuss chronologically the many attempts made by the scattered remnant of Judah to re-claim the soil promised to their forefathers and to restore it to its former beauty and productivity.

The ancient prophets had instilled in the hearts of the Hebrew people the longing for the restoration to the land of which they are the rightful heirs. The Church of Jesus Christ of Latter-day Saints has had a continual interest in the land of Palestine and has commissioned men holding the priesthood to go and bless the land that it may again become fruitful.

57 Ibid., pp. 239-240.
Theodore Herzl has been the modern prophet for the Jewish people who formulated the foundation for a new Jewish State in his book *The Jewish State*. It was through his zeal that organizations were initiated to carry this work to completion.

With the formation of the New State of Israel on May 14, 1948, tremendous strides were accomplished in reclaiming the sterile land, increasing the productivity of the soil, and developing other industries that will help this New State become self-sufficient. Since the middle of the nineteenth century the Jews have struggled desperately to reclaim the land of promise. They have surmounted what seemed to be invincible problems and have changed the face of the ancient covenanted land to one of beauty.
CHAPTER VI

JERUSALEM TO BE RESTORED

Introduction

Jerusalem has been the light to the world for it is a capital of religious worship. Few cities have obtained such glory, devotion, and distinction as Jerusalem has, for its name has been linked with Diety to the believing millions. Since the time of Christ when the city fell from its glorified state it has been numbered among the most degenerate cities of the world. Nevertheless, Jerusalem's future is bright, for the Lord has promised that its ultimate destiny is to surpass all honor and beauty that was attained in the past.

Synthesis

Jerusalem is to be redeemed and restored to its former glory. The great powers of the earth will look with friendly eyes toward Jerusalem and it will be recognized as one of the great capitals of the world. In the latter-days a temple to the Lord will be erected in Jerusalem wherein the ordinances of the Gospel will be performed. After the second coming of Messiah during the millennial reign, Jerusalem will become one of the Holy Capitals of the Kingdom of God.

Outline of the Chapter

I. Ancient and Latter-day Saint prophets foretold of the restoration of Jerusalem to its former glory.

A. Prophecies of Joseph Smith concerning the restoration of Jerusalem.
B. Orson Hyde's blessing on Jerusalem.

C. Other Latter-day Saint prophecies regarding the restoration.

D. Bible and Book of Mormon prophets' testimonies of Jerusalem.

II. A brief resume of Jerusalem's history from the time of David to the Roman destruction in 68-70 A. D.

A. Former glory attained by Jerusalem under the Kings.

B. Division of the Kingdoms and the destruction of Jerusalem by the Babylonians.

C. Return from captivity and the reconstruction of the city.

D. Roman subjugation.

III. The recent return to Jerusalem and the restoration of the city to the Jews.

A. Jewish attempts to settle in Jerusalem.

B. The founding of the new city of Jerusalem.

C. Increased Jewish immigration afforded by the British Mandate.

D. Jewish and Arab hostilities resulting from immigration.

E. Jerusalem's battle for survival.

F. Peace and prosperity comes to the city.

G. Jerusalem, the capital of modern Israel.

IV. Jerusalem will become a holy and sanctified city in the Kingdom of God.

Jerusalem to be Redeemed

In the dedicatory prayer of the Kirtland Temple in Ohio, March
27, 1836, the Prophet Joseph Smith was inspired to make the following statement regarding the Children of Jacob and the ancient city of Jerusalem:

But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains for a long time, in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed;

And the yoke of bondage may begin to be broken off from the House of David;¹

Thus prayed the Prophet Joseph Smith under the inspiration of divine guidance, for this prayer was a revelation from the Lord. The young Prophet realized that the time of Judah's return and the restoration of the city of Jerusalem was near at hand for the Angel Moroni, on his first appearance, had quoted scripture that foretold the promises concerning the redemption of Jerusalem. In the last days Jerusalem was to again become a holy city unto the Lord, and deliverance will be found there as well as in Zion. This promise was given to the Prophet when Moroni quoted the Prophet Joel.

The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.²

Orson Hyde Blesses Jerusalem

I will say, that, on the 21st of October last (1841),

¹ Doctrine and Covenants, 109:61-63.
² Joel 2:31-32.
my natural eyes, for the first time, beheld Jerusalem, and as
I gazed upon it and its environs, the mountains and hills by
which it is surrounded, and considered, that this is the stage
upon which so many scenes of wonders have been enacted, where
prophets were stoned, and the Savior of the sinners slain, a
storm of commingled emotions suddenly arose in my breast, the
force of which was only spent in a profuse flow of tears.³

The special mission of Orson Hyde was to dedicate the site of
Jerusalem for the marvelous part it would play in the latter days. In
obedience to this commission, Orson Hyde prayed fervently for the welfare
of this ancient city of glory. During his prayer he "dedicated and con-
secrated this land unto Thee, ... 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."⁴

Several years before this special mission to Palestine, Orson
Hyde had envisioned himself standing in the holy city of Jerusalem which
had been laid waste and made desolate. He was commanded to "speak . . .
comfortably unto Jerusalem, and cry unto her, that her warfare is accom-
plished--that her iniquity is pardoned, for she hath received of the
Lord's hand doubly for all her sins."⁵

With this inspiring vision to guide him on his mission to Jeru-
salem, Orson Hyde was obedient to the charge to consecrate the land for
the mighty blessings which were soon to be bestowed upon it.

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

³ Travels and Ministry of Elder Orson Hyde, (Salt Lake City, Utah:
Deseret News Office, 1869), pp. 6-7.
⁴ Joseph Smith, History of the Church of Jesus Christ of Latter-
Day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), V, 456.
⁵ Ibid., IV, 376.
the kingdom unto Israel--raise up Jerusalem as its capital ... 6

Jewish Hope for a Restoration

In the year of dedication (1841), Palestine was reverted to Turkish rule after being controlled by Egypt for seven years. Under the Turkish rule the Jewish community in Jerusalem was given extensive self-government. The chief rabbi, Habham Bashi, was invested with the same authority as the other spiritual leaders in the city, and the Rabbinical courts were given jurisdiction in matters of personal nature and religious functions.7 Even at this time there was a movement among the Jews to return to the Holy City and commence the restoration that had been promised to them by their ancient prophets.

Recorded in the "Journal History" is a letter which Orson Hyde wrote to the Prophet Joseph Smith concerning an interview he had with a Hebrew Rabbi in Rotterdam, Holland. In answer to a question by Orson Hyde, the Rabbi expressed the desire that the restoration of the ancient land would soon be inaugurated.

We believe that many Jews will return to Jerusalem, and rebuild the City--rear a temple in the name of the Most High, and restore our ancient worship; Jerusalem shall be the capital of our nation--the centre of our union, and the standard and ensign of our national existence. But we do not believe that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there, ... almost continually.8

The endeavor to restore Jerusalem and rebuild the temple has always

6Ibid., 457.


8Church Historian's Office, Salt Lake City, Utah, "Journal History of the Church of Jesus Christ of Latter-day Saints," Mss, July 17, 1841.
JEWISH POPULATION OF JERUSALEM

Fig. 29

Obtained from: Political Report of the Executive of the Jewish Agency; Israel Office of Information
been the guiding light to the scattered Israelites. They have continually prayed for its fulfillment and this hope has been passed from generation to generation. It was this common aspiration that has preserved the Jewish race as a unified people.

Temple to be Rebuilt

At a general conference in 1843, the Prophet Joseph Smith spoke regarding the second coming of the Savior. In this discourse he enumerated some of the events that would transpire in the last days before His coming.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple; and all this must be done before the Son of Man will make His appearance.9

The Prophet, on another occasion in 1843, explained further the reason for the gathering of Israel and Judah and the building of temples. These temples which will be built in Zion and Jerusalem will provide a holy place where God shall reveal and have His sacred ordinances performed.

What was the object of gathering the Jews, or the people of God in any age of the world? ... the main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.10

When the great Jewish philanthropist, Baron Rothschild, who had spent millions to reclaim Palestine, visited the Saints in Salt Lake City,

9Smith, op. cit., V, 337.
10Ibid., 423.
he was given a special tour through the temple grounds by President John Taylor. President Taylor told him that the Jews also, would erect a holy edifice in Jerusalem, when the land was restored to its rightful heirs. Later in a sermon, John Taylor referred to this visit and his instruction to Baron Rothschild, concerning temple building.

I remember some time ago of having a conversation with Baron Rothschild, a Jew. I was showing him the temple here and he said. . . "Why are you building it?" Said I, "you will build a temple for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter-days, and that all things spoken by your Old Prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there, and when you build that temple, and the time has not arrived, the Lord whom ye seek will suddenly come to his Temple . . . "Well, what shall we do?" Said I, "You can do nothing unless God directs. You as a people are tied hand and foot, and have been for generations, and you can't move a peg unless God strikes off your fetters. When he says the word the things spoken of by the prophets will be fulfilled. Then the measuring line will go forth in Jerusalem, and all those things spoken of by the prophets will be fulfilled."

Jews Will Return in Unbelief

Wilford Woodruff taught, as we are witnessing today, that the Jews would return to Israel in unbelief. They will reconstruct the city of Jerusalem, not fully realizing the marvelous occurrence that will transpire on that sacred ground.

They (the Jews) do not believe in Jesus Christ; there is an unbelief resting upon them and will until they go home and rebuild Jerusalem and their temple more glorious than at the beginning, and then by and by the Savior will come to them. . .

President Brigham Young was convinced that it was useless to

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endeavor to preach the Gospel to the Jews and to prepare them for the
great day of their prophecy fulfillment. "Jerusalem is not to be redeemed
by our going there and preaching to the inhabitants." Therefore, when
he sent George A. Smith and his party to Palestine, his instruction did
not include the preaching of the gospel. He was commissioned to rededicate
the land and supplicate the Lord to be mindful of his ancient covenanted
people and "make bare his arm" in their behalf. It will be redeemed by
the high hand of the Almighty. It will be given into the possession of
ancient Israelites by the power of God, and by the pouring out of His judg-
ments."  

Two Holy Cities to be Established

Joseph Fielding Smith teaches that there will be two holy cities
and two holy sanctuaries which will be capitals in the Kingdom of God at
the time of His second coming.

When Christ comes ... there will be two great cities made
holy, with their holy sanctuaries or temples. One will be in
the city of Jerusalem in the land of Judah, which is to be
rebuilt; and the other the city of Zion, or the New Jerusalem,
in the land of Joseph.  

In the future it appears the Jews will be instructed again, regard-
ing the holy and sacred ordinances of the temple as was their ancient lead-
er, Moses, in his time. They will prepare a temple where this work can
be accomplished.

For verily I say unto you, that after you have sufficient time
to build a house to me, wherein the ordinance of baptizing for
the dead belongeth, and for which the same was instituted

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14 Ibid.

15 Joseph Fielding Smith, The Way to Perfection, (Salt Lake City,
from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me;

For therein are the keys of the holy priesthood ordained, that you may receive honor and glory.

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

For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.16

Before and since Orson Hyde's dedication, many movements have been initiated to rebuild the temple on the sacred site. All of these have failed for one reason or another. Nevertheless, as one scheme crumbled, another would be instigated to continue this endeavor. Many examples could be cited, but one will suffice. Recorded in the "Journal History" is part of a speech by Judge Noah, which was given at a meeting held in New York. The Jews in Jerusalem had sent Rabbi Eckiel Cohen to America to solicit funds for their cause. They were desirous to employ these donations to erect a new, magnificent temple on the identical site, as nearly as could be determined, where their former temple stood.17

The prophets, sages, and rabbis of the Jewish race, have inculcated in the people a sacred love for God's city by attributing to Jerusalem every conceivable perfection of beauty and goodness. "Ten measures of beauty were given to the world," they said, "of which Jerusalem received nine, while all the rest of the world has but one."18 They taught that

16 Doctrine and Covenants, 124:33-36.
17 "Journal History," op. cit., March 1, 1849.
God "measured all the cities" and found that only Jerusalem was a fitting place to build his temple. "Here, they believed, was the very Gates of Heaven, from where the prayers rose straight to the Divine Presence." It was even expressed by many that the axis of the earth is centered in Jerusalem.

According to Jewish legend, this city was blessed with perfection in all things. Its air was fresh and scented with perfume, the maidens were the fairest in the world, and the wisdom of the sages was unsurpassed. For they said, "Ten portions of wisdom exist in the world--nine are in Jerusalem and one in the rest of the world." Throughout the long centuries of the exile "Jerusalem--the light of the world" illuminated the darkness of Jewish suffering, while the "eternity--signifying Jerusalem" gave pertinence to the insecurity of the Eternal Wanderer.

Downfall and Restoration Foretold

"Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." What is meant by it? One thing we know certain, we have no need to conjecture--that is, that all these things happened literally. The Roman army on the outside, and the three factions on the inside of the city of Jerusalem, and the famine and the pestilence helping it on, performed their work until finally it came to an end by the city being taken by the Romans, the Temple set on fire, and burned, and the whole city desolated, and brought under gentile rule, namely Roman rule. And it is said in the history written by Josephus that one million and a half of Jews perished in that siege, that is in that one city, in putting an end to a national polity; a national corrupted form of government, a national priesthood, a national house of worship.

One million and a half perished! They fell by the edge of the sword, by pestilence, and by famine, and the remnants of the

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19 Ibid.
20 Ibid.
21 Ibid.
22 Ibid.
Jews were carried captive among all nations; to remain how long?—As I have said, we know this prophecy has been literally fulfilled, for we see them scattered among all nations to this day.

I have seen them in San Francisco, in Chili, in Scotland, in England, and in every part of United States and Canada; and wherever my brethren the elders of this church have been, I can assure them of one thing, if they have looked about them they have seen a Jew or Jews. Wherever there is a nation to be found, or a people of commerce, ships, camels or any other means of conveyance, there will be found Jews; that we know.  

The ancient prophets who walked the streets of their beloved Jerusalem prophesied that destruction would come to the city. The Lord had said: "I will remove Judah also out of my sight, as I have Israel, and will cast off this city Jerusalem which I have chosen, and the house which I said, My name shall be there."  

As the prophets warned of the impending devastation, they also comforted the people with the assurance that the Lord would not entirely forsake them, but that He would again claim Jerusalem as His city.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days


24 II Kings 23:27.
of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee.

And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

And Judah also shall fight at Jerusalem and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

The Book of Mormon prophets were well informed regarding the future destiny of Jerusalem, for by divine revelation they were foretold of the destruction and desolation that would befall the city of their fathers and also the later restoration of Jerusalem as a city redeemed by God.

