


Chapter 10

Some of the happenings in this Chapter foreshadow events that are to occur after the sounding of the 7th  Trump. This chapter is often thought to be about events only occurring after the 6th trump; however, John tells of some events that occur after the 7th Trump, before he actually accounts for its sounding.

As another point of interest, the symbol of the trump used in sounding the seven warning signs preceding the second coming is not one that is uncommon to Israel. In the Book of Josephus we read, *"Moreover, Moses was the inventor of the form of their trumpet, which was made of silver. Its description is this: - In length it was a little less than a cubit. It was composed of a narrow tube, somewhat thicker than a flute, but with so much breadth as was sufficient for admission of the breath of a man's mouth: it ended in the form of a bell, like common trumpets. Its sound was called in the Hebrew tongue 'Asosra' (Josephus, Antiquities of the Jews, 12:6)".* The Israelites used the trumpet as a signal of warning, and to assemble. Is not the last days a time of warning and gathering?


Verse 1: John says, *"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire"*. Again we find the word angel referring to a servant or messenger of God. In this instance, John says that the angel was a mighty one. Quite simply, he was either endowed with great power, or one of great stature, or both. Either way this angel was probably different from the previous angels John has presented to us. John describes the angel in what appears to be symbolic terms. First, he states that the angel was clothed in a cloud. Looking at this purely symbolically, to be clothed in something would represent what one stood for, or what one is. Clouds symbolize mysteries, veiling character, complete unrecognizable, and the glory and dwelling place of God. We can deduct that John might have meant that the angel's character or mission was hidden from John. We might also say that the angel appeared in the glory of God. Interestingly enough, when symbols are used both might be the case. John goes on to note that the angel had a rainbow upon his head. Rainbows have since the days of Noah stood for the covenant between God and Man. They symbolize the connection between heaven and earth. Christ is often symbolized with a rainbow in reference to the Last Judgment, or the fulfilling of all the covenants of God and man. The rainbow is a significant symbol in the last days. Joseph Smith said, *"I have asked the Lord concerning His coming; and while asking the Lord, He gave a sign and said, 'In the days of Noah I set a bow in the heavens as a sign and token that in*

any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant' (*Teachings of the Prophet Joseph Smith, pages 340-341*)". John says also, that the mighty angel's face was as it were the sun. The sun is often used to refer to the celestial kingdom and glory. John also said that the angel had feet as pillars of fire. The feet often make reference to foundation, or that which supports the whole. Fire, as previously discussed, symbolizes renewal, purification, and sanctification. This angel either represented purification of the world or was sent to cleanse the world. I can't help but wondering if this mighty angel isn't the Savior himself. The reason behind this speculation is the symbols that John choose to use. The feet of fire, would describe the Savior; in that, he is the means by which man can renew himself and return to the Father. The gospel itself is based on this great principle. The atonement of Jesus Christ is said to be the foundation of the Gospel. The angel was also said to have a face as the sun. Is not the Son glorified by the Father? Who else could be found worthy to bear the symbol of the Sun. The rainbow upon the angels head would also direct my speculation to the Savior. The rainbow is His sign to man. Though the identity of this angel might be veiled from us presently, I would speculate that it is indeed the Savior of the world.

Verse 2:

The mighty angel is said to have a little book in his hand, and he is said to "*set his right foot upon the sea, and his left foot on the earth*". The symbolism of the foot being set upon something goes back to the days of ancient battles, where the victor would place his foot upon his slain enemy or upon the rubble of a conquered castle as a sign of victory and total dominion. The significance of the right and the left, is representative of the righteous and the wicked. The right hand of God is reserved for his saints while to his left will be those that are awaiting eternal damnation. It can also be used as a symbol of the justice and mercy of God. The right is said to represent justice and the left mercy. What is the significance of the sea and the earth? The sea generally represents the abyss, which swallows up all things. It symbolizes the eternal hell that awaits the wicked. It is used to represent the spiritual death. The earth on the other hand is the giver of life. From it's dust man was formed. It is also the taker of life, when man dies he is laid to rest in the earth. It represents the physical death. This symbolic accounting is full of meaning and symbolism that would point to the Savior. Who else has total dominion over the bonds of spiritual and physical death? Who else has met the

requirements of justice while providing mercy? He is the King of this world and every knee, both good and evil, will kneel at His presence.

