

THE DAY OF THE GENTILE

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The God of heaven has raised up our nation, as foretold by His Prophets generations ago...It is also well known how our forefathers found a home and an asylum in this land from the hand of persecution, and how they planted here the tree of liberty and jealously guarded it from the attempt of the mother country to uproot and destroy it. The hand of God was in this; and it is through the intervention of His providence that we enjoy to-day the freest and most independent government the world ever saw. And what was the object of this? It was to prepare the way for the building up of the kingdom of God in this, the last dispensation of the fulness of times; and as long as the principles of constitutional liberty shall be maintained upon this land, blessings will attend the nation.¹

—Wilford Woodruff

We learn from the Book of Mormon that once the Gentiles are established in the land of promise as a ‘mighty nation’ founded on freedom, the blessings promised the Gentiles could begin. A “servant” (Joseph Smith) living in this chosen land would bring forth the record of the “inhabitants of this continent” (JS–History 1:34) which will become a great blessing to all Gentiles in general. Because of the gospel contained in the Nephite record, the Lord declared that “I will be merciful unto the Gentiles” and not “suffer that *the Gentiles shall forever remain in that awful state of blindness.*” This “blindness” was caused “because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church.” Therefore, the Lord proclaimed, “I will be merciful unto the Gentiles in that day, insomuch that *I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious*” (1 Nephi 13:32–34).

As with every great blessing, obedience is a prerequisite (D&C 130:20–21). Likewise, there are responsibilities placed upon the Gentiles for the privilege of participation in, and the blessings of, receiving the gospel.

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. (1 Nephi 14:1–2)

¹ Donald Q. Cannon, ed., *Latter-day Prophets and the United States Constitution* [Provo:BYU Religious Studies Center, 1991], 77–78.

These blessings and responsibilities are connected to the Gentiles not “hardening their hearts against the Lamb of God.” The requirements of belief are described by Christ when He manifested Himself to the Nephites at Bountiful. The Savior, speaking specifically about the Gentiles of the last days, taught that a belief in Him is paramount to the continued blessings offered to those on the land:

And blessed are the Gentiles, because of their belief in me, in and of 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.

But wo, saith the Father, unto the unbelieving of the Gentiles...

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of 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. (3 Nephi 16:6–8, 10)

These sobering verses place a responsibility upon the Gentiles of the land of promise that should not be ignored. The Book of Mormon teaches how to retain the freedom placed upon the land of promise from beginning to end. Once the gospel goes forth among the Gentiles, they *must* “repent after the blessing which they shall receive” (3 Nephi 20:15). The Lord declared that if sufficient faith and repentance exist, there will be a “pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all...” (3 Nephi 20:27).

A Marvelous Work

The greatest blessing given to the Gentile nation upon the promised land is the “marvelous work” that will be done by the Lord among them. Nephi, commenting on the Isaiah chapters, began his discussion about the Gentiles, the scattering of Israel, and Lehi’s posterity. Nephi taught from Isaiah:

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed. (1 Nephi 22:7–9)

It is for this reason that the “servant” and “seer” is raised up from the loins of Joseph of Egypt to assist in the “marvelous work” to be done. These Gentiles who have come out of captivity were the progenitors of not only the founding fathers of the Gentile nation, but also the fathers of those priesthood leaders who assisted in the marvelous work and wonder wrought by the hand of the Lord. This marvelous work is described by Nephi as being of “great worth” unto the seed of Lehi, “unto the Gentiles,” and “all the house of Israel” in “making known of the covenants of the Father” (see also the Title Page of the Book of Mormon).

The Book of Mormon contains the fulness of the gospel, as described by the Lamb of God to Nephi. The Savior explained the benefit and blessing of eternal life that would come from a great and marvelous work, as well as the captivity and destruction that would result from disobedience:

For the time cometh, saith the Lamb of God, that *I will work a great and a marvelous work among the children of men*; a work which shall be everlasting, either on the one hand or on the other—either *to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil*, of which I have spoken. (1 Nephi 14:7)

The consequences of “life eternal” or “destruction, both temporally and spiritually” are the result of choices and the agency of man, based on their acceptance or rejection of the plain and precious truths offered in the marvelous work called the Book of Mormon. The record was kept and written on plates of gold for the preservation of the gospel of Jesus Christ. It also contains a record and history of a fallen people for the latter-day reader, while preserving the prophecies and promises about the land of promise. These are irrevocably linked to the restoration by the Gentile nation that Nephi stated would be upon the land of his inheritance. This marvelous work would facilitate a restoration of sacred truths about the Messiah as the Title Page to the Book of Mormon stated, “to the convincing of Jew and Gentile, that Jesus is the Christ, the Eternal God.”