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Then shall they break forth into joy—Sing altogether, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

The prophet Ether who lived hundreds of years prior to the first destruction of Jerusalem, was privileged to visualize the last days and

25 Zechariah 14:1-5, 9, 14.
26 Book of Mormon, III Nephi 20:29-34.
and prophesied "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."27

Throughout their trials and persecutions the prophets inspired and comforted the people with this message of a reborn Jerusalem, when the "... Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."28

The Glory of Jerusalem

"Jerusalem, the capital of the world," has received every glory possible throughout the ages. Probably no city of either ancient or modern times has been written or spoken of as much as this great "city of David." Its beauty and elegance has attracted the gaze of surrounding nations; its wealth has caused the monarchs to covet; and its strength has caused many to believe that it was indestructible. Its righteousness has surpassed all the earth, except the City of Enoch, and its evil has descended to the "gates of Hell." It was in Jerusalem that the most magnificent edifice of which the world can boast, was erected, a temple to the Most High. "A temple within the walls of which the sacred ordinances of a God given religion were administered."29

What has caused this great city to rise to this unsurpassed peak and then be deserted to the depths of "Hell?" Jerusalem is numbered among the oldest cities of the world. It is mentioned in the first book of the

27Ibid., Ether 13:5.
28Zechariah 2:12.
29"Jerusalem," Juvenile Instructor, April 15, 1883, p.113.
Bible as the residence of "Melchizedek, King of Salem." The name of Jerusalem is found in the ancient Egyptian documents dating from the fourteenth century B.C. It was King David who elevated Jerusalem from a small village in the Judean hills to the cultural and religious center of the Jewish Nation.

Three thousand years ago, David, King of Israel, built the holy city, Jerusalem, amidst the rejoicing of all Israel. The Ark of the Covenant, rescued from the Philistines, was brought to the city later to be housed in the Temple. It was the "golden age of Israel."

There have been many sacred shrines in the world since its beginning to which the races of men have turned their eyes in reverence. None, however, have been so sacred for so long a period, or by so many people as has Jerusalem since the time David appointed it as the capital of Israel. Since that time it has never ceased to be the shrine of the Covenant race.

The History of Jerusalem

When King David made his capital in Jerusalem, he proved himself to be not only a great military man, but a resourceful ruler. At the time of its capture, Jerusalem was considered an impregnable fortress. Thus, by making it his capital, David confirmed to his people that the City of David was built on a powerful foundation.

King David had desired to build a sacred shrine for the Ark of the Covenant but God by counsel restrained him. The Lord desired the temple to be built by a man of peace, instead of by a man of war and bloodshed such as David. Solomon, the son of David, and successor to his father's throne, was commissioned by God to build an edifice, which became the central shrine of worship and the house of prayer for all peoples.

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and nations. In his dedication of the magnificent edifice Solomon implored the Lord to answer all prayers heard from His house as a testimony "That all people of the earth may know Thy name, to fear thee, as do Thy people Israel."{31

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake:

(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house:

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.\textsuperscript{32

The Lord was pleased with his servant, Solomon, and the edifice that had been dedicated in His name. Therefore, He renewed His covenant with Solomon and if he would keep the statutes, the glory of Israel would continue forever.

\ldots The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

\textsuperscript{31} I Kings 8:43.

\textsuperscript{32} I Kings 8:28-30, 41-43.
And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. 33

Jerusalem's Rise to Glory

Solomon was anxious that Jerusalem become internationally famous and that the temple be a shrine for all nations. By developing the commercial interest of the Kingdom and subsequently increasing the interchange of merchandise, he spread the fame and glory of Jerusalem.

This unique dynasty founded by David and perpetuated by Solomon flourished for many years. However, because of the extravagances of King Solomon, the Kingdom began its decline during the cessation of his rule. When his son, Rehoboam ascended the throne following his father's death, he was not accepted by the people for he refused to relieve the heavy tax burden.

And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. 34

This harsh reply to the nations' plea for reduced taxes caused a revolt in Israel and the Kingdom was divided into two kingdoms. The ten tribes established the Northern Kingdom under the rule of Jeroboam;

33 I Kings 9:2-5.

34 I Kings 12:11.
while Judah and Benjamin remained loyal to Rehoboam in the Kingdom of Judah at Jerusalem. Although the Kingdom of Judah made many worthwhile contributions to mankind and maintained the administration of sacred temple ordinances, the glory of Jerusalem was waning. During the ensuing years Jerusalem felt the heels of many oppressors because her inhabitants refused to "keep the statutes and judgments" of the Lord. Throughout their captivity, persecutions, and exile, the Jews remembered the vow they had taken concerning their sacred city.

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. 35

The Destruction of Jerusalem

For two centuries following the division of the Kingdom, 900 B. C. to 700 B. C., the ten tribes in the north comprised the crux of Hebrew history. This kingdom was three times as large as Judah's and the fertile plains afforded the people a stable agricultural life. While the Kingdom of Israel flourished in the north, the once proud city of Jerusalem declined to the secondary role. 36

The Northern Kingdom soon fell under the sword of Sargon, the mighty warring Assyrian Empire which had arisen in the north. Initially Israel was only forced to pay tribute to the Assyrian Kings. This was grievous for the tribes to endure and resulted in rebellion. Sargon II besieged and destroyed the splendid city of Samaria, which Jeroboam had constructed as a second Jerusalem, and the ten tribes were sent into exile.

35Psalms 137:5,6.

Although Jerusalem suffered many vicissitudes she was able to repulse the constant attacks from the surrounding empires. Then, in 587 B.C., Jerusalem was invaded by the Babylonians who obliterated the city. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those he carried into captivity from Jerusalem to Babylon.37

The magnificent temple was razed to the ground and the elite of the people carried as slaves into Babylon. The sorrow and grief of the people was classically described by Jeremiah.

How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks; among all her lovers hath she none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.38

The exiles were comforted by the words of Jeremiah when he prophesied the Lord would again bring them to Zion. The promise was made that "even in the cities of Judah, and in the streets of Jerusalem that are desolate... the voice of joy and the voice of gladness, the voice of the

38Lamentations 1:1-2.
bridegroom and the voice of the bride," would be heard.\(^{39}\)

**The Return from Captivity**

The captives of Babylon did not forget Jerusalem and many remained loyal to their Jewish religion and worshipped the true God. Their captivity terminated more abruptly than they had anticipated for the prophecy of Jeremiah was fulfilled when they were permitted to return to their beloved city, Jerusalem.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem.\(^{40}\)

In the following years Jerusalem reclaimed part of her former glory and continued to be the religious center for Judah. Those who returned from exile rebuilt a temple which they dedicated to the worship of the Lord. Nevertheless, Jerusalem felt the iron rod of many oppressors: first the Greeks, followed by the Egyptians, and then the Syrians. In the time of Christ the Holy City had fallen into the rule of the Romans and was governed by Herod.

Rosmarin tells us that Herod procured a large measure of independence from Roman rulers. His successors were weak and imposed heavier

\(^{39}\)Jeremiah 33:10-11.

\(^{40}\)Ezra 1:1-3.
tribute which caused discontentment to be rife in Jerusalem.

The Roman Conquest

The zealot party gained power and influence thereby threatening Roman control.

Vespasian marched against Jerusalem and locked it in a deadly siege. Although the city was defended with matchless devotion and heroism, hunger and thirst finally broke the Judeans. The Roman legions, led by Vespasian's son Titus, took Jerusalem on the Ninth of Ab of the year 70 (C. E.). The Temple was burned and plundered and all that remains of its glory is part of its West Wall. The city was reduced to ashes and her people slain or sold into slavery. As after the First Destruction, Jerusalem again sat solitary. "She that was great among the nations, and princess among the provinces" had again become tributary. \(^4\)

\[\ldots\] The fall of Jerusalem and the destruction of the Temple terminated Jewish statehood for 1,878 years. The renaming of the city as Aelia Capitolina and the exclusion of Jews from residence in Jerusalem did not detach it from the soul and body of the Jewish nation. \(^5\)

In each of these wars Jerusalem was defended with desperate tenacity. It was never surrendered, but only reduced after a fierce struggle. And as soon as the pressure of the conqueror relaxed Jewish settlement was resumed. \[\ldots\]

An almost unbroken chain of Jewish settlement connects present-day Jerusalem with the holy city of antiquity. To countless generations of Jews ascent to Jerusalem and residence within its precincts was the highest that life could offer. During eighteen centuries this attachment and this aspiration formed the central theme in the literature of the Jewish people. \[\ldots\]

\[\ldots\] All Jewish prayers for a national restoration, all Messianic aspiration, spiritual and secular, had as their prime object the rebuilding of Jerusalem. \(^6\)

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\(^4\) Weiss-Rosmarin, op. cit., pp. 11-12.


Modern Jerusalem

"The Jews will be moved upon by and by and they will return to the land of their fathers, and they will rebuild Jerusalem." 44

The hope of the "Mourners for Zion and Jerusalem," of the various messiahs and their followers, of the dreamers and the faithful was not in vain. The last hundred years have witnessed a tremendous revival of the city of Jerusalem comparable to that of the time of Ezra and Nehemiah and the Hosmoneans.

In the sixties of the last century, thanks to the initiative of the Anglo-Jewish philanthropist, Sir Moses Montefiore, the Jews reached outside the city walls and there established the first quarters, thus laying the foundations for the new city.

The modern return of the Jews to Palestine in the wake of the Zionist movement invigorated these modest beginnings. At the end of the 19th century about half of the 30,000 Jerusalem Jews lived outside the walls, and on the eve of World War I, two thirds lived there.

The city gradually regained its Jewish character. While at the close of the eighteenth century the Jews constituted about ten percent of the city's population (1,000 out of 9,000), in 1913 they numbered 48,000 out of a total population of 75,000. All walks of life were represented in this growing community. Artisans, merchants, intellectuals, and professionals helped in creating the basic conditions for a thriving city. With the increase of the population and the vigorous development of various educational and cultural activities, Jerusalem began to resume its central position in Jewish life. 45

The New City of Jerusalem

The restoration of Jerusalem had commenced and the shattered remains of Jerusalem that lay somnolent upon the Judean hill for many centuries suddenly awoke. The establishment of the New City outside the gates

44 *Journal of Discourses*, op. cit., XVIII, 38, (quoted from Wilford Woodruff).

45 *Marmor, op. cit.*, pp. 4-5.
Fig. 30
Air View of Modern Jerusalem
created a new phase of building activity. The immigrants increased demands for housing units and consequently the need for greater business and government facilities was produced. By 1913 Jerusalem had an increased Jewish population of 48,000 out of a total of 75,000. This was a tremendous increase for at the turn of the century, when the new city was commenced, there were only about 6,000 Jews living there.

When General Allenby captured the city during the First World War, it transferred from Turkish to British control. This capture of Jerusalem was probably the most peaceful siege Jerusalem had known, for it was accomplished with no blood-shed.

As a result of the War, Jerusalem became the seat of the Government. It also became the centre of the administrative apparatus of the Jewish work of reconstruction and the central Jewish spiritual, political, and educational institutions. This attracted to Jerusalem a large body of officials, professional men and clerks. In addition, a considerable number of middle-aged Jews of independent means came to live here. The new demand for housing produced a vast building activity.

The extraordinary growth of the New Jerusalem produced a large market for agricultural products which led to the establishment, in close proximity to the capital, of three agricultural settlements: the large communal farm of Kiryat Anavim along the road to Tel Aviv, the small-holders' settlement of Ataroth and the colony of dairy farmers of Neveh Ya'acov on the northern outskirts of Jerusalem.

British Mandate Stimulates Growth of Jerusalem

Under the British Mandate special recognition was given the unusual historical bond of the Jewish people with their covenanted land. Incorporated in the Preamble to the Mandate for Palestine is the impetus for the great increase of Jewish immigration.

Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country ...

With this augmented incentive and protection Jewry poured into the city for it became the capital for the Jewish population in Palestine. The New Jerusalem was recognized as the seat of the supreme religious authorities, the center of education, and the metropolis of cultural life. Jerusalem has always been famous as a city of pedagogy for students came from all parts of the world to study the scriptures under the sages of the Torah.

Today, located on Mount Scopus, is the Hebrew University which is considered the greatest Jewish educational institution in the world. With these many attractions, the Jewish population of Jerusalem increased to nearly 150,000, which constituted approximately two-thirds of the inhabitants.

This tremendous influx was not without repercussion, for Jerusalem is also regarded as a Holy City by six hundred million Christians, and two hundred twenty million Mohammedans. These people, as well as the Jews, have deep-rooted, religious feelings for the city which holds countless sacred monuments of religious history.

Jerusalem Besieged

After much study and negotiation, the United Nations decided, on November 29, 1947, that the solution to the Jewish, Arab problem in

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Fig. 31
Business District in New Jerusalem
Palestine was the creation of two independent States.

Men who study maps and population charts and try to solve nationalistic problems on historical and ethnological bases have their Solomon's Test when they turn to Jerusalem.

"Give Jerusalem to Abdullah and the Arabs," said Count Bernadotte, to which Jews and Christians replied:

"Never!"

"Give Jerusalem to the Jews," said someone else, and there was a shriek of protest from another direction.

"Make Jerusalem an international city," said the U. N., and men sick almost to death of regimentation by occupying forces from across the sea answered:

"Better an end to everything than more of this!"  

The Arab nations were angered by the United Nations' proposal to create a Jewish State and they retaliated with immediate attacks on the Jewish people and property through the nation. Jerusalem was in the "very jaws" of her enemy for she was almost completely surrounded by Arab encampments.

... The city was connected with Jewish Palestine by a single highway passing through a predominately Arab area infested with Arab ambush and guerrilla bands. Soon the city, with its more than 100,000 Jews, was virtually cut off from its sources of water supply, food, fuel, armaments, and reinforcements. The siege began with the British police and army still responsible for maintaining order and security, standing by at best or obstructing Jewish self-defense.

The besieged city stood up to its past heroism and geared itself for defense. The able-bodied, men and women, joined fighting units and the police force. Others helped on fortifications and the maintenance of essential services. An Emergency Committee representing all sections of the population was set up to deal with the distribution of food, water, and fuel.

Those on the coast and in the valleys and the hills although having their hands full with their own defense, did

49 Ibid.
not forsake the beleaguered city. In April, 1948, "Operation Nachson" (after Nachson Ben Avinadav, who was the first to jump into the water when Moses led the Jews across the Red Sea), took place. A Haganah brigade composed of members of various formations from all over the country three times broke through the siege across miles of hills and defiles and escorted huge supply convoys to Jerusalem. Hundreds of trucks and other vehicles with signs, "If I forgot thee, O Jerusalem," and loaded with food, fuel, and other essentials reached the city. "Operation Nachson" helped the city stave off starvation, thirst, and annihilation during the subsequent two months of siege and bombardment by the combined Egyptian and Transjordanian forces. These efforts could not save the isolated and encircled Jewish Quarter in the Old City. This small community composed chiefly of old folk and families was valiantly defended by a handful of Haganah fighters outnumbered by thirty to one. The reinforcements which broke their way through the walls of the Old City and the Jewish capture of Mount Zion overlooking the walls could not change this situation. With no food or ammunition, they held out to the end until most of them were killed or wounded. On May 28, the survivors surrendered and were taken into captivity in Transjordan. At the same time the few defenders of Mount Scopus, encircled and cut off from the rest of the city, withstood all the Arab attacks.