The prophet Joseph Smith had asked the Lord specifically about the little book  that the mighty angel held. He asked, "What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation"? The Lord replied, "We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who as it is written, must come and restore all things (Doctrine and Covenants 77:14)". Evidently, the mighty angel was sent, among other things, to give John a mission, and ordain him to that call. Later in this Chapter we will discuss John "eating the book" and his very unique call.

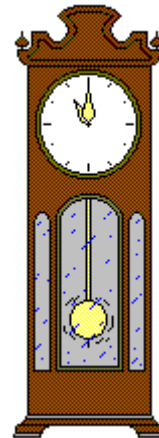
Verse 3: The mighty angel "cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices". As previously discussed, thunder represents warning, power, and destruction. In this case, it represents the servants of God that brought warning and destruction, the seven angels of the trumpets. In an accounting of the same event in the Doctrine and Covenants it says, "And then shall the first angel again sound his trumpet in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years. And then shall the second angel sound his trumpet, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years- And so on, until the seventh angel shall stand forth upon the land and the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years (Doctrine and Covenants 88:108-110)".

Verse 4: John was commanded in the very beginning of this experience to write down all that he was to hear and see; however, "when the seven thunders had uttered their voices" or rather the seven angels had made an end to proclaiming all the secret acts of man, John was commanded to "seal up those things which the seven thunders uttered, and write them not". For the great plan of salvation to be fulfilled, man must be given the opportunity to choose, of his own free will, whether he will choose the path of exaltation or eternal damnation. For man to truly be able to make that choice, the judgment of God is stayed for a time. But let us not be deceived; "for verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret

acts shall be revealed (Doctrine and Covenants 1:2-3)". It is easy for man to feel a false sense of security, and that is exactly what the adversary would have us do. He would that we hide our sins, forget about them, and go on with life. Unfortunately, those that believe that will someday awaken to the startling fact that "nothing is secret, that shall not be made manifest (Luke 8:17)". Let us not become complacent in our efforts to achieve exaltation. We must strive daily to become better than we were yesterday. We must truly repent of those things in our lives that are not in accordance with the Fathers will. Then, and only then, will they be blotted out from the book of life, and the angels of the dispensations with not be able to read our iniquities from the housetops.

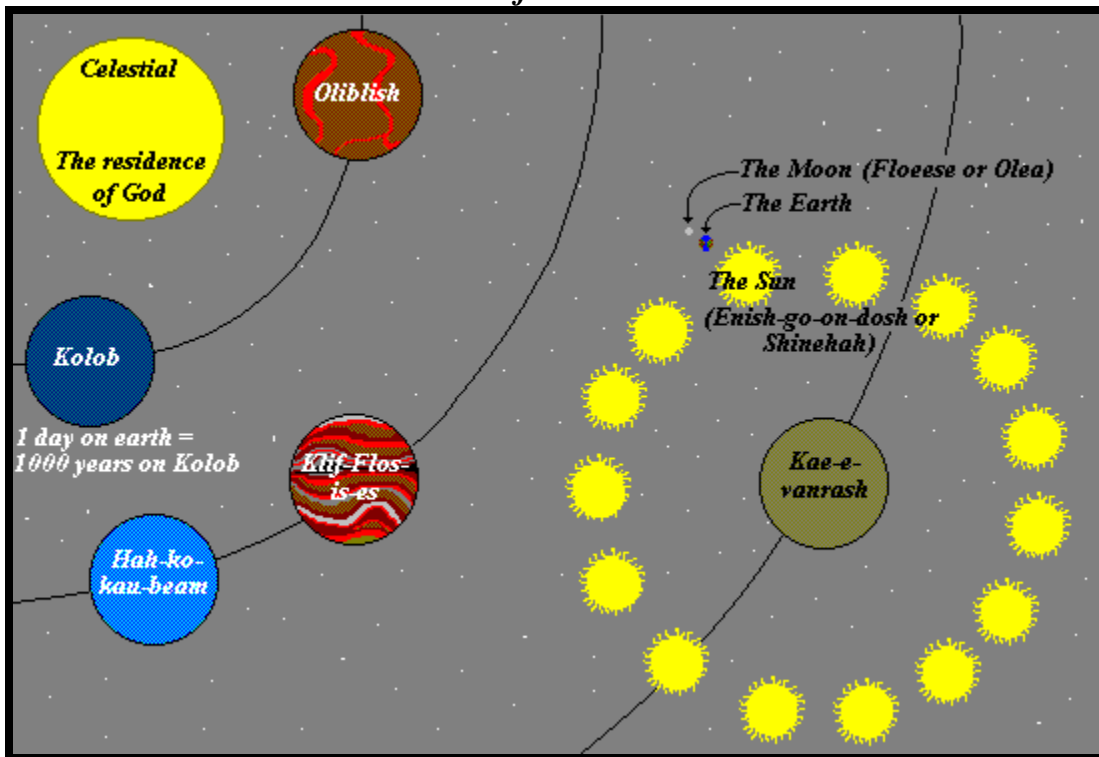
Verse 5: John said that *"the angel which" he "saw stand on the sea, and upon the earth lifted up his hand to heaven".* When one looks to heaven or raises ones hands to heaven, it is usually symbolic of drawing on the powers of heaven or pleading with the Lord. In this case, the mighty angel is drawing on the great powers of heaven.