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

Wherefore, *he shall bring forth his words unto them*, which words shall judge them at the last day, *for they shall be given them for the purpose of convincing them of the true Messiah...*” (2 Nephi 25:17–18)

As did Moroni in the Title Page of the Book of Mormon, Nephi too understood the purpose of the record, and for whom it was written and preserved. He wrote the words of the Lord:

But behold, there shall be many—at that day when *I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people*, which are of the house of Israel;

And also, *that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed; and my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel;* (2 Nephi 29:1–2)

This word and work of the Lord was accomplished by the fulfillment of the prophecies and promises made in the Book of Mormon about the latter-day Gentile nation. “Yea, *even among the Gentiles shall there be a great and marvelous work wrought by them*, before that judgment day” (3 Nephi 28:32). Even though this work is brought to pass among the Gentiles, there will be those who reject it. There

...shall be *a great and a marvelous work among them; and there shall be among them those who will not believe it*, although a man shall declare it unto them. (3 Nephi 21:9)

The servant again is discussed in this passage as Christ taught those at Bountiful that “whosoever will not believe in my words, who am Jesus Christ, which *the Father shall cause him to bring forth unto the Gentiles*, and shall *give unto him power that he shall bring them forth unto the Gentiles*, shall be cut off from among my people who are of the covenant” (3 Nephi 21:11).

Besides the marvelous work of the Book of Mormon, Nephi stated,

I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true. (1 Nephi 13:39)

The angel, speaking to Nephi, continued, stating that “last records, which thou hast seen among the Gentiles, shall establish the truth of the first...” (1 Nephi 13:40). The “last records” include the Book of Mormon, which shall be used to convince all mankind that “the lamb of God is the Son of the Eternal Father, and the Savior of the world” (1 Nephi 13:30). There is a responsibility that rests upon *all* who know the gospel. The prophet Mormon reinforced the purpose of the record as he spoke to “*the Gentiles who have care for the house of Israel, that realize and know from whence their blessings come*” (Mormon 5:10). This is a message not only about the gospel, but a message of responsibility to those of the patriarchal line of Ephraim, “who have care for the house of Israel,” and those who already know the gospel. This is a message to the latter-day readers of the book—a message to the membership of the church—who are those Gentiles who “realize and know from whence their blessings come.”

This marvelous work and wonder, that is of “great worth among all the children of men” (1 Nephi 14:7, 22:8) is that work that will eventually cause the fall of Babylon. It is a ‘wonderful’ and ‘marvelous work’ that will set at naught the plans of Satan. This work includes the Book of Mormon and the restoration of the priesthood and keys to administer the ordinances of salvation and exaltation that can only be found in The Church of Jesus Christ of Latter-day Saints. The founding principles for the establishment of Zion can only be found in the gospel of Jesus Christ. All else—the priesthood, the Church, the ordinances, and the temple—are dependent upon the great and marvelous work of the *gospel* of Jesus Christ and its administration. Speaking to the disciples in 3 Nephi, the Savior declared:

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (3 Nephi 27:10)

The Church

A careful look at scriptural history will reveal that *during the personal ministry of Christ*, He did not organize the church. That is, during His mortal ministry in Palestine, under Roman rule, the Savior taught the gospel of Jesus Christ and the personal character traits that would lead toward

salvation. However, the actual organization of the Church of Jesus Christ took place by the priesthood leadership, after the day of Pentecost. The Savior taught the gospel in person. However, it was the priesthood leadership who organized the church to administer His gospel after He had departed. Nevertheless, the organization could only be accomplished under the Savior's direction and inspiration. This is seen also in the Book of Mormon as Christ began His personal ministry among the Nephites at Bountiful. He first restored the higher law lost by the children of Israel as He did in Galilee. After the Savior left the Nephites at Bountiful, the priesthood leadership began to seek answers by prayer, for inspiration and direction to organize the Church of Jesus Christ (3 Nephi 27). Christ, in the New Testament and the Book of Mormon, taught the "gospel" to the masses and then the priesthood leadership established the organization necessary to administer the ordinances of the gospel as explained by the Savior.