Meanwhile, under the constant fire of the enemy, thousands of Jerusalem's inhabitants, old and young, constructed the so-called "Burma Road" through hilly country to relieve the city from the siege. After the siege the road was improved and renamed "The Road of Valor." 50

Two Christian missionaries, Mrs. Gibson and Miss Rurnard, residing in the City of Jerusalem during this time, give an eye witness account of the battle that raged in the disputed city for several weeks.

During the first siege of Jerusalem the Arab troops held the Old City, and at length they almost surrounded New Jerusalem, outside the walls, where about 100,000 Jews lived.

The Arabs had unlimited supplies of tanks and mortars and machine guns, while the Jewish troops had a very limited supply of arms. We even heard that one night the supplies of the Jews were so low that the soldiers guarding the city could be given only two bullets each, to last them through

50Maxmor, op. cit., pp. 6-7.
Fig. 32
King David Hotel in Modern Jerusalem

Fig. 33
Residential District in New Jerusalem
the night. Had the Arabs known this they could easily have captured the Jewish part of the city with its nearly 100,000 inhabitants.

The first siege of Jerusalem lasted day and night for four weeks. The mortar shells of the Arabs were the most terrifying feature of the siege. During each twenty-four hours their five and six mortar guns attacked. Sometimes the mortar shells exploded in the air and sometimes against buildings. The noise of the explosions was terrific and indescribable. From the noise the shells made it seemed as though most of the houses near us would surely be demolished.

The first cease-fire order came just in time to save the Jews from falling into the hands of the Arabs—both because of shortage of ammunition, and shortage of food and water. That cease-fire order was nothing less than a miracle of God's deliverance of the Jewish people of Jerusalem.⁵¹

Peace to Jerusalem

The Jews had vowed to defend the city regardless of cost and their vigilance had been rewarded by a truce. However, the cease-fire which was arranged was only an uneasy suspension of arms which the United Nations had arbitrated until further negotiation of peace could be ascertained.

The Jews employed every possible means to fortify Jerusalem against the second siege which seemed imminent. Their spirit and devotion appeared miraculous when the overwhelming odds were considered. In an address to his troops, the commander of the Israeli Army's Sixth Brigade summed up the determination to maintain possession of the city to the death.

We stand now at the eve of the resumption of hostilities. The enemy turns his eyes toward our city, the eternal seat of our eternal people. It will be a savage and merciless battle,

without retreat. Our fate will be victory or annihilation. We shall fight to the last man among us for the survival of our capital city and its people. This conviction forces us to be as ruthless toward ourselves as toward those who stand in our path. This time we shall utilize all the means at our command without a single consideration other than our existence and our triumph. Good and reasonable equipment is now in our hands. We shall demonstrate our strength to the enemy. Soldiers of Israel, forward to victory. Add fresh laurels to your flag. 52

On the 18th of July, 1948, a second and final truce was negotiated by the United Nations Peace Commission, and the proud city of Jerusalem was divided into two sectors. The old, walled Jerusalem, inhabited almost entirely by Arabs, was given to the Government of Transjordan. This was to appease the Mohammedans who claimed Jerusalem as their second Mecca. The Jews were to receive the New Jerusalem which they had defended so tenaciously. This heroic defense of the beloved city increased its glory and prestige for the Jewish people. During the liberating conflict, 1,500 sacrificed their lives, and many more sustained wounds as mute testimony of their devotion.

Jerusalem the Capital

Many have pondered why the Jews have insisted that Jerusalem be their capital when it is situated in such a precarious position. Prime Minister David Ben-Gurion, their valiant leader and dedicated fighter, has continually declared "that Israel without Jerusalem is like Zionism without Zion."

An attempt was made to internationalize Jerusalem to insure that the sacred shrines be preserved under United Nation control. However, there was much opposition to this course of action. The Jews countered

52St. John, op. cit., p. 75.
Fig. 34
Orthodox Jews in New Jerusalem

Fig. 35
Jewish Children
this proposal with the argument that the United Nations had failed to control Jerusalem before open hostilities occurred, therefore was in no position to reclaim control of the city which the Jews had redeemed with such great loss of blood and property.

Another complication arose when the Government of Transjordan notified the United Nations that she had officially annexed eastern Palestine (the walled city of Jerusalem). While Israel had not officially annexed the New Jerusalem as their capital, nearly all government offices had been quietly transferred there from Tel Aviv. On January 23, 1950, the government announced that Jerusalem was the capital of the New State of Israel.53

Very little hope had been given that the struggling Jewish State could preserve itself among such hostile neighbors but the hand of the Lord is not stayed by legislation and the desires of men.

... Nevertheless, the promise of the Lord was upon that land that it should be rebuilt, and that they should be gathered again and that it should become a great city.

Compare that for a moment with the prophecy of Isaiah with respect to the great city of Babylon. Isaiah had declared that Babylon should be destroyed and that it should never be rebuilt, that it should become the home of reptiles and wild animals, and that the Arab should no more pitch his tent there. Today no one would dare declare that the greatest city in the world, if destroyed, should never be rebuilt; but Babylon, the greatest city of its time, never has been rebuilt; the Arabs have not pitched their tents there because its ruins are full of reptiles and wild animals; but Jerusalem, the Lord has decreed, would be rebuilt, and it is now being built.54


54 Address by Le Grand Richards, One Hundred Twentieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, Sept. 30, Oct 1, 2, 1949, (Salt Lake City, Utah: Church of Jesus Christ of Latter-Day Saints), p. 50.
Based on United Nations Map No. 229, November 1949
Printed by the Survey of Israel, 1953
Jerusalem, a City of Holiness

Although Jerusalem has reclaimed some measure of her ancient glory, many great and marvelous things will yet occur to this sanctified city. At the second coming of the Lord there will be two holy capitals established. One shall be in America, the city of Zion or the New Jerusalem, and the second, in Israel, the ancient capital, Jerusalem. For the Lord has said:

. . he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

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.

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.55

Summary

The restoration of Jerusalem is becoming more apparent with each passing year. Whereas a short time ago it was a somnolent, stagnated city, it is now pulsing with activity and enterprise. Now, modern business houses line the expansive avenues and the suburbs of the city are composed of gracious homes in excellently arranged sub-divisions.

The 150,000 Jews living in Jerusalem have given the city a proud and dignified atmosphere, which qualifies it as a city among the capitals of the world. Although it is now modern in many respects, the many monuments and traditions of the past, which have been preserved, make Jerusalem a city of distinction, the Holy City.

55 Doctrine and Covenants, 133:21, 24, 25, 35.
CHAPTER VII

A STATE IS BORN

Introduction

In Chapter VI the restoration of Jerusalem was discussed in light of the habitation and reconstruction of the new section of the city by the Jews. This chapter will deal with the variation of the Jewish Governments from the time of the British Balfour Declaration in 1917. The emphasis will be on the establishment of the Jewish State as a civil administrative unit, governing a people and a land for the first time in centuries. Because of the voluminous material available regarding the redemption of Jerusalem and the establishment of the Jewish State, the writer has formed two chapters for clarity.

The restoration of Jerusalem, when referred to by the Latter-day Saint Prophets often signifies the rebirth of the Jewish Nation. By the same token, when the Hebrew Prophets referred to the redemption of the "promised land" they meant the nation in its entirety.

A nation is not created in a day, but is developed slowly from an ideal to an actuality. From a small "inception" the Jewish State has emerged which is unique and distinctive among the nations of the world. The New State of Israel was born in a region predominated by monarchies, kingdoms, and despotism. Now it shines forth brightly as a light of hope and a land of freedom to its neighboring countries where freedom has been trampled underfoot by selfish rulers.
and individual rights are enjoyed by the "noble" minority.

Synthesis

The Jews, after returning to their covenanted land, will re-build Jerusalem and establish a free and independent state. It will be recognized as a unique nation among the governments of the earth.

Outline of the Chapter

I. The re-establishment of the Jewish Nation has always been a prominent teaching of the Church of Jesus Christ of Latter-day Saints.

II. It was the vision and organization of Theodore Herzl that constituted the foundation of the Jewish State.

III. Who are the rightful heirs of the "promised land" and upon what premise are their claims based?

IV. The evolution of the Jewish State commencing with the Balfour Declaration.

V. The Provisional Government preparatory for complete autonomy.

VI. The birth of the New State of Israel.

A. Their claim for independence.

B. Israel surrounded by hostile nations.

VII. The structure of Israel's government.

A. The President.

B. The Knesset (parliament).

C. The Judicial System.

D. Israel's "Bill of Rights."

VIII. The Jewish case for an independent nation.
The Restoration of a Jewish Nation Foretold

The re-establishment of the Jewish nation has been taught as part of the gospel plan of the Church of Jesus Christ of Latter-day Saints by Prophet Joseph Smith and other leaders. It was a prominent subject in the Church that in the latter days, the gospel would be taken from the Gentiles and given to the Jews after they had established themselves in their ancient land.

The Prophet Joseph Smith realized that the commencement of the restoration was near, for he said:

The Jewish nations have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land has already arrived.\(^1\)

When Orson Hyde was appointed by the leaders of the Church to dedicate the land of Palestine in 1840, it was to consecrate this land in preparation for this future restoration. In his reverent and humble dedication he prayed that the Lord would let the Jewish people "... know that it is Thy good pleasure to restore the Kingdom unto Israel ...").\(^2\)

This kingdom was not to be the same as the other kingdoms so prevalent in that part of the world, for he consecrated the ancient homeland that the Lord would ",... constitute her (the Jewish) people a distinct nation and government...".\(^3\)

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\(^1\)Joseph Smith, History of the Church of Jesus Christ of Latter-Day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), IV, 112-113.  
\(^2\)Ibid., IV, 457.  
\(^3\)Ibid.
From the time of their dispersion the Jewish people have created many organizations to accomplish their esteemed goal, the return to Jerusalem and the restoration of the State. Although these organizations accomplished very little, they did sustain the hope of a future restoration. It is interesting to note that since the time of Joseph Smith’s proclamation that “Judah must return, Jerusalem must be rebuilt...” and the subsequent dedication of the land by Apostle Orson Hyde for the establishment of the Kingdom of Judah, there has been persistent movement by the Jews to repossess the land.

Scriptures Foretold of Restoration

The teachings of the Latter-day Saints are in complete harmony with those of the ancient prophets for they also prophesied of the future state of glory that would come to the remnant of Judah.

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountain of Israel... five

The Prophet Nephi, who lived after the time of Christ, foretold of the gathering unto the promised land and the rejoicing that would follow the establishment of the nation.

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance,

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4 Church Historian’s Office, Salt Lake City, Utah, “Journal History of the Church of Jesus Christ of Latter-day Saints,” Mss, April 6, 1845.

5 Ezekiel 37:21-22.
which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

Then shall they break forth into joy—Sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem.

The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. 6

The Vision

"The Jewish State is a world necessity, therefore it must be created." Instigating the establishment of the Jewish State was the modern pioneer, Theodore Herzl, for it was through his vision and action that the Jewish people repossessed their land. Theodore Herzl was not only a man of vision, but he was a man of action, which action created the Zionist Organization and formed the basis of the New Nation.

But Herzl's greatness does not lie primarily in Zionist philosophy of Jewish life. Brilliant as his writings are, there were profound Zionist thinkers before him: Alkalay, Kalisher, Hess, Pinsker, Mohilever, Nathan Birnbaum (who created the term Zionism), to mention only a few. Herzl's original contribution to Zionism consisted in his new method of bringing the Jewish problem before the world, forcing it on the conscience of mankind, awakening the Jewish people to the awareness of its collective power and its ability and responsibility for shaping its own destiny . . .

Through our two thousand years' dispersion we have been without any central direction of our policy; and that, I consider, is our chief misfortune. It has done us more harm than all the persecutions. It has destroyed our character, caused us to grow inwardly rotten. 7

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6 Book of Mormon, III Nephi 20:29, 34-35.
This modern commander challenged the people to arise and create their own nation for they had been dominated by the Gentiles long enough.

The Jews have served from time immemorial as a scapegoat to be blamed for the mistakes and misdeeds of the ruling classes, for the adversity and miseries of the governed, for plagues, deformities, famine, public corruption, and poverty. A truly conservative statesman will therefore always afford them a certain measure of protection, in order to preserve them.

The Plan is Formulated

The scattered Jews needed unified policies and strong leadership to solve the Jewish problem. Herzl's book, The Jewish State, published in 1896, was the plan Jewry had been awaiting. It created a tremendous impression upon both Jewish and non-Jewish societies.

Some prominent Jews opposed such a bold scheme, but the majority of Jewry received it with unparalleled enthusiasm, for the "people felt that there had appeared on the scene a man who was destined to raise the Movement from its powerlessness to heights of realization."9 Theodore Herzl did not disappoint the confidence his people entrusted to him, for his vision was made practical when the World Zionist Organization was formulated at a conference under his direction in Basle, Switzerland, in 1897.

For the first time the Jews were unified in purpose and in method. Their efforts were guided in the right direction to fulfill the desires of Jewry and to solve their problem. Theodore Herzl died at the age of forty, but his short life, his vision of a "Jewish State," and his

8 Ibid., p. 13.
his dynamic leadership have changed the history of Jewry.

Rightful Heirs

Who are the rightful heirs to this much disputed Holy Land? It has been possessed by countless nations and peoples, but does possession denote ownership?

The Arabs claim title to the land by virtue of their long occupation of the soil. They declare that they wrestled it from its enemies and therefore are the rightful owners. Their second pretension to the promised land is that they are descendants of Abraham, and thereby inherit this soil through lineage.

In the past years Britain has also claimed dominion of the sacred ground. Through her efforts the Turkish usurpers were repulsed and Britain was given mandate of the area by the League of Nations.

The question as to who is the rightful possessor of this land was answered centuries ago by the Lord, the Creator and Possessor of heaven and earth. When God called Abraham out of Ur of Chaldees He gave this land to him for an everlasting inheritance.

And the Lord said unto Abram, after that Lot was separated from him Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

For all the land which thou seest, to thee will I give it, and to thy seed forever.

Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee. 10

During Abrahams last years, while he was living in Canaan, the Lord spoke to him again confirming the covenant He had previously formulated with him.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.\(^{11}\)

This inheritance was transmitted from Abraham to Isaac, not to Ishmael, as is claimed by the Arabs, and then from Isaac to Jacob. As Jacob was journeying northward toward Haran, to escape his brother Esau who had threatened to kill him, the Lord appeared unto him at Bethel and renewed the covenant which He had made with his fathers.