Verse 6: The mighty angel lifted his hand to heaven, and swore *"by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there should be time no longer".* This scripture brings up an interesting principle that requires some thinking on our part and at times leads to speculation; however, it is worth taking off on a tangent at this point. At the coming of the mighty angel, ***time will be no longer*** (Doctrine and Covenants 84:100). How can that be? How does time stop? There must be some form of time, since right after we are told that time is no longer, we are told that Satan will be bound for one thousand years. If there was no semblance of time, who would know if the thousand years was up? Maybe the fact that time is no longer, is actually time as we know it. In the Pearl of Great Price the Lord says, *"...all things are present with me, for I know them all (Moses 1:6)".* This concept is difficult for our imperfect mortal minds to grasp; however, the fact remains that God's perception of time is different than ours. A rhetorical question is asked in the Doctrine and Covenants when it asks, *"Is not the reckoning of God's time, angel's time, prophet's time, and man's time, according to the planet on which they reside? I answer, Yes...(Doctrine and Covenants 130:4-5)".* In other words, time is only relevant to the planet in which one resides. This could be easily understood as scientists have determined that one day on Jupiter



is much longer than one on earth, but that still doesn't explain the reckoning of God's time. How can it be that with God there is no time? The ancient prophet that came to be known as Father Abraham was taught by the God of the Old Testament. Among his teachings was a knowledge of the stars. One might ask what this has to do with God's reckoning of time. Well, as one pieces together Abraham's accounting of the stars, relevant to us and the Father's abode, several theories can be formed. The book of Abraham creates the following image;

***Abraham's Astronomical Accounting in
The Pearl of Great Price***



Abraham says that the place where God resides is called Celestial. It is not a planet nor a star but rather a sea of Glass (see facsimile 2, figure 1). How we interpret that might be difficult since its explanation might be beyond our understanding. Orbiting or circling Celestial, are two planets. These two planets hold the "keys of power as pertaining to other planets (see facsimile 2, figure 2)". They are the closest to celestial and it would appear that they orbit celestial.