The restoration of this higher law was the first sermon given in both locations. In the Sermon on the Mount, the Savior said, "Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment of God" (3 Nephi 12:21). He then gave the restoration of the higher law lost at Sinai, when He stated, "But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment" (3 Nephi 12:22). Christ Himself taught the concept of restoration, as the Nephites were concerned about their obedience to the Law of Moses.

And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered *what he would concerning the law of Moses*; for they understood not the saying that old things had passed away, and that all things had become new.

And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become new.

Behold, I say unto you that *the law is fulfilled that was given unto Moses*.

Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, *the law in me is fulfilled*, for I have come to fulfil the law; therefore it hath an end.

Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

For behold, the covenant which I have made with my people is not all fulfilled; *but the law which was given unto Moses hath an end in me*. (3 Nephi 15:2–8)

The Doctrine and Covenants teaches the Law of Moses was only to last a certain amount of time before the restoration of a higher law would happen:

And the *lesser priesthood continued*, which priesthood holdeth the key of the ministering of angels and *the preparatory gospel*;

Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, *which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John*, whom God raised up, being filled with the Holy Ghost from his mother's womb. (D&C 84:26–27)

Only “until John” was the Law of Moses to last. The ministry of John the Baptist signaled the end of the Law of Moses, and that of sacrifice by blood and burnt offering, as explained by Christ to the Nephites. The Savior began His ministry in both lands of promise with the same sermon of restoration.

In the Book of Mormon, the first and last lesson taught to the Nephites by Christ after His resurrection was about His gospel. In 3 Nephi 11 began His ministry and in 3 Nephi 27, it ends with the same instruction about the gospel of Jesus Christ. Both chapters contain ‘the gospel’ as described by the Savior Himself, and are given at the beginning and end of His ministry so the reader cannot misunderstand what is included in the gospel of Jesus Christ. The last account of this gospel—3 Nephi 27—is given by revelation to the priesthood leadership after the Savior had left. The church was organized by the priesthood, through inspiration and revelation, *after the Savior was no longer there in person.*

And it came to pass that *as the disciples of Jesus were journeying* and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

And Jesus again showed himself *unto them, for they were praying* unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

And they said unto him: Lord, we will that thou wouldst *tell us the name whereby we shall call this church;* for there are disputations among the people concerning this matter. (3 Nephi 27:1–3)

The answer to the question proposed by the disciples was given by Christ, but only to the priesthood leadership and not to the masses.

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses’ name then it be Moses’ church; or if it be called in the name of a man then it be the church of a man; but *if it be called in my name then it is my church, if it so be that they are built upon my gospel.* (3 Nephi 27:7–8)

Christ also taught that there are even greater works to be shown in the church if the church is built upon the gospel of Jesus Christ. “*And if it so be that the church is built upon my gospel then will the Father show forth his own works in it*” (3 Nephi 27:10). This verse indicates there are two types of worship: one founded upon the gospel of Christ, and another upon the works of the Father. In other words, ordinances of salvation and also ordinances of exaltation.

At the time of the restoration in this dispensation, the boy prophet Joseph Smith went into the Sacred Grove for an answer to the question about which church he should join. He was told to join none of them, for none of them were correct, and they had no authority (JS-H 1:18–19). Joseph was not told at this time, that we know of, that he was soon going to organize the only true church. Nor did Moroni, a short time later, tell Joseph Smith that the church would be established by him. Rather Moroni said there was a book deposited upon gold plates that contained a record of the “ancient inhabitants of this continent” and the gospel of Jesus Christ. Only after this record’s translation and publication was the church ready to be organized. Like in

every promised land—Jerusalem, Bountiful and the United States—the church’s organization is founded upon the gospel of Jesus Christ and established by priesthood leadership. That which we call the “church” is a byproduct of the priesthood and the true gospel. What Latter-day Saints call “The Church” is really the priesthood organization that is required to administer “the gospel” to the believers. Once the Book of Mormon was published, the gospel existed, and then there was a need for its message and administration to be made available to the world.

At the time of the second coming and the appearance of Christ “to the world,” His message will more than likely be ‘His gospel’ as taught in the Book of Mormon and Bible. People need to rely on their faith and the Holy Ghost for their personal conversion to the gospel and its authority to administer that gospel, which was granted by Jesus Christ. The Savior will not appear and tell all mankind to contact the missionary department of the LDS Church in Salt Lake City for more information on what they might need to do. He will do as He did in 3 Nephi: He will establish peace and teach His gospel again. And as done previously, the priesthood organization that exists will have the same responsibility to spread the message to all mankind until all are converted by the same change of heart required of every convert in every dispensation.