And, behold, the Lord . . . said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed shall all the families of the earth be blessed.\(^{12}\)

It is necessary to keep clearly in mind that while the gift of the land of Abraham, Isaac, and Jacob, and to their seed, was complete and unconditional, yet Israel's actual occupation of the territory deeded to them was an entirely different matter. Centuries after the covenant was made, Moses told the children of Israel that if they obeyed the commandments of the Lord they would be prosperous and happy and would dwell safely in the land God had given them. However, if they disobeyed Him they would be scattered to the ends of the earth and become a reproach among all nations.\(^{13}\)

As Moses predicted, the children of Abraham were scattered because of their wickedness. The ten tribes were taken captive into the land of Assyria and later disappeared into the north land.

\(^{11}\)Genesis 17:7-8.


\(^{13}\)George T. B. Davis, Seeing Prophecy Fulfilled in Palestine, (Philadelphia, Pa.: The Million Testaments Campaigns, 1937), p. 82.
The Kingdom of Judah, after maintaining itself for approximately one hundred and thirty-five years longer, was taken captive into Babylon. Thus commenced their dispersion which has been continued down through the centuries. Since that time the Jewish people have suffered continual persecutions and sporadic separation from their "promised land." Nevertheless, throughout the years of dispersion the claim upon the covenantanted land has not been challenged by the majority of the nations.

Evolution of a State

Twenty years after Theodore Herzl had formed the World Zionist Movement, the British Empire recognized the Jews as the rightful heirs to the Holy Land in the Balfour Declaration. This states: "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 to this object..." This recognition of the Jewish claim on the land called Palestine at that time, was endorsed internationally by the League of Nations.

The Mandate Government, authorized by the League of Nations, conformed with the pattern as stated by the Balfour proclamation which granted the Jewish people increased autonomy.

So it was that there gradually developed within the body of the Mandatory Administration in Palestine a parallel governmental apparatus with its own legislative and executive organs, a "state within a state," created and operated by the Jewish community of Palestine in collaboration with the leaders of the World Zionist Organization.

It was this "shadow government" which formed the basis.

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United Nations' Partitioning of Palestine

November 29, 1947

Mediterranean Sea

Jerusalem (International Zone)

Israel

Area for Arabs

Red Sea

Fig. 37
for the first government of the State of Israel.\textsuperscript{15}

The machinery for the future self-government of Israel had set its wheels in motion, and under the authority of the British Mandate a Jewish National Council was elected on the basis of proportional representation. This council was given the authority to tax communities for educational and social welfare and also to maintain its own religious courts.

A second division of the new self-government was the Jewish Agency Executive, the instrument of the World Zionist Organization, which represented world Jewry in Palestine affairs. It was further authorized to aid the Mandate government in the restoration of the land as a Jewish National Homeland. These two branches, one functioning under the British Mandate, and the other assisting the Mandate, constituted what was called the "shadow government," and was the embryo from which the New State of Israel evolved.

A Provisional Government

On November 29, 1947, after bitter debate on the Jewish-Arab problem in Palestine, the United National General Assembly called for a vote regarding the Partitioning of Palestine. The results of the ballot ing were thirty-three in favor, thirteen against, and eleven nations abstaining. It had been resolved that Palestine would be partitioned into a Jewish State, an Arab State, and an International Zone of Jerusalem. The three divisions were to be held together in an economic union. This settlement was to become effective at the cessation of the British

\textsuperscript{15} Ibid., p. 2.
Mandate, which was to terminate as soon as possible but not later than August 1, 1948.

The Security Council ruled that if circumstances during the transitional period should become threatening or any act of aggression should be committed, the United Nations Commission would be empowered to control such situations. "Any attempt to alter by force the settlement envisaged by this resolution" was to be considered "as a threat to the peace, breach of the peace, or act of aggression," according to the General Assembly's resolution.\textsuperscript{16}

In spite of the warning that "any attempt to alter by force the settlement envisaged would be a threat to the peace" the resolution was the spark that ignited a series of attacks. The Arabs burned the Jewish Commercial Center in Jerusalem and proceeded to maraud the remote villages. The Jews felt that they had made generous concessions under the partitioning resolution, and that the Arabs had violated the ruling of the United Nations.

The Resolution represented a compromise between the Jewish demand for a Jewish State in the whole of Palestine, and the Arab demand for an Arab State in the whole of Palestine. This called for a far-reaching concession on our part. We agreed to waive our claim to Jerusalem, on the erroneous assumption that its Holy Places were of paramount concern to the Christian powers, which would be prepared to defend it against Arab attack. Yet, despite its negative aspects, the Resolution undoubtedly did much to redress the iniquity of many generations. It expressed the recognition by the civilized world of the Jewish people's right to a national independence, and prescribed the stages for the establishment of the Jewish State, which was ultimately to be accepted as the equal of the free nations. Although some of the countries which had supported the Resolution began, immediately after its adoption, to vacillate and even to change their

attitude, the Resolution itself was never revoked, and it remains in force to this day.17

The United Nations had committed themselves to a proposition which they were not willing to enforce. The Arabs were infuriated by the injustice they felt had been rendered against them, therefore they launched attacks on Jewish strongholds. Jerusalem was besieged by Arab forces and severed from the main body of the State. The Provisional Government organized its forces and prepared to defend its borders.

The Jewish leaders discovered that independence is not granted by legislation, but must be won by blood and sacrifices. The final battle for nationhood and survival was pending and the future destiny of Israel was on the altar.

A Nation is Born

"And what one nation in the earth is like thy people Israel."18 May 14, 1948, was the day Jewry had been awaiting prayerfully throughout nineteen centuries. Through the establishment of the New State of Israel, an independent nation consisting of Jews, a few Arabs, and others, which was governed by Jews, was created. The pride and honor of this ancient people was finally redeemed. The birth of Israel was an event for which men of vision had been striving throughout the past centuries.

At four o'clock on May 14, 1948, eight hours before the termination of the British Mandate over Palestine, two hundred people had assembled in the Tel-Aviv Museum to witness the momentous occasion.


18 I Chronicles 17:21.
THE NATION PROCLAIMS THE STATE OF ISRAEL


ALL WHITE PAPER LAWS ABOLISHED

PROCLAMATION OF PROVISIONAL STATE COUNCIL

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The United Nations, through its decision, acknowledged the historic right of the Jewish people to self-determination and the right to establish a State of their own. The Resolution paved the way for the establishment of the State of Israel, which was proclaimed on May 14, 1948.

The First Newspaper Proclaiming Israel's Independence

Fig. 38
Although the ceremony inaugurating the Proclamation of Independence was not pretentious, the sincerity was impressive. At a given signal every one arose and the building resounded with the National Anthem. David Ben Gourin, the great leader in the fight for freedom and the first Prime Minister, displayed the Proclamation of Independence which was hand written on parchment, as were the ancient Torahs of Judah. In his powerful and resolute voice he announced the establishment of the New State of Israel and read the Declaration.¹⁹

"DECLARATION OF INDEPENDENCE"

We the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of the termination of the British Mandate for Palestine by virtue of natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations.

Hereby proclaim the establishment of the Jewish State in Palestine, to be called ISRAEL.

We hereby declare that as from the termination of the Mandate at midnight, this night of the 14th to 15th May 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a Constituent Assembly not later than the first day of October 1948, the present National Council shall act as the Provisional State Council, and its executive organ, the National Administration, shall constitute the Provisional Government of the State of Israel.

The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice, and peace taught by the Hebrew Prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter

¹⁹Behn, op. cit., p. 4.
of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and due representation in all its bodies and institution, provisional or permanent.

We offer peace and amity to all the neighbouring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations--the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on the Sabbath eve, the fifth of Iyar, 5808, the fourteenth day of May, 1948.20

After Mr. David Ben Gurion had completed the proclamation, the audience rose to their feet and gave approval by reverential silence.

The new Minister of Religious Affairs, Rabbi Fishman came forward and in a voice tremulous with emotion, uttered the time-honored benediction, 'Blessed art thou 0 Lord, our God, the King of the Universe, who has caused us to live and preserved us and brought us unto this time.'21

Following this impressive ceremony, the new Prime Minister

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21 Bein, op. cit., p. 5.
Fig. 39
Israel's Parliament
announced the first action of Legislation, incorporated in the Declaration, which abolished the White Paper policy of 1939 and declared that Israel will be open to the immigration of Jews from all countries of the world, and there shall be no laws restricting this.22

The United States of America was the first of many nations to recognize the State, for only eleven minutes after its inception, President Truman informed the Israel representative in Washington D. C., Mr. Eliahu Elath, that the United States of America had given Israel De Facto recognition. This acknowledgment by the United States was followed by Russia giving the New State de jure recognition.

The acknowledgment of these two great powers and many others was undoubtedly responsible for strengthening the position of Israel as a new nation. However, the New State's existence could not long endure upon favored blessings from other nations. Israel learned by experience that freedom is more often won than bestowed or declared upon a nation.

To be a nation answerable for its own destiny is a precious ideal, and the Jewish people had bided for that ideal with messianic longing through jubilee upon jubilee. But it is also an ideal for which one must pay very dearly, with unceasing effort and grim sacrifices. A State is not manufactured by a mere declaration; it is set up anew day after day, by toil incessant and by the labour of years, even generations. A people that is not fit and ready to bear that onerous duty of being sufficient unto itself will not preserve independence even after it has won it. This is so for every State, and it is pre-eminently so for the State of Israel.23

Battle for Survival

"The army of Israel will be built on a basis of social equality


and freedom of religion and conscience, faithful to the principles of the Prophets of Israel, that 'nation shall not lift its hand against nation.' 24

The army of Israel was organized in the chaos of war and in a desperate attempt to repel attacking armies. Arab leaders had vowed, even at the announcement of the United Nations to partition Palestine, that they would drive the Jewish intruders into the sea.

The Arab League and the Mufti of Jerusalem have declared war on Jewish Palestine and the authority of the United Nations. The aim of this war of aggression is three-fold: to defeat the United Nations resolution in favour of a Jewish State in part of Palestine; to impose Arab domination on the whole of the country; and to reduce the National Home to the status of a ghetto and the Jewish people to a subject race existing by favour of the Mufti and his kind. 25

With the formation of the Jewish State on May 14, 1948, the regular armies of Egypt, Iraq, Jordan, Lebanon, and Syria, attacked Israel's borders from their respective frontiers. Initially it appeared that the New State was threatened with immediate destruction. The hostile armies crossed the frontiers and over-ran many of the stockade settlements and border villages.

The task of Israel's Defence Forces is to preserve Israel's frontiers, safeguard the country's sovereignty, be ready at any moment to repel attack from any quarter. On paper this task seems well nigh possible. For Israel is the smallest country in the Middle East. It has the smallest population. It has a long frontier with hostile neighbors. Close by are five Arab powers who in 1948 sent in their aggressive armies to wage war on and destroy the new state. On paper, they could not lose. In the field, they were beaten. These armies were routed and flung back across their own frontiers. But no day has passed


since then without renewed threats that they will invade Israel again. Israel is confident that should they seek to repeat their invasion attempt, they will again be vanquished.\footnote{Moshe Pearlman, "Israel's Modern Army," \textit{Life in Israel,} Second Quarter, 1953, p. 5.}

Although the young nation was forced to battle against tremendous odds, three months after the first act of aggression by enemy states, Israel repulsed the armies of the Arab League by sacrifice and heroism.

A Light to Its Neighbor

Israel's admission of membership to the United Nations has set the seal of the supreme human authority of our time on the independence and equality of the resurrected Jewish State. When the might of Imperial Rome extinguished Jewish freedom, some two thousand years ago, it seemed as if the name of Israel had been blotted out forever from the roll of the independent nations of the world.\footnote{David Ben Gurion, "Aims of State of Israel," \textit{Israel and Middle East,} July-September, 1949, p. 63.}

The Jewish people have realized that they can't sustain themselves, redeem the land, or maintain a nation through force alone. Although they have proven their ability to defend themselves against aggressors they have also striven diligently to promote friendship and peace with their Arab neighbors. The great mass of these Arab people are living in near servitude, deprived of any participation in the political affairs of their country.

While traveling in Arab nations the author was convinced that the political leaders neither spoke in behalf of the common Arab people nor represented their true feelings toward Israel and all other democratic governments. The voices that represented the people were selfish absolutists who were concerned for their own power and wealth. The majority of the Arab people, except those who were driven from Israel, were not hostile toward democracy or even the Israeli Government established in
their area. On the contrary, they were sympathetic and envied the welfare and liberties of a people living under the democratic system.

In an address Israel's Ambassador to the United States of America, Abba Eban, expressed the proposition that the democratic form of government established in the Near East could well serve as an example for authoritarian regimes.

Our Declaration of Independence has its honored place amidst the documents of democratic history; for it inaugurated the life of a free parliamentary society, inspired by the Hebrew prophetic tradition as well as by English common law and the robust egalitarian ideals of the American and French Revolutions. Here in the heart of the Middle East, surrounded by every form of absolutism, in a region dominated by authoritarian monarchy and military dictatorship, we have built a sanctuary for the parliamentary form of government "deriving its just powers from the consent of the governed. . . ."

May we not aspire to see these beneficent examples spread throughout our region, where dictators still succeed each other by assassination and coup d'etat? Does not this first emergence of democracy in our immediate area create for us a special solidarity with all peoples who uphold democracy as a world cause, worthy to win the loyal hearts of men against the sinister allurements of dictatorial power? The flag of Israel waves honorably over these free institutions whose mature aspect and steady strength belie the youthful record of six brief years.28

Organization of Government

The development of the government of Israel has been a gradual and evolutionary process as are so many other democratic systems. The first organization following the Proclamation of Independence was a Council of the State. It was composed of representatives from the major political parties and was given the complete governing authority in the State. This body had the power to legislate, collect taxes, administer justice, and specifically develop strong ground and sea forces.

At the beginning of 1949, this Provisional Council of State was superseded by a parliamentary system of representative government. Representation was apportioned on the basis of population and every man and woman, eighteen years of age and over, was given the right to vote. Further, every one of twenty-one years or more was eligible to hold any office. This was a revolution in this region of the world where only the "nobility" was granted voice in political affairs.

Knesset.--The number of representatives in the Knesset (parliament), fixed at one hundred-twenty, is selected from proportional representation with the whole country forming a single district. The term of office is four years.

The Knesset is the legislative authority in the State. Legislation is initiated mostly by government, sometimes by individual members of the Knesset. A Bill requires three readings before it becomes law; between the first and the second readings it passes, for discussion and possible amendment, through one of the nine Committees of the Knesset. All laws, as well as secondary legislation, are published in the Reshumot (Official Gazette).29

President.--The President of the State is elected by the Knesset for a five year term. There is no prescribed qualification regarding eligibility to the presidency and no designated law governing re-election.

The real chief executive in Israel is the Prime Minister. The powers of the President, on the other hand, are severely limited. The office of the presidency was conceived as a symbol of the unity of the people, extending beyond the boundaries of party, group, and ethnic loyalties.