The name of these planets are Kolob and Oliblish. We are told that where God dwells there is no time, and that on Kolob one day is equal to one thousand earth years (Abraham 3:2-4,13,16). Abraham mentions two other planets that are lesser in stature to Kolob and Oliblish that receive their light from Kolob. We learn that their names are Hah-ko-kau-beam and Kli-flos-is-es. Beyond these two Planets is one named Kae-e-vanrash that has of itself 15 planets and star orbiting it. One of these is our Sun, or as Abraham calls it "Enish-go-on-dosh or Shinehah" (Abraham 3:13 and Facsimile 2, figure 5). Extrapolating on Abraham's diagram, I would theorize that the residence of God lies in the Center of the Universe. Everything rotates around His residence and all light is obtained from Him. Since he is the center, his residence does not move, it does not rotate, and therefore it does not have any assemblage of time. As one travels further from God's presence, one feels the effects of time. Hence Kolob, nearest to God has very short time (1,000 years = 1 day), and earth, further from God has relatively fast time. I would suspect that when the earth was created and in its celestial state, it was in the presence of God and time was at a stand still. After the fall, the earth fell from its paradisaical glory and could no longer stand in Gods presence. It was slowly moved from its' initial location. The fall did not occur over night, and I would theorize that effects came into effect slowly as the earth was moved from its celestial rest. We might be able to see this in the life spans of the ancients compared with our current life spans. It is recorded that Adam lived to be 996 years old. By the time of Moses, we see the life spans shorten as Moses lived to be 400 years of age. By the Time of King David the fall was in full effect and life spans achieved but 70 years. We have not seen much change since. In the final days, we are told that the earth will once again be a celestial state, we are also told that time will be no longer. Is there a correlation between the two? I would say yes.


Verse 7: Finally, the things *"declared to his servants the prophets"* are fulfilled. John says that *"in the days of the voice of the seventh angel....the mystery of God should be finished"*. All the promises fulfilled and the veil removed that we might all see things as they really are. The Lord said in the latter days, *"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, And for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know (Doctrine and Covenants 76:7-8)"*. There will surely come a time where no man will be able to deny the plan of God, for even if they reject it, it's truths will be manifest to all man.

Verse 8: During the last few chapters, the main emphasis has been on future events. Now, while speaking of the future, it would appear that John is being called and ordained to a calling for the future, while in his present time on the isle of Patmos. On ones first read through, it doesn't appear as a call at all. The Lord, however, explained that the little book that the mighty angel carried was a mission and an ordinance for John (Doctrine and Covenants 77:14). In this verse we read that *"the voice which" John heard "from heaven spake unto" him and said, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and the earth"*.

Verse 9: John said that he went to the angel, and asked for the little book. The angel said, *"Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey"*. This odd statement of the book being sweet for the mouth and bitter for the belly might be simply explained through symbolic definitions. The belly is often used as a symbol for friendliness, peace, and well being. The fact that the book, or as previously stated John's mission, would make John's belly bitter would indicate that it would be troubling to his well being. Perhaps, bringing sadness to his soul. The mouth is a symbol of ones whole self. Sweetness, indicates pleasure, satisfaction, and joy. Likewise, honey represents the highest earthly and heavenly good. It symbolizes immortality, calmness, and peace. This statement seems to be almost contradictory. How could his mission bring sadness to his soul, and great joy to him at the same time? To understand the answer to this question, let us take a look at the initial calling John received for this mission. It is contained in John chapter 21:20-25, but clarified in the Doctrine and Covenants section 7. It reads as follows; *"And the Lord said unto me: John my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily, I say unto thee, because thou desireth this thou shalt tarry until I come in my Glory, and shall prophesy before nations, kindreds, tongues, and people (Doctrine and Covenants 7:1-3)"*. Obviously, John desired more than any thing in the world, to serve the Lord until he came again. The granting of this wish by the Lord would have been pleasing to his soul. I am sure that it would bring everlasting joy to him; however, like many callings that bring joy it doesn't come without effort and trial. Prophesying in this day and age, to a society with deaf ears and hard heart, can be as it says bitter to the belly. How sad it is to see others reject that which is their only salvation.

Verse 10: John did as he was requested. He took the open book, representing his mission and ordination, and he ate it, symbolizing his accepting the call. John is not the first prophet called to a specific mission in which this type of symbolic accounting was used. The prophet Ezekiel was visited by a heavenly messenger and recounts this story; *"And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein laminations, and mourning and woe (Ezekiel 2:9-10)"*.



Roll is Hebrew for scroll or book. Rolls were usually records (Ezra 6:2), and often contained prophesy (Jeremiah 36:2). Ezekiel was later asked to eat this roll, he did so and replied, *"It was in my mouth as honey for sweetness (Ezekiel 3:3)"*. We learn that the eating of the book  was symbolic of his accepting the call to preach unto the house of Israel. Ezekiel later remarks that he *"went in bitterness (Ezekiel 3:14)"*. Understandable since Israel didn't listen to the words of the prophet.