The Restoration, The Church and The Gentiles

One of the great blessings that will come to the Gentiles who have been led to the promised land of the Book of Mormon is the organization of the Church of Jesus Christ through them. Speaking of this nation, the Savior explained in no uncertain terms the requirements and restrictions placed upon the Gentiles. He explained when the ‘words of Christ which the Father shall cause the servant to bring to them’ (3 Nephi 21:11) are received, the Gentiles must then “*repent and hearken unto my words, and harden not their hearts,*” and the Father then “*will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance*” (3 Nephi 21:22). Joseph Smith is the “servant” mentioned by Christ in this chapter. Joseph Smith, as part of the Gentiles spoken of by Christ, brought to light the “marvelous work” of the Book of Mormon that contains the gospel of Christ.

A similar discussion is given to Joseph Smith after the 116 pages of the Book of Mormon manuscript were lost. The Savior rehearsed the words He spoke to the Nephites in 3 Nephi 21 here, making a connection to the importance of the sacred record Joseph was translating. The church was first to be established among the Gentile nation upon the land of promise. It might be good to review these few verses again:

...their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess *this land*; And thus they did leave a blessing upon *this land*...that *it might be free* unto all of whatsoever nation, kindred, tongue, or people they may be...And for this cause have I said: If this generation harden not their hearts, *I will establish my church among them.* (D&C 10:49–53)

In the reference above, Christ was teaching Joseph about the prophets and disciples in the Book of Mormon and instructed the young prophet about their faith and prayers, and the Gentiles who would come to “this land.” He also taught Joseph about the freedom the ancient prophets prayed would remain upon this land—a freedom that must exist on the same land for the church that would be established in the future Gentile nation. Moroni, returning to finish the record of his father Mormon, spoke about the prophecies and promises, saying that “all his promises shall be fulfilled” (Mormon 8:22). Within the same breath, Moroni continued to explain that because of

the prayers of faith offered by the righteous, this record shall come from a servant of the Lord to the Gentiles:

Yea, behold I say unto you, that those saints who have gone before me, *who have possessed this land, shall cry, yea, even from the dust* will they cry unto the Lord; and as the Lord liveth *he will remember the covenant which he hath made with them.*

And he knoweth their prayers, that they were in behalf of their brethren. And he knoweth their faith, for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, even the fiery furnace could not harm them, neither wild beasts nor poisonous serpents, because of the power of his word.

And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; *and it shall come even as if one should speak from the dead.* (Mormon 8:22–26)

Moroni taught the reader that the Book of Mormon will come forth according to the faith and prayers of the righteous. This discussion by Moroni is the same that Christ taught Joseph Smith (D&C 10:45–52). However, Moroni appended that the ancient prophets’ “prayers were also in behalf of him that the Lord should suffer to bring these things forth” (Mormon 8:25). Moroni continued in this thought of restitution and prayer, as he ended his father’s book about this restoration of knowledge to the remnant by stating:

And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, are according to the prayers of all the saints who have dwelt in the land.

And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen. (Mormon 9:36–37)

The prophet Mormon emphasized this message in his own hand by declaring that “the Lord will remember the prayers of the righteous, which have been put up unto him for them” (Mormon 5:21). Because of those prayers, Mormon explained the future fulfillment of this request, and described that “it shall come to pass that *they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel*” (Mormon 5:20).

The Scattering of the Remnant

The prophet Nephi explained that the Gentile nation that would come upon the land would grow in numbers and in power sufficient to scatter the remnant of Lehi who would remain on the land. Nephi wrote:

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten. (1 Nephi 13:14)

So blessed were the Gentiles that Nephi saw that the “Spirit of the Lord was upon the Gentiles, and they did prosper and obtain the land for their inheritance” (1 Nephi 13:15). The progress, population, and power of the Gentiles upon the “land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance” (1 Nephi 13:30) led to the scattering and virtual annihilation of the seed of Lehi. History is replete with examples and facts of the scattering of the American Indian throughout what came to be known as the United States. The theory behind “Manifest Destiny” provided the false morality needed to legitimize a military campaign and attitude to take the lands inhabited by the descendants of Lehi, and force them onto reservations for control. President Andrew Jackson’s policies helped fuel the mindset of Manifest Destiny. The statements of Jackson are quoted in the *Times and Seasons*:

The plan of removing the aboriginal people who yet remain within the settled portions of the United States, to the country west of the Mississippi River, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty stipulations into which we have entered with the various tribes *for the usufructuary rights ceded to us*, no one can doubt the moral duty of the government of the United States to protect, and, if possible, to preserve and perpetuate the scattered remnants of this race which are left within our borders.²

The phrase above “for the usufructuary right ceded to us” sets the stage for “Manifest Destiny” by Presidential declaration. The definition of the word usufructuary is “the right to use and derive profit from a piece of property belonging to another.”³ This usufructuary entitlement, President Jackson contends, is a “right ceded to us.” Manifest Destiny became the moving force, not only behind the westward expansion of the United States and the scattering of the indigenous people, but also into the Pacific regions and East Asia. The Native Americans were considered “savages,” a race believed to be less than civilized or, in some cases, less than human. Manifest Destiny connected organized religion in the form of Christianity as a civilizing factor. These thoughts and theories gave many the idea that these natives were nothing more than animals, as this remnant of Israel became a “hiss and a byword” among the Gentiles (3 Nephi 16:9). The archaeology of North America has shown that the indigenous people were indeed not savages and that their religion was the vehicle which led to their expansion.⁴

This attitude toward the descendants of Lehi is, in part, a fulfillment of the prophecies found in the Book of Mormon. These prophecies discuss the scattering of this branch of Israel by the Gentiles while both the American Lamanites and Gentiles were locked in fierce competition for the inheritance of this promised land.

Jacob, the brother of Nephi, had concerns for the temporal and spiritual welfare of his brethren and rehearsed the prophecies to them saying, “...thus saith our God: I will *afflict thy seed by the*

² *History of The Church of Jesus Christ of Latter-day Saints*, [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932–1951], 2:357.

³ Collins English Dictionary—Complete & Unabridged 10th Edition. 2009 © William Collins Sons & Co. Ltd. 1979, 1986 © HarperCollins, 2009 .

⁴ Charles C. Mann, *1491, New Revelation of the Americas Before Columbus*, [Vintage Books, New York, 2005], 41, 290–291.

hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall *be like unto a father to them*; wherefore, the Gentiles shall be blessed and numbered among the house of Israel” (2 Nephi 10:18). Nephi continued this thought and prophecy about the remnant that will be spared, as he stated “...and *this remnant of whom I speak is the seed of thy father*—wherefore, after I have visited them in judgment and *smitten them by the hand of the Gentiles*.” The Lord promises that “I will be merciful unto the Gentiles in that day, insomuch that *I will bring forth unto them, in mine own power; much of my gospel*, which shall be plain and precious, saith the Lamb” (1 Nephi 13:34). Christ, during His ministry among the Nephites, also spoke of the future relationship of their descendants with the Gentiles, explaining that the “blessing” of the Holy Ghost upon the Gentiles “*shall make them mighty above all, unto the scattering of my people*” (3 Nephi 20:27). With this blessing of prosperity and power, the Gentiles will “*be a scourge unto the people of this land*” (3 Nephi 20:28). Just as Babylon became the rod for Judah, the affliction upon the seed of Lehi was administered by the Gentiles, “*for notwithstanding they [the Gentiles] have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them*” (3 Nephi 16:8).

The light at the end of the tunnel for the remnant of Lehi is the prophetic promise that “the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. Neither will he suffer that the Gentiles shall destroy the seed of thy brethren” (1 Nephi 13:31). Even though a scattering would take place by the Gentiles, the Savior reminded those at Bountiful of the necessity of the Gentiles in the salvation of their seed, when He said, “*that through the fulness of the Gentiles, the remnant of their seed, who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer*” (3 Nephi 16:4). This *scattering and blessing* promised to the seed of Lehi is accomplished by the Gentiles. Nephi realized this as he explained the prophecies of Isaiah and the value of making “bare his arm” (or his power) in “bringing about his covenants and his gospel” unto the house of Israel.

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that *the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered*.

And *after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders*.

And *it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel*, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless *he shall make bare his arm in the eyes of the nations*.

Wherefore, the Lord God will proceed to make *bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel*. (1 Nephi 22:7–11)

The prophecies about the scattering of the remnant of Lehi are partially fulfilled in the theory and concept of Manifest Destiny as outlined by President Jackson above. This prejudice continues in a more muted form today because of the power of thought and tradition. Some still maintain

today that the government and the people in the opening years of the United States had the 'rights' to this new land that many Gentiles felt was a 'manifest destiny' ordained from God.