For this reason the president is not chosen at the general elections, with all their factional rancor, but is elected by the Knesset.

The chief powers of the President are:

1. To appoint the Prime Minister (though this would appear to be a broad power, in practice it is narrowly confined; for obviously the President must choose the leader of the majority party).

2. To dissolve the Knesset and call for new elections, but only if:
   A. The Cabinet has resigned.
   B. No new Government can be formed commanding a majority in the Knesset.  

The Judicial System.—The judicial system of Israel is a continuation of the courts established under the Mandatory Government with significant improvements.

Israel's judicial system is made up of civil and religious courts. The civil courts are: the Supreme Court, consisting of the President of the Court and six Associate Justices; District Courts for each of the districts into which the country is divided; and Magistrates' Courts. Jurisdiction of the Religious Courts of the Jewish, Moslem and Christian communities in matters of personal status and of religious foundations and endowments, as taken over from the Mandatory administration, has been continued in force.

The Supreme Court sits either as a Court of Appeal or as a High Court of Justice with original jurisdiction. The institution of single judge courts has been abolished: both the Supreme Court and the District Courts sit with not less than three judges. No Israel court uses a jury.  

The government.—The word government in Israel has two meanings; it can refer to the entire machinery of the state, but the second and most general use refers to the "executive council," consisting of the Prime Minister and his "cabinet" who usually belong to the Knesset.

The President selects a leader for the government from the majority party in the Knesset. This man becomes the Prime Minister and is

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charged with the formation of a government which is presented to the Knesset for a vote of confidence.

The Prime Minister is not limited to the number of Ministers in his "cabinet." Currently the number of Ministers is thirteen. The power of the government is invested in the Prime Minister for he presides over the cabinet of Ministers, coordinates the activities of all departments of government, and keeps the President informed on all issues of State.

The "Bill of Rights."--The State of Israel has a "Bill of Rights" which guarantees to each individual similar privileges as those inherent freedoms found in the Constitution of the United States of America, for it guarantees to every citizen of Israel the right of life, liberty, and the pursuit of happiness.

The Declaration of Israel's Independence proclaimed that the State of Israel will be based upon the foundations of liberty, justice and peace, equality of all its citizens without distinction of religion, race or sex, and guarantees of freedom of religion, conscience, language, education, and culture. . . .

The citizen is entitled to the protection of the law from unjustified interference with his freedom. The fundamental judicial or quasi administrative tribunals have to be authorized by law. If they are not, the injured individual can have recourse to the order nisi procedure of the Supreme Court sitting as the High Court of Justice, the Israel equivalent of the prerogative writ or order found in English jurisprudence.

Freedom of the person is guaranteed, by habeas corpus proceedings and by extensive provisions for a fair trial to the accused. Freedom of conscience and religious worship are protected by specific provisions in the Criminal Code. Freedom of speech is restricted only by provisions of the law relating to defamation, sedition, blasphemy, or injurious falsehood. Freedom of the Press is also guaranteed.

Freedom of assembly is subject only to the police power controlling processions and political meetings of fifty persons or more, and safeguarding the common right of the public
at large. There is complete freedom of association, the only condition being that any newly formed association has to notify the authorities of its existence and its aims and constitution.

The Women's Equal Rights Law of 1951 guarantees the complete equality of women before the law. It provides that any provision of law which discriminates against women shall be invalid.\(^3\)

**Freedom of religion.**—The newly appointed Minister of Religious Affairs, Rabbi J. L. Hacohen Maimon, shortly after the foundation of the new government, assured all religious groups that they would have unlimited religious freedom.

The State of Israel stands for freedom of conscience and the free exercise of religious worship. The Declaration of Independence adopted on May 14th, 1948, when the State came into being, pledged Israel to "guarantee freedom of religion, conscience, education and culture" and to "safeguard the Holy Places of all religions." This principle has been re-affirmed in numerous statements made by members of the Government and of the Legislature. In July, 1948, soon after my appointment as Minister for Religious Affairs, I took the opportunity of a visit to Nazareth to make the following declaration: "In every place under our protection, freedom of religion will reign. Our attitude to all religious communities will be one of friendship and respect, and we shall protect all the Holy Places. I trust that peace and friendship will prevail among all sections of the community and that we shall all work together for the good of the country and the welfare of the State. Have we not all one Father? Has not one God created us?"\(^3\)

**Principles and Ideals of the Government**

The New State of Israel has made great strides in governmental organization since its inception in 1948. It is flourishing in surroundings where monarchies and military dictatorships have built bulwarks

\(^3\) *Ibid.*, pp. 35-36

against the democratic way of life.

The government of the New State is unique in that it is constructed from a combination of features which are found in the British, American, and French systems. It is based on the parliamentary system in which the President is elected from the legislature. The President appoints the Prime Minister who is responsible for forming the governmental structure. The President has limited powers but primarily he acts as a stabilizing effect upon the Knesset. He is the symbol of unity and leadership to the whole nation. Chaim Weizmann was the first President of the State and an ardent fighter for the freedom of the Jewish people. In an address to the first Knesset he expressed a challenge to the nation that has served as its guide.

... This is a great moment in our history. Let us give thanks and praise to the God of Israel, who, in His mercy, granted us the privilege of witnessing the redemption of our people after centuries of affliction and suffering ...

It is our people who once gave the whole world the spiritual message fundamental to civilization. The world is watching us now to see the way we choose in ordering our lives, how we fashion our State. The world is listening to hear whether a new message will go forth from Zion, and what that message will be.

... From this place we send fraternal blessings to our brethren throughout the world. We stretch out our hand in peace to the neighboring countries and extend friendship to all peace-loving peoples of the world ... 34

The Jewish Case for an Independent Nation

Through the centuries of suffering and persecutions, the people of Israel have nourished a constant hope in the promise that redemption

34 The Government of Israel, op. cit., p. 66
THE STATE OF ISRAEL AND ITS INSTITUTIONS

The Knesset (120 Members)
(Elected by the People of Israel)
Chairman (and Deputy for the President): JOSEPH SPEIZAK

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Knesset Committees

The Government
(Appointed by the President — approved by the Knesset)

Fig. 42
The State of Israel and Its Institutions Obtained from: "Israel's Fourth Birthday, Israel Youth Horizon, April, May, 1952."
would come to their land and nation. Many people have disputed their claim to the land which they have struggled so desperately to redeem and now defend. The author has extracted from the official translation of the Proclamation of Independence text some of the pretensions on which the Jews base their claims.

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from the Land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence...

The recent holocaust, which engulfed millions of Jews in Europe, proved anew the need to solve the problem of the homelessness and lack of independence of the Jewish people by means of the re-establishment of the Jewish State, which would open the gates to all Jews and endow the Jewish people with equality of status among the family of nations...

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unassailable.

It is the natural right of the Jewish people to lead, as do all other nations, an independent existence in its sovereign State. 35

35 Bein, op. cit., pp. 6-7.
The free nations of the world have sanctioned the formation of the Jewish State by supporting the United Nations in their recognition of this, the newest member to their world organization. Not only have the democratic people of the earth acknowledged the State of Israel, but God has willed it. His prophets, both ancient and modern, have borne witness that "Judah must return, and Jerusalem be rebuilt." 36

The philosophy of the Church of Jesus Christ of Latter-day Saints regarding the destiny of the Jewish Nation was expressed in an editorial printed in the Deseret News:

... The day of deliverance will dawn upon Judah; and when the splendid talents of the Jewish people in all branches of business, art, science, and statesmanship are considered, it is easy for the contemplative mind to perceive the possibility, nay, the certainty, of the establishment in the old home of the Hebrews, of a nation and a government whose greatness and glory will eclipse all the storied majesty of the kingdom of David and Solomon. 37

Wilford Woodruff, an Apostle of the Lord Jesus Christ, and later President of the Church of Jesus Christ of Latter-day Saints, testified that in the latter days Judah would be restored to her ancient home.

I wish in this testimony to say that the time is not far distant when the rich men among the Jews will be called upon to use their abundant wealth to gather the dispersed of Judah, and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple.

For the fulness of the Gentiles has come, and the Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses their law-giver. And this is the will of your great Elohim, O house of Judah, and whenever you shall be called upon to perform this work, the God of Israel will help you. You have a great future and

36 "Journal History," op. cit., April 6, 1843, Quoted from Joseph Smith.

37 Deseret News, (Salt Lake City, Utah), December 11, 1878.
destiny before you and you cannot avoid fulfilling it; you are the royal chosen seed, and the God of your father's house has kept you distinct as a nation for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh your king, you will know him; your destiny is marked out, you cannot avoid it. It is true that after you return and gather your nation home, and rebuild your City and Temple, that the Gentiles may gather together their armies to go against you to battle, to take you a prey and to take you as a spoil, which they will do, for the words of your prophets must be fulfilled; but when this affliction comes, the living God, that led Moses through the wilderness, will deliver you, and your Shiloh will come and stand in your midst and will fight your battles; and you will know him, and the afflictions of the Jews will be at an end.  

Much of the testimony of Wilford Woodruff has come to pass, but Israel has yet to realize even greater accomplishments, for the Lord has promised that when Jerusalem shall be besieged, He will fight her battles for her.

Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah, and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.  

Summary

The battle for the restoration of the "promised land" to the covenanted people has been opposed down through the centuries. At times it


39 Zechariah 12:2-3, 8.
has appeared that the flicker of hope in the hearts of the dispersed Jews would be crushed to ashes but great leaders have risen who have fanned the flicker into a flame and waged new battles against the opposition.

Many scrimmages have been won in the long fight for freedom, and the Jewish people realize that the task of redemption has only commenced and that the creation of their nation is merely the beginning of a far more glorious future. The Prophet Isaiah asked the question, "Is a nation brought forth at once?" The Jews' own visionary Prime Minister answers the question of Isaiah for his people:

Since that day, in these brief years, the young State has performed breath-taking feats and launched massive undertakings, at a speed and in proportions to which our history offers no parallel. But—let there be no delusion! There is still work for the State to do in the land, amidst the people, in the East, in the world; and the work is still in its very beginning. Not behind us, but ahead of us, are the difficulties and exertions, the trials and the dangers. Ahead of us, too, are the campaigns and the conquests, the splendours and the portents still to come. Long and hard is the way—"and it shall be called the way of holiness."41

40 Isaiah 66:8.
CHAPTER VIII

FULNESS OF GENTILES - GOSPEL TO THE JEWS

Introduction

In this chapter the writer desires to clarify that although the Jews have been driven and persecuted because they rejected the commandments of God and crucified the Savior, they will yet receive the Gospel of Jesus Christ in its fulness.

Synthesis

The Gospel will be restored in its fulness to the Gentiles. The Time of the Gentiles will be completed when they sin against God and reject the Gospel. The glad tidings will then be taken from them and given again to the Jews. Judah will become a Holy Nation and a sanctified people who will dwell in the presence of God forever.

Outline of the Chapter

I. In the meridian of time the Gospel was first given to the Jews and when they demonstrated themselves to be unworthy of the Kingdom it was taken to the Gentiles.

II. What is the meaning of the word "Gentile" and who are the Gentiles today?

III. The Gospel was bestowed upon the Gentiles and shall remain with them until they sin against God and reject the Gospel.

IV. The "Time of the Gentiles" shall be fulfilled when:

A. The Gentiles will become exceedingly wicked and will
reject the restored Gospel.

B. There shall be tremendous perplexities among the nations of the earth.

C. The Elders shall be called from their missionary labors.

D. "Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled."¹

E. The Jews will return to Palestine and commence to build the depleted nation.

F. The Gospel will be bestowed upon the Jews.

V. The attitude of the Church of Jesus Christ of Latter-day Saints toward the Jewish people.

VI. Two divergent points of view concerning the period when the Gospel will be taken to the Jews.

VII. A possible explanation concerning the apparent contradiction regarding "the time of the Gentiles."

The Gospel of Jesus Christ

During the meridian of time, when Christ walked upon the earth, he taught, "... I am not sent but unto the lost sheep of the house of Israel."² The Jews were the covenanted people and they were given the first opportunity to hear the Gospel. Later Peter received a vision in regard to the Gospel being given to the Gentiles. This was of tremendous importance, for the apostles had previously considered that the message of salvation was exclusively for the Jews. This heavenly manifestation


²Matthew 15:24.
convinced Peter that the Gospel should be preached also to the Gentiles for he said: "... Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."\(^3\)

It was Paul, however, who became the first ardent missionary among the Gentiles. As he journeyed among the Gentile nations he first sought out the Jews living in Antioch. When the Jews were offended by him and rejected his words, he turned to the Gentiles who were receptive to the teachings of Jesus Christ and implored Paul to instruct them in the Gospel. To them Paul expressed his opinion that the Gospel was also for them for he said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."\(^4\)

Later Paul concentrated his every effort to convert the Gentiles to the plan of salvation. The Gentiles were more receptive to the Gospel than the pious Jews, and thousands of them did embrace the new faith. However, when the leadership of the Church was destroyed and the government of the Church was directed by paganistic rule, the Priesthood was lost and the apostasy predicted by Isaiah was accomplished.

The earth also is defined under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in

\(^3\)Acts 10:34-35.  
\(^4\)Acts 13:46.
vision, they stumble in judgment.\(^5\)

During the meridian of time the Gospel was given first to the Jews. They were the covenanted people and therefore the rightful heirs to the Gospel of Jesus Christ. Christ Himself was implicit regarding His mission to the children of Israel. Nevertheless, when the Jews proved unworthy recipients of the divine message, it was taken to the Gentiles.

Jesus came to the lost sheep of the house of Israel, but they rejected Him, and the Apostles were moved upon to say, "Lo, we turn to the Gentiles": and they did so, the Jews having proved themselves unworthy of eternal life, "and the kingdom of God shall be taken from you," says the Savior, and given to a nation bringing forth the fruits thereof. The Gentiles to whom the Gospel was to be given, receive it and the gifts and graces of the church, which were enjoyed by Israel were now manifest among the Gentiles. But behold, they corrupted themselves after having received the kingdom.\(^6\)

Who Are the Gentiles?

The word "Gentile" is first found in the Book of Genesis, "By these were the isles of the Gentiles divided in their lands: every one after his tongue, after their families, in their nations."\(^7\) In this instance it is difficult to conclude what is meant by the use of the word. Later the term was used to designate all those not claiming lineage from Abraham.

Today the Jews refer to anyone not of their race or faith as a Gentile. The Christians have a much broader interpretation of the word. To them it specifies those who are neither Jews nor Christians as Gentiles. To some it connotes only those who profess no religion, such as an atheist or heathen. It has been said by many that the "Mormons" are the most

\(^5\) Isaiah 24:5; 28:7.
\(^6\) Journal of Discourses, (Liverpool: Joseph F. Smith, 1877), XVII, 225, Quoted from Orson Pratt.
\(^7\) Genesis 10:5.
restrictive of all, "for it is only in Salt Lake City, Utah, that even a
Jew is considered a Gentile." This belief is entirely incorrect, for the
Church of Jesus Christ of Latter-day Saints has a very broad interpretation
when defining the word "Gentile."

According to the belief of the Latter-day Saints, there are
many people who are not classed as Gentiles. . . . The Jews con-
stitute but a portion of the house of Israel and the members of
the other tribes are not Gentiles. It is the belief of the Latter-
day Saints that the American Indians are descendants of Joseph,
son of Jacob, and therefore they are not Gentiles, and the same is
true of the Polynesians of Hawaii, Samoa, New Zealand, and other
islands of the Pacific. The descendants of Ishmael, son of Abraham,
are not Gentiles.

The Latter-day Saints class as Gentiles those who are not of
the blood of Abraham, whether they belong to the Christian or pagan
nations, but there is nothing of an approbrious nature in the use
of this expression. It simply means that a Gentile is not of the
blood of Abraham. Moroni, when writing of the coming forth of the
record of his people said that "It was sealed up, and hid up to
the Lord, to come forth in due time by way of the Gentile--the
interpretation thereof by the gift of God." While the Book of
Mormon states that the man who should bring it forth should be a
descendant of Joseph, son of Jacob, yet he was to come from among
the Gentiles, and that is according to Latter-day Saint belief.

Gospel Restored to the Gentiles

The scriptures foretell that in the last days the Gospel will be
restored to the Gentiles, which period will be known as the "fulness of
the Gentiles," or the "dispensation of the fulness of times." When the
Angel Moroni appeared to the young Prophet Joseph Smith and informed him
that he was to be an instrument in the hand of the Lord in restoring the

8 Joseph Fielding Smith, *The Restoration of All Things*, (Salt Lake
9 *The Pearl of Great Price*, Joseph Smith, 2:41.
10 *Times and Seasons*, (Commerce, Illinois), October 1, 1842, p. 935.
Gospel of Jesus Christ, he said: "That the fulness of the Gentiles was soon to come in."11 This was in fulfillment of Nephi's prophecy when he foretold the restoration of the Gospel to the Gentiles.

And blessed are the Gentiles, because of their belief in me, and in the Holy Ghost, which witnesses unto them of me and of the Father.

Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.12

The Prophet Joseph Smith further elaborated on this great era of the dispensation of the fulness of times in a letter to the Church, published in the Times and Seasons.

... It is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories shall take place, and be revealed from the days of Adam even to the present time: and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.13

This dispensation of the Gospel was the most glorious of all, for it aggregated all former dispensations, the keys, powers, and glories that had been revealed since the earth's formation were again given to man.

Gentiles To Have the Gospel Until Counted Unworthy

Although members of the Church of Jesus Christ of Latter-day Saints are not Gentiles in the literal sense of the word, the land in which the Gospel was restored is referred to in the scriptures as the land of the

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11 The Pearl of Great Price, Joseph Smith, 2:41.
13 Times and Seasons, op. cit., p. 935.
Gentiles. Wilford Woodruff clarifies this when he said that it refers to members in a "national capacity."

The gospel is now restored to us Gentiles for we are all gentiles in a national capacity, and will continue with us if we are faithful until the law is bound and the testimony is sealed and the times of the Gentiles are fulfilled, when it will again revert to the Jews. 14

The Gospel will remain with the Gentiles as long as they are counted worthy and honor it. When they reject the plan of salvation and sin against God, it will be taken from them and given again to the covenanted people.

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel 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 priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. 15

Parley P. Pratt informs us that there is a period designated when the Gentiles will rule both politically and religiously.

Now there was a time allotted for the Gentile powers to reign, for their corruptions to bear rule, and during the time here designated as the times of the gentiles, the time of their polity, of their nationality, their religion, and to prove them and to see what they would do with the power committed to them--the times spoken of by Daniel the prophet, in which the fourth monarchy, namely, the Roman and all those divisions and sub-divisions that should grow out of it in modern times, the times when these divided powers should bear rule.

There is just as much a time for these to have their day and prove themselves, and bring forth the fruits of their rule, and


15 Book of Mormon, III Nephi 16:10-11.
and a time for them to come to an end. Now when that time arrives, ye nations look out, for there is a prophecy gone forth about you, it is in these words, and recorded in the Old Testament: "Though I make a full end of all nations where I scattered you, yet will I not make a full end of you . . . ." speaking of Israel.

Now, when the times of the gentiles are fulfilled there will be an uprooting of their governments and institutions, and of their civil, political and religious polity.16

The time of the Gentiles has not yet been fulfilled, for the teaching of the restored Gospel has been almost exclusively to the Gentiles. Nevertheless, the Church of Jesus Christ of Latter-day Saints has always been interested in the Jewish people, and realize that they shall again have an opportunity to embrace the truth.

In the new dispensation in which the gospel of Jesus Christ is restored to earth, the Jews have been given a prominent place in the plans of its progress towards its glorious triumph in the earth. While in its restoration the gospel is to be "first preached to the Gentiles" almost always this phrase is followed by--"and secondly unto the Jews." And the apostles of the Church of the New Dispensation are admonished to "declare My Gospel both unto Gentile and unto Jew."17

Time of the Gentiles Fulfilled

The Prophet Joseph Smith revealed that the day would come when the Gentiles also would be counted unworthy to receive eternal life and would reject the Gospel, for he said they would "sit in darkness" because they "perceive not the light."

And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

But they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men.


And in that generation shall the times of the Gentiles be fulfilled.\textsuperscript{18}

Many of the prominent church leaders have expressed the opinion that the time of the Gentiles will soon be fulfilled. They believe that the signs which are to precede the fulfillment have commenced, as has been discussed in preceding chapters. However, the Gospel will continue to be preached among the Gentiles until the Lord signifies its cessation. "The Gospel of Christ has to go to the Gentiles until the Lord says 'enough', until their times are fulfilled, and will be in this generation."\textsuperscript{19}

Indications of the Fulfillment of the Time of the Gentiles

In his series of lectures, "Judah, Thy God Reigneth,"\textsuperscript{20} Doctor Lynn M. Hilton has listed six very important events which are to transpire before the "fulness of the time of the Gentiles."

I. The Gentiles are to become exceedingly wicked and will reject the restored Gospel of Jesus Christ. The great prophet Nephi foresaw the calamity that was to befall this blessed land in the latter days.

\textquoteleft In the last days, or in the days of the Gentiles... they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire.\textsuperscript{21}

It was made known to the Prophet Joseph Smith that in the last days the Gentiles would become "corrupt, full of wickedness, and abominations, and

\textsuperscript{18} Doctrine and Covenants 45:28-30.
\textsuperscript{19} Cowley, \textit{op. cit.}, p. 132.
\textsuperscript{21} Book of Mormon, II Nephi 27:1-2.
they love darkness rather than light because their deeds are evil."22

II. There are to be tremendous perplexities among the nations of the earth and violent disturbances in nature. The Lord has warned of the difficulties and turmoil that will beset the inhabitants of the earth.

In the generation in which the times of the Gentiles shall be fulfilled there shall be signs in the sun, moon, and stars upon the earth, distress of nations with perplexities, like the sea and waves roaring, the earth also shall be troubled and the waters of the great deep.23

III. Another future event which will precede the fulness of the Gentiles is the rejection of the Gospel and the recall of the Elders from their missionary labors. Although wickedness is rampant among the Gentiles, they are accepting the Gospel currently through the instrumental-ity of the missionaries.

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, 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 priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

And then will I remember my covenant people. 0 house of Israel, and I will bring my gospel unto them.24

Mr. Hilton conjectures that the prophecy of Heber C. Kimball is in the process of realization.

An army of Elders will be sent to the four corners of the earth to seek out the righteous and warn the wicked of what is coming . . . . The judgment of God will be poured out upon the wicked to the extent that our elders will be called home from

22Doctrine and Covenants 10:21.
far and near; or in other words, the gospel will be taken from
the gentiles and later on carried to the Jews.\textsuperscript{25}

IV. The Arabs will lose control of the ancient walled city of Jer-
usalem. Previously, in Chapter Six, the writer stated that the new city
of Jerusalem, which is a suburb of the old city, was now governed by the
New Jewish Nation, but that the old walled city still remains under Arab
jurisdiction.

The Savior said, "Jerusalem shall be trodden down by the Gentiles
until the time of the Gentiles be fulfilled."\textsuperscript{26} The remainder of the city
must be wrested from the Gentiles before the time of the Gentiles can be
fulfilled.

V. The Jews will return and commence to rebuild the depleted nat-
on. It was revealed to the Prophet Joseph Smith, concerning the dispersed
Judah, that "...they shall be gathered again, but they shall remain until
the time of the Gentiles be fulfilled."\textsuperscript{27}

The material presented in Chapters Four and Five is strong evidence
that this prerequisite to the fulfillment of the Gentiles is now occurring.

VI. The final, outstanding event necessary to the fulfillment of the
"times of the Gentiles," as stated by Mr. Hilton, is that the Gospel will
be bestowed to the Jews. When Christ ministered to the Nephites on the
American continent, He foretold that the Book of Mormon,

... shall be manifested unto the Gentiles, that through
the fulness of the Gentiles, the remnant of their (Jews) seed
who shall be scattered forth upon the face of the earth because

\textsuperscript{25}Deseret News, (Salt Lake City, Utah), May 23, 1931, Quoted from
Elder Heber C. Kimball.


\textsuperscript{27}Doctrine and Covenants, 45:25.
of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

... in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them (the Jews). 28

Church of Jesus Christ of Latter-day Saints' 
Attitude Toward the Jews

The members of the Church have always maintained intense interest in the Jewish race. The Hebrew nation will occupy a prominent and special place in the great dispensation of the fulness of times, during which it is promised that all things shall be gathered together in one, even in Christ. 29 In the last days a plan will be inaugurated that will unify all the faithful children of Israel, including the covenant people of Judah. There is a definite time when the Gospel in its fulness will be taken unto the Jews in their own nation. 30

The Book of Mormon came forth as a new witness for Jesus Christ to an unbelieving generation. Its mission is to assist the conversion of the Jews as well as the Gentiles. It is a marvelous gift of God,

... Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations ... 31

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28 Book of Mormon, III Nephi 16:4-7.
29 Ephesians 1:10.
31 Book of Mormon, title page.
Book of Mormon, a Witness to the Jews.—There are many prophecies in the Book of Mormon predicting that it would be given to the Jews to convince them that Jesus is the Christ. Mormon, who compiled much of the book, stated near the close of his record that this book would be a witness for the Jews.

... I write unto you all, that ye may know that ye must all stand before the judgment seat of Christ, yea. ... And also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have another witness besides him whom they saw and heard, that Jesus, whom they slew, was the very Christ and the very God.\(^{32}\)

Latter-day Saint Prophets' Attitude Toward Jews.—The Prophet Joseph Smith, in the year 1833, charged the brethren to preach the gospel to the Jews as well as the Gentiles, less the earth be smitten with a curse.

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.\(^{33}\)

A letter written to Orson Hyde and John E. Page while they were on their mission to dedicate the land of Palestine for the Jews, illustrates the love that was manifested by the Prophet Joseph Smith toward the Jews. In this letter he also promised them that the Lord would bless those who sought to recover the outcast of Israel.

If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and rouse them to enterprise and exertation, surely it is the great and precious promises made by our Heavenly Father to the children of Abraham; and those seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the spirit of the Lord.

\(^{32}\)Ibid., Book of Mormon 3:20-21.

\(^{33}\)Doctrine and Covenants, 98:16, 17.
and have the choicest blessings of heaven rest upon them in copious effusions. Brethren, you are in the pathway of eternal fame and glory, and inasmuch as you feel interested in the covenant people of the Lord, the God of their Fathers will bless you.  

After the death of the Prophet, the quorum of the twelve endeavored to fulfill the responsibility of proclaiming the Gospel, not only to the Gentiles, but also to the Jews. A proclamation was sent to the world that the Jews should return to Jerusalem and prepare themselves to share in the blessings of the Priesthood.

And we further testify that the Jews among all nations are hereby commanded in the name of Messiah to prepare to return to Jerusalem in Palestine and to rebuild that city and temple to the Lord. And also to organize their own political government, under their own rulers, judges and governors in that country. For be it known unto them that we hold the keys of the Priesthood and Kingdom which are soon to be restored to them. Therefore let them also repent, and prepare to receive the ordinances of God.

In this day the leaders of the Church of Jesus Christ of Latter-day Saints have continued their interest in the Jews. When President John A. Widtsoe journeyed to Palestine to reopen the Palestine-Syrian mission he,

...Blessed the people that their hearts would be softened towards the missionaries and they would become receptive to the gospel; that they would open their hearts to the restored truth in order that they could embrace the gospel. The Jews were promised that if they would accept Christ that peace would come to their land and their persecutions in the world would cease, and this land would be given to them as their inheritance as promised by the Holy Prophets.

The late President Heber J. Grant admonished the Latter-day Saints

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34 Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City, Utah: Deseret Book Co., 1951), IV, 126.

35 Millennial Star, (Liverpool), October 22, 1845.

36 Recounted by Leah D. Widtsoe, (Mrs. John A. Widtsoe), personal interview at her residence, Salt Lake City, Utah, December 28, 1954.
not be a part of any movement against the Jews, for they are the covenanted people.

There should be no ill will and I am sure there is none in the hearts of any true Latter-day Saint, towards the Jewish people. By the authority of the Holy Priesthood of God . . . under the direction of the Prophet of God, Apostles of the Lord Jesus Christ have been sent to the Holy Land and have dedicated that country for the return of the Jews. And we believe that in the due time of the Lord they shall be in favor of God again. Let no Latter-day Saint be guilty of taking any part in any crusade against these people. I believe that in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people than among the Latter-day Saints. 37

One of the greatest lovers of mankind, President George Albert Smith, beautifully expressed the debt of gratitude that should be manifest toward the Hebrew race. He feels that their contribution to civilization has never been superseded and our hearts should lead us to a closer union with this persecuted people.

The world has heaped upon the Jewish race untold privation and suffering, and most unfortunate of all is the fact that it has been done under the guise of Christianity in many cases. It has been the so-called Christians that have brought distress and trouble to the Hebrew race.

We who are believers and have received a knowledge of the divinity of the mission of the Lord have much to be grateful for and our gratitude should not be lessened towards the race that furnished us the Redeemer of mankind. The Jewish people who are scattered in all portions of the world, were practically the beginners of its civilization, and when your ancestors and mine were in comparative ignorance, when they were living almost like savages, the people from whom our Lord and Master descended were laying the foundation for the literature of the world. The Old and New Testaments, that we have received as the word of God to His children, came through the Jewish people, and the climax of the great good that was brought to the world in that day was in the furnishing for us a Redeemer. Therefore, my heart is softened toward them and my eyes were moistened with tears as I listened to the beautiful anthem that was rendered by our choir—singing praises to Jesus of Nazareth to whom

37 Address by Elder Heber J. Grant, One Hundred Twentieth Semi-annual Annual Conference of the Church of Jesus Christ of Latter-day Saints, April 4, 1921, (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints), p. 124.
we owe so much, when I remember His brethren, they of His own
household, the descendants of His own associates, that great
race of people are today in comparative ignorance of the
divine mission of our Lord. They are not always to remain
unbelieving, and I am grateful that there is prospect of a
time when they will know that Jesus is the Son of God, when
that great race of people that has been so strong along many
avenues of life--peculiar in their kindship for each other,
devoted to their family ties, faithful to the God of their
fathers, as they conceive him, there is a time coming, I say,
when that great race of people will know that Jesus Christ is
the Son of God and they will rejoice with us and join in sing-
ing Hosanna to Him, and they will be grateful for our Lord and
Master.38

Jews Unreceptive to the Gospel

Although the Church of Jesus Christ of Latter-day Saints has stress-
ed a spirit of love and brotherhood toward the Jewish people, it is recog-
nized that the time of the Hebrew acceptance of Jesus as the Savior of the
world will not transpire until the "fulness of the Gentiles." The exact
time when the Jews will accept the Gospel appears to be a controversial is-
sue among some of the leaders of the Church. Other leaders have accomplish-
ed a reconciliation to this apparent contradiction.

Jews Unreceptive until Second Coming.--President Brigham Young felt
it was impossible to convert the Jews until the second coming of Christ.

Let me here say a word to the Jews. We do not want you to
believe our doctrine. If any professing to be Jews do so, it
would prove they were not Jews. A Jew cannot now (1866) believe
in Jesus Christ. Brother Neibaur, who thinks he is a Jew, is
a good Latter-day Saint: he has not any of the blood of Judah
in his veins. . . 39

President Wilford Woodruff also postulated that the Jews would be
unreceptive to the Gospel until the coming of the Savior. He believed it

38 George Albert Smith, "The Hebrew Race," Liahona, January 1908,
p. 838.

39 Journal of Discourses, (Liverpool: Brigham Young, June, 1867),
XI, p. 279.
it was useless to preach the Gospel to them for their hearts are hardened and their convictions cannot be changed until they actually see Christ on earth again.

Again, here is Judah, which is the Tribe of Israel, from whom Jesus sprang; how many times have I seen them among the nations of the earth, standing in their synagogues, even grey-haired rabbis, with their faces to the east calling on their great Eloheim to open the door for them to go back to Jerusalem, the land of their fathers, and send their shiloh, their king of deliverance. When I have seen this my soul has been filled with a desire to proclaim unto them the word of God unto eternal life, but I knew I could not do this, the time had not come, I could not preach to them. I might have stood in their midst for a month and preached unto them Jesus Christ or their Shiloh and king, but I should have failed to establish one particle of faith in their minds that he was the true Messiah.

They do not believe in Jesus Christ; there is an unbelief resting upon them, and will until they go home and rebuild Jerusalem and their temple more glorious than at the beginning, and then by and by, after this Church and kingdom has arisen up in its glory, the Saviour will come to them and show the wounds in his hands and side, and they will say to him, "Where did you get those wounds?" and he will answer, "In the house of my friends," and then their eyes will begin to open, and they will repent and mourn, they and their wives apart, and there will be a foundation opened for uncleanness to the house of Judah, and they will for the first time receive Jesus Christ as their saviour, they will begin to comprehend where they have been wandering for the space of two thousand years.\footnote{40}{Ibid., (Liverpool: S. W. Richards, 1857), IV, 232.}

John Taylor, when speaking about the Jews, was convinced that the Hebrew people were bound until God saw fit to "strike off the fetters."

You cannot do anything unless God directs. You as a people are tied hand and foot and have been for generations and you can't move a peg unless God strikes off your fetters. When he says the word, the things spoken of by the prophets will be fulfilled. Then the measuring line will go forth in Jerusalem and all things spoken of by the prophets will be fulfilled.\footnote{41}{Ibid., (Liverpool: Joseph F. Smith, 1877), XVIII, 200.}
Brigham Young said that the Jews could never be converted by preaching to them, that they would only be "redeemed by the high hand of God."

He felt it would be a waste of missionary effort to labor among them for they would be the very last to receive the Gospel.

Jerusalem is not to be redeemed by our going there and preaching to the inhabitants. It will be redeemed by the high hand of the Almighty. It will be given unto the possession of the ancient Israelites by the power of God, and by the pouring out of His judgments. The ground where you can sow the good seed, and where it will yield crops that you can gather, is outside of that where the ancient Apostles and Prophets labored . . .

Why is this? Because their fathers heard the Gospel, and most of them rejected it; and the curse of the Almighty is upon them, and upon their posterity until they have wrought out their salvation by suffering; for the last shall be first, and the first shall be last. A nation which has had the privilege of receiving the everlasting covenant, and has rejected it, will be saved in the Kingdom of God, but it will be among the very last which will receive the Gospel . . .

We might say much on this point, showing you how things are as they are concerning the inhabitants of the earth receiving or rejecting the Gospel. Do you suppose they believe in Jesus Christ at Jerusalem? Can you make a Christian of a Jew? I tell you, nay. If a Jew comes into this Church, and honestly professes to be a Saint, a follower of Christ, and if the blood of Judah is in his veins, he will apostatize. He may have been born and bred a Jew, have the face of a Jew, speak the language of the Jews, and have attended to all the ceremonies of the Jewish religion, and have openly professed to be a Jew all his days; but I will tell you a secret--there is not a particle of the blood of Judaism in him, if he has become a true Christian, a Saint of God; for if there is, he will most assuredly leave the Church of Christ, or that blood will be purged out of his veins. We have men among us who were Jews, and became converted from Judaism. For instance, here is Brother Neibaur; do I believe there is one particle of the blood of Judah in his veins? No, not so much as could be set on the point of the finest cambric needle, through a microscope with a magnifying power of two millions. This is a secret that you will perhaps find out, in a coming day, to your satisfaction. The Lord knew how to preach to the Jews, and told them what the truth was . . .

Jerusalem is not to be redeemed by the soft still voice of the preacher of the Gospel of peace? Why? Because they were once the blessed of the Lord, the chosen of the Lord, the promised seed. They were the people from among whom should
spring the Messiah; the salvation could be found only through that tribe. The Messiah came through him, and they killed him; and they will be the last of all the seed of Abraham to have the privilege of receiving the New and Everlasting Covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews, until the Lord God Almighty does it.\(^4\)

Parley P. Pratt was a learned student of the Jewish problem and was convinced that only when Jesus Christ comes to deliver the besieged Jews will they accept Him.

Who has ever heard of the Jews having the spirit of God, or the gospel of the Kingdom of God offered to them since they put to death their Lord Jesus Christ, and the kingdom went to the Gentiles? No one, for it has never been done. They will return home in unbelief and wickedness and rebuild Jerusalem in that state, and they will be so far from the gospel that when the Gentiles come against them to battle, rifle their houses, ravish their women and carry half of their city into captivity, and Jesus Christ comes and delivers them in the midst of this hour of peril and trouble, they will not know him or even imagine who he is, till they ask him about his wounds, and he tells them that the gospel has to be preached to them and they repent and are baptized and receive the first principles of the gospel.\(^5\)

### The Gospel to the Jews

A divergent point of view than the one in the preceding sub-division will now be presented. A possible reconciliation will be proposed of the two incongruent interpretations of the "time of the Gentiles." From the time the Church was organized, the charge was given on various occasions that the Elders were to teach first the Gentiles and then the Jews.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first upon the Gentiles, and then upon the Jews.\(^6\)

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\(^4\) *Journal of Discourses*, (Liverpool: Amasa Lyman, 1860), VII, 141-43.

\(^5\) "Journal History," *op. cit.*, February 17, 1856.

\(^6\) *Doctrine and Covenants* 133:8.
When the Gospel was restored to the earth, the command was given that it should be taken first to the Gentiles and secondly to the Jews. Therefore, Latter-day Saint missionary work has been almost exclusively among the Gentiles. What little proselyting done by the Church among the Jews has been strenuously resisted. Nevertheless, there is a time anticipated when the Elders of the Church will be commissioned to carry the glad tidings to the Jewish people. Recorded in an editorial in the Millennial Star is the attitude of the Church concerning the future destiny of Judah.

The time will soon come when the Elders of the Church of Jesus Christ of Latter-day Saints will be sent with glad tidings of great joy to the Jews, for when the Gospel was restored to the earth through the revelations of God to the Prophet Joseph Smith, the Elders of the Church were commanded to go first to the Gentiles and then to the Jews, and with such expressions when sending out the Elders to preach the Gospel, the revelations of God in this generation are replete.

Furthermore, when speaking of the Book of Mormon the Lord says: "It contains a record of a fallen people, and the fullness of the Gospel of Jesus Christ to the Gentiles and to the Jews also."

Again in a revelation to Martin Harris, one of the Three Witnesses to the Book of Mormon, the Lord said: "I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, . . . that they may believe the Gospel, and look not for a Messiah to come who has already come." (D & C 19).

Hence we have reasons to believe that the Book of Mormon will be a powerful agent in converting many of the Jews to a belief in Jesus as the promised Messiah.\(^45\)

Orson Pratt felt that the Book of Mormon would be a powerful tool in converting the Jews prior to the second coming of the Savior. He taught that the elders would fill their missions to the Gentiles and then

\(^45\) Millennial Star, (Liverpool), February 6, 1888.
be sent forth to teach the Jews. It is interesting to note that he inter-
prets the Book of Mormon scripture "that the main part of them (Jews) will
believe while yet scattered."

Then, when the Gentile nations shall reject the Gospel, and
count themselves unworthy of eternal life, as the Jews did be-
fore them, the Lord will say--"It is enough, come away from them,
my servants, I will give you a new commission, and you shall go
to the scattered remnants of the house of Israel."

By and by, after you have fulfilled your mission to the na-
tions of the Gentiles, and there will not any more of them repent--
that is, when you have fully accomplished all that is required of
you in relation to them, you will have another mission, and so
will the Twelve, and that is to the house of Israel that may be
among those nations; I mean literal descendants of Jacob--the
Jews, and the descendants of the other tribes that may be scat-
tered among those nations. There are some from the ten tribes
among them, but the body of the ten tribes are in the north
country. You will find a few among all these Gentile nations:
you will have to direct your attention to them after you have
fulfilled your mission among the Gentiles, and their times are
fulfilled. You will have something to do among the Jews, and
then will be a time of great power, such as you and I have not
dreamed of. Indeed, we could not, with our narrow comprehen-
sions of mind, perceive the power that will come then follow.

Then many of the Jews will believe, although many of that
nation will gather to Jerusalem in unbelief. But the Book of
Mormon has told us that the main part of them will believe while
yet scattered.

When the Book of Mormon was ready for publication, Martin Harris,
who had promised to finance the printing, was hesitant about the venture
and received a rebuke from the Lord.

... But impart of it (property) freely to the printing
of the Book of Mormon, which contains the truth and the word
of God--

Which is my word to the Gentile, that soon it may go to

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46 Journal of Discourses, op. cit., XVIII, 177.

the Jews of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.\(^{48}\)

Within the Book of Mormon are many scriptures which seem to indicate that some of the Jews would be converted to the Gospel before the second coming of Christ.

And behold, they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most Beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant.\(^{49}\)

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 delightsome people.\(^{50}\)

**Jewish Attitude Toward Christ**

President Joseph F. Smith, who has always been a diligent student of the scriptures and exercised extreme interest in the Jewish race, indicates that the Jews are now commencing to change their attitude toward Christ and that some will accept Him as the Messiah before He returns.

My brethren and sisters, it strikes me that the hour is nigh. I believe that the time of the Gentiles will surely be fulfilled, and the light will break forth among the Jews, the remnant, that scattered nation which is now being gathered again to its own land to be established, where they will eventually be cleansed from all their iniquity and their transgression, and the glory of the Lord shall rest upon them. The indications point this way. Things are developing very rapidly in the earth. The Jews have changed their attitude, very remarkably, in the last forty or fifty years, in regard to the Son of

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\(^{48}\) Doctrine and Covenants, 19:26-27.

\(^{49}\) Book of Mormon, Mormon 5:14.

\(^{50}\) Ibid., II Nephi 30:7.
of God. One hundred years ago the name of Jesus of Nazareth was obnoxious to them. They would not permit his name to be mentioned in their synagogues. They despised Him and the religion which He established; but today, through the land the Jews look upon Him as one of their people. They are glad to own Him as one of the great rabbis and they respect Him as a leader and as a man of influence and power and wisdom, although they have not yet come to that point where they accept Him as He really is--the Son of the living God. Neither will they so accept Him in very great numbers, ... 51

The Prophet Joseph Smith taught that in the latter days,

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, ... and all this must be come before the Son of Man will make his appearance. 52

A thought-provoking statement regarding the building of a temple at Jerusalem is made by Elder Lynn M. Hilton.

It is difficult for me to understand how a blinded and apostate people could build a temple in a city that would be holy and that would be acceptable to the Lord. This seems to indicate that there will be some conversion of Judah prior to the second coming. 53

Possible Explanation

It is evident that some feel that the Hebrew nation will not embrace the Gospel until the second coming of Christ, while others believe the Gospel will go to the Jews prior to His appearance. Why are there two divergent views concerning the restoration of the Gospel to the Jews? In a personal interview with Lynn M. Hilton, Elder Mark E. Petersen shed considerable light on this apparent contradiction.


52 Smith, History of the Church, op. cit., V, 337.

53 Hilton, op. cit., p. 66.
A short time ago, it was my privilege to have a lengthy conversation with one of the General Authorities. I took occasion to raise this question with him and ask him what his opinion of the matter was. He explained to me that he had spent a whole summer once in studying this problem and came to the conclusion that the gospel would be preached by the Latter-day Saints to Judah in its scattered condition, thus fulfilling all of the scriptures regarding a ministry to Judah before the second coming. Then, the Jews that are at Jerusalem would receive the gospel from the Savior when he comes the second time to save them from the armies of Gog and Magog. 54

In agreement with Elder Mark E. Petersen, Charles W. Penrose, in his pamphlet, "Rays of Living Light," summarizes his convictions regarding the time when the Jews will accept Christ.

The gathering of Judah is to be accomplished in this dispensation of the fulness of times. Their gathering place is Jerusalem. They will return to the land of their fathers chiefly in unbelief. A few of that race will begin to believe that Jesus of Nazareth is the Christ, but the masses of that people will not believe him in that light until he comes and his feet shall stand again on the Mount of Olives. He will then appear as their deliverer. . . (they will) acknowledge Him as their Messiah, their redeemer, and their King. They will then receive His Gospel, the only plan of salvation: "A nation will be born in a day unto the Lord," and in the Temple that will be reared to His name they will officiate for their dead until all the links in the chain of their ancestry, back to the time when the Gospel was on the earth previous to the emunuation of the Mosaic code are made complete. 55

Although this explanation does not answer all the problems regarding the "time of the Gentiles" it does shed light on the divergent viewpoints.

Summary

In the meridian of time the Gospel was first given to the Jews, however, when they proved themselves to be unworthy of it, it was taken from them and given to the Gentiles. Because of sin and corruption the gospel

54 Ibid., p. 69.
55 Charles W. Penrose, Rays of Living Light, Pamphlet No. 11, (Salt Lake City, Utah: Deseret News, n. d.), p. 3.
was taken from the earth for many years and men were left to struggle in darkness. In these latter days the Gospel message has been restored to the Gentiles with the assurance that it shall not be taken from them until they sin against God and reject it.

The Jews have been promised that when the Gentiles dishonor the Gospel it will be withdrawn from them and given to the Jews, the "covenanted people." Among the leading authorities there seems to be two ramifications regarding the time when the Gospel will be given to the Jews. Some feel that the Jews will not have the fulness of the Gospel until Christ comes again. Others have taught that many will embrace the restored truth before the second coming of the Messiah.

The sufferings and persecutions of Judah for their rejection of the Messiah have been long and oppressive. However, the Lord has promised that Judah and Ephraim shall live together in love and brotherhood.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.56

The Lord has further covenanted that Judah shall once again become a great nation and many shall seek her out for they will know that God reigneth over Jerusalem.

Let the children of Judah be comforted, for their persecutors will come to them in the day of the Lord to seek salvation from their hands, "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord. . . In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the shirt of him that is a Jew, saying we will go with you, for we have heard that God is with you." (Zech. 8:22-23)57

56 Isaiah 11:13.

After two thousand years of wandering in sin and suffering, the Jewish people will again become a holy nation, a sanctified people before the Lord.

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. 

58 Doctrine and Covenants 133:35.
CHAPTER IX

SUMMARY AND CONCLUSION

The purpose of this study has been to synthesize the teachings of the Church of Jesus Christ of Latter-day Saints concerning the scattered remnant of Judah and to determine to what extent these prophecies have been fulfilled or how imminent their fulfillment is in light of the recent Jewish movements.

The teachings of the designated leaders of the Church of Jesus Christ of Latter-day Saints have been gathered and studied in light of the activities of the Jewish people since the establishment of the Church. Since Judah will perform a very important role in the last days, the writer has endeavored to determine to what extent these driven and persecuted people have progressed toward the glorious destiny promised to them by both ancient and modern prophets.

The Jews and Their Promised Land

When the children of Israel occupied Canaan they established a political, economical, and cultural civilization that has influenced the world. Although the Jewish people governed this land, given to them by God, longer than the subsequent occupants, they were not able to maintain themselves against the overwhelming forces of the surrounding kingdoms because of their political and moral degeneracy. When conquered they clung to their covenanted land with marvelous tenacity, and while scattered they maintained their spiritual ties with the sacred soil.
Throughout the centuries the Hebrew people have been able to maintain small Jewish settlements in Palestine which have acted as a beacon to the race during their dispersion. Because of this, Palestine has been regarded as the Jewish Homeland and religious center. The deep feeling of the Jewish people for the land of Palestine has been exhibited continually as they have tried countless schemes and endeavors to reclaim it as a Jewish National Homeland.

The Gathering

Since the organization of the Church of Jesus Christ of Latter-day Saints, the leaders and members have had a sincere interest and concern for the divine destiny of this covenanted people. The Latter-day Saint scripture includes many promises to the scattered remnants of Judah regarding their future restoration to honor and favor in their land.

On April 3, 1836, in the Kirtland Temple, keys of authority of the gathering were conferred upon the Prophet Joseph Smith by Moses. Prior to this visitation the Angel Moroni had instructed Joseph Smith that the gathering of Judah would be part of the great work he was to inaugurate. Men bearing the Holy Melchizedek Priesthood of God were commissioned to journey to Palestine and dedicate the covenanted land for the return of Judah in these the latter days.

Orson Hyde, a member of the Quorum of the Twelve Apostles, was the first member of the Church commissioned to visit Palestine to dedicate the land for the commencement of the return. On October 24, 1841, he dedicated the land for the return of the Jews from their long dispersion. He prayed that the great political powers of the earth would be influential in assisting Judah to return. Since the time of this dedication an increased effort
to reclaim the soil was evidenced.

The first assistance came from philanthropists like Baron Rothschild and Sir Moses Montefiore, who contributed millions of dollars which enabled the courageous immigrants to build settlements and to reclaim the soil.

The second impetus was the publication of The Jewish State by Doctor Theodore Herzl in 1896. In Theodore Herzl the Jewish people found a new champion who had both vision and initiative. His bold plan for the reclamation of the "Promised Land" electrified the Jewish world. It was under Herzl's direction that the World Zionist Organization was instigated, which was the power that established the Jewish State.

The third step in the rise of the Jewish State was the Balfour Declaration which stated that the government of Great Britain was favorable to the establishment of Palestine as a National Home for the Jewish people. Later Great Britain recognized a more conservative interpretation of the Balfour Declaration. In spite of the ensuing opposition against the Jewish Homeland, the wheels had commenced to turn that were destined to produce a new nation among the nations of the world.

On May 14, 1948, the Jews living in Palestine declared themselves a free and independent people and created the New State of Israel. This great occurrence brought happiness not only to the 650,000 Jews living in the New State at the time, but to millions of Jews scattered throughout the world. After the establishment of the Jewish state, hundreds of thousands of exiles returned to their "Promised Land."

The Land Restored

The Latter-day prophets have taught that after the scattered
remnants of Judah had returned to the land of their inheritance they would rebuild the waste places and recover the fertility of the desolate land. In the dedicatory prayers the soil was blessed to become fruitful preparatory to the return of the exiles.

Since the formation of the New State of Israel tremendous strides have been made in reclaiming the sterile soil, increasing the productivity of the land, and developing industries that will enable the New State to become self-sufficient.

Jerusalem to be Redeemed

The modern prophets have taught that Jerusalem would be redeemed and restored to its former glory and that the powerful nations of the earth would look with friendly eyes toward Jerusalem, recognizing it as one of the great capitals of the world. When the new nation of Israel was created the great capital did achieve a partial restoration of its former glory.

The Jewish people have maintained strong religious ties with Jerusalem and when the city was in danger of being lost to the Arabs or internationalized under United Nations control, many Jews dedicated their lives to preserve Jerusalem as their capital. The motto was "Israel without Jerusalem is like Zionism without Zion."

Today modern Jerusalem is again the proud and dignified capital of Israel. It has a population of 150,000 inhabitants and though modern in many respects, its many monuments and traditions of the past designate Jerusalem as a city of distinction, the Holy City.

A State is Born

Latter-day teachings are specific regarding the future destiny of
the Jewish nation. The prophets have stated that after the Jews return to their covenanted land they will rebuild Jerusalem and establish a free and independent state. This state will be recognized as a distinct nation among the governments of the earth.

After the Proclamation of Independence on May 14, 1948, the Jewish leaders commenced to organize a democratic form of government. The development of Israel's government has been a gradual and evolutionary process. It consists of a Parliament, President, and Judiciary. It has written a "Bill of Rights" which guarantees to each individual similar privileges as those inherent freedoms found in the Constitution of the United States of America. It is of special interest that Israel grants freedom of worship to all religions. This principle, that Israel pledges the freedom of religion and preservation of the Holy Places of all religions, has been reaffirmed on various occasions.

The New State of Israel has made great strides in governmental organization since its inception in 1948. Although surrounded by nations where monarchies and military dictatorship flourish, Israel has been able to establish a bulwark for the democratic way of life. Prime Minister David Ben Gurion, the Jew's visionary leader, has eloquently summarized the past, present, and future of the Jewish Nation:

Since that day, (May 14, 1948), in these brief years, the young State has performed breath-taking feats and launched massive undertakings, at a speed and in proportions to which our history offers no parallel. But--let there be no delusion! There is still work for the State to do in the Land, amidst the people, in the East, in the world; and the work is still in its very beginnings. Not behind us, but ahead of us, are the difficulties and the exertions, the trials and the dangers. Ahead of us, too, are the campaigns and the conquests, the splendours and the portents still to come. Long and hard is the way,--
"and it shall be called the way of holiness."¹

Gospel to the Jews

The writer has endeavored to enumerate the promises of the modern prophets that are forthcoming to Judah. Although the Jews rejected the Commandments of God and crucified the Savior, they will yet receive the Gospel of Jesus Christ in its fulness.

During the meridian of time Christ taught: "... I am not sent but unto the lost sheep of the house of Israel."² The Jews were the covenanted people and therefore were given the first opportunity to hear and accept the Gospel. Because their hearts were hardened and they refused to accept the Savior and His message of salvation, it was taken from them and given to the Gentiles.

Today the Gospel is being taught to the Gentiles. But when they also sin against God and reject His plan of salvation the "Time of the Gentiles" will be fulfilled and the Gospel will be restored in its fulness to the Jews. When this occurs Judah will become a Holy Nation and a sanctified people who will dwell in the presence of God forever.

Conclusion

This investigation was stimulated by the writer's association with a Jewish friend and by an attempt to visit the New State of Israel in 1950. Because of the hostilities that existed on Israel's borders it was impossible to gain entrance in 1950. The writer made a second visit

²Matthew 15:24.
to the Near East in 1953 and successfully completed a tour through the New State of Israel.

Although this study was extremely interesting, it must be acknowledged that the problem undertaken to solve was one of unusual dimensions and could have been more precisely circumscribed. Because of the magnitude of the problem it was impossible to incorporate into this thesis the vast volume of information collected. The writer has endeavored to select the material which was most pertinent and authentic in dealing with the problem and to represent most candidly the teachings of the Church and the opinions and convictions of the individuals quoted. Sincere and conscientious effort was made to avoid allowing personal judgment or prejudice to enter into the data and methods of presentation. Nevertheless, it must be admitted that the writer fully accepts the teachings and prophecies of the Church of Jesus Christ of Latter-day Saints regarding the restoration of the scattered remnant of Judah.

From the time of Orson Hyde's dedication of Palestine and especially after the Apostolic dedication under the direction of George A. Smith, the blessings and promises so long awaited by Judah commenced to be fulfilled.

This study was made with the intent that this compilation of material will be a contribution to the development of a better understanding between the members of the Church of Jesus Christ of latter-day Saints and the Jewish people; that those who read this thesis will realize more fully the true spirit that has been manifested by the leaders of the Church toward the Jewish race; and that they may understand that in the latter days the hatred and envy between Ephraim and Judah shall cease and that brother-
hood shall again exist between them.

The writer feels that the following propositions have been established in the study, which were prophesied by the leaders of the Church of Jesus Christ of Latter-day Saints:

I. The Church of Jesus Christ of Latter-day Saints has always maintained an intense interest in Judah; as is verified by the dedication and the continual blessings and prayers that have been rendered in behalf of the Jews by the General Authorities of the Church. The Latter-day Saint scriptures are replete with promises and blessings of which the Jews are to become the recipients.

II. The scattered remnants of Judah are gathering upon the land of their fathers in this dispensation.

III. The barrenness and sterility of the land is disappearing and the soil is commencing to produce abundantly.

IV. The city of Jerusalem has experienced a partial redemption and has once again become the capital of Israel.

V. Israel has become an independent nation and has been recognized as a distinct nation and government among the nations of the earth.

It is felt that this research is beneficial, for previous to this time there has not been a compilation of information pertaining to the teachings of the Church regarding Judah. Because of the increasing interest in the Jewish movement today this study is significant to students of Church History who desire to fully appreciate the vision and understanding of the modern prophets regarding the remnant of Israel.

After completing this research the writer concludes that the marvelous development accomplished by the Jews and the redemption of their
land has been providential rather than accidental or political.
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ABSTRACT

One of the most dramatic episodes in the recorded history of mankind is the struggle of the Jews to maintain their identity and to again establish themselves as a nation in their "Promised Land." They have wrought a miracle by preserving their national and religious unity during thousands of years while they wandered throughout the nations of the earth. It would seem that this preservation was more providential than accidental, for their scattering was so complete and their persecutions so severe that it was only because of their deep religious convictions that they survived as a distinct people.

Latter-day Saint leaders have prophesied extensively concerning Judah and her great destiny. It is recorded that the Jews are to play a prominent role in this latter-day dispensation of the Gospel. Emissaries have been sent with power and authority to dedicate the land of Palestine to prepare the way for the fulfillment of the Lord's promises to the exiles. Few people, if any, have shown as much interest in the Jewish people as have those of the Church of Jesus Christ of Latter-day Saints. The Church of Jesus Christ of Latter-day Saints has watched with concern and brotherly love the movement of the Jews to reclaim their "Promised Land."

The purpose of this study was to analyze the recent Jewish movement in Israel in light of the teachings of the Church of Jesus Christ of Latter-day Saints and to determine what progress Judah has made and is making toward its promised destiny.
Organization of Material

The teachings of several Latter-day Saint Church leaders regarding the scattered remnant of Judah have been collected and studied to determine to what extent these prophecies have been fulfilled or the imminence of their fulfillment. Because of the vast amount of material and the various phases concerning Judah's destiny discussed by the Church leaders, it was necessary to limit the problem to the following subdivisions:

I. Dedications and blessings of the Promised Land.

II. The gathering of Judah unto its own land.

III. The increased productivity of the soil.

IV. Jerusalem and the temple to be rebuilt.

V. The government of Judah.

VI. The fulness of the Gentiles and the Gospel to the Jews.

Current activities of Judah as they relate to each of these areas is considered in the designated chapters.

Because of the magnitude of the problem it was impossible to incorporate into this work the vast volume of information collected. The writer endeavored to select the material which was most pertinent and authentic in dealing with the problem and to represent most candidly the teachings of the Church of Jesus Christ of Latter-day Saints and the opinions and conviction of the individuals quoted. Sincere and conscientious effort was made to avoid allowing personal judgment or prejudice to enter into the data and the method of presentation.

The study was made with the intent that this compilation of material would be a contribution to the development of increased understanding between the members of the Church of Jesus Christ of Latter-day Saints and the Jewish people.
Justification

As prophesied by leaders of the Church of Jesus Christ of Latter-day Saints, Judah is to play a very significant role in the "latter days." Therefore, the writer feels justified in collecting and synthesizing this material to determine what the latter-day Saint leaders have taught concerning Judah's destiny.

For a period of several years the writer has had continual interest in the Jewish problem. After the Second World War he had opportunity to visit several Jewish Refugee Camps in Europe and see manifest the Jews' intense desire to return to their Promised Land. In 1953 he toured the New State of Israel. This personal contact with the Jews enabled the author to make a more comprehensive study. Because the problem has not crystallized, but is in a state of flux, the writer has endeavored to treat the problem until the present date, May 5, 1955.