Verse 11: The Lord now tells John, in the same words he once heard from the Savior when he was granted the wish to remain on earth until the Lord comes again, *"Thou must prophesy again before many peoples, and nations, and tongues, and kings"*. It would appear that in reviewing this part of John's experience that the Lord actually ordained him to this call on the isle of Patmos. He was quite possibly translated at that time. We must now ask ourselves what John's mission really is? We understand that he will aid in the gathering of Israel. But what is that really, and how will he affect it?

The topic of the scattering and gathering of Israel is one that could easily be compiled into a work of its own, in fact, quite a few authors have done just that. We will not delve into the subject further than is necessary to understand John's future mission on the earth, the significance it has to the second coming, and to understand some of its basic background.

The scattering of Israel really started in about the year 721 BC. when the Assyrian Empire swept through the Northern kingdoms of Israel and brought ten and one-half of the twelve tribes into captivity. As the Assyrian Empire began to collapse, the tribes were released. The tribes migrate northward and as to date are lost to our knowledge.

Where did the ten tribes go? The apocryphal writing of 2 Esdras, chapter 13, verses 39-47 says, *"And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the water, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of heathen, and go forth into a further country, where never man dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages in the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time: and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through (2 Esdras 13:39-47)".* Other scriptural references allude to the fact that the ten tribes left Assyrian captivity to the land north (Doctrine and Covenants 110:11, 135:25, Jeremiah 16:14-17). In the February 1994 Ensign Magazine, Terry M. Blodgett discusses evidence related to the exodus of the 10 tribes from captivity. He sights archaeological evidence as to the trail of the ten tribes. He sights findings from Russian archaeologist Daniel Chwolsons who at the turn of the century found a narrow passage at the headwaters of the Euphrates River that lead through the Caucasus Mountains. The narrow passage bears the inscription **Wrate Israila**, which he interpreted to mean *"the gates of Israel"*. Daniel Chwolson, and others of the Russian Archaeological Society, found more than seven hundred Hebraic inscriptions in the area north of the Black Sea, indicating quite possibly the presence of the ten tribes. The dating and content of these inscriptions indicates that the ten tribes were there and that they occupied the area for many centuries. They were quite possibly in the area at the time of Christ's resurrection. *"The Russian archaeologist also found mounds or heaps of earth, dotting the landscape. These mounds, stretch across the entire region north of the Black Sea where the Hebraic inscriptions are found, turned out to be elaborate burial chambers, often containing a leader of a people with some possessions. Although mound building was not a typical type of burial in the Middle East, "high heaps" or "great heaps" are described as a means of burial in several Old Testament passages.*

(see Joshua 7:26, 8:29 and 2 Samuel 18:17) Furthermore, the people of Ephraim were commanded in the Old testament specifically to build up "high heaps" as "waymarks" as they traveled. (see Jeremiah 31:21) The mounds stretch from the Black Sea northward through Russia to the top of the Scandinavian Peninsula, then southward to southern Sweden- where thousands of mounds are found. Similar burial mounds are also found in Britain and western Europe, indicating other migrations in westerly and northwesterly directions (Ensign February 1994, Blodgett, page 68)".

There are many theories, some even a little far fetched, as to where the ten tribes are now. Parley P. Pratt theorized that the earth was hollow and that the Lord led them into the earth where they now reside unto some future time when the Lord will break open the mountain and the ice shall flow away to open the passage for their return. Others have speculated that the ten tribes are currently residing under the polar ice caps of the north pole, hidden from our sight. Orson Pratt said that the ten tribes reside in the arctic regions of the north. There are theories of the tribes living in northern Russia, or Siberia. I have even heard a tale of the tribes being taken to another planet until the Lord sees fit for their return. The key word in this discussion is theory. They are just speculations, for the Lord did hide them from man. Their location is kept from us until the time of their return is right with the Lord's time.

Map over the Possible Course of the Ten Tribes

The remainder of Israel was also scattered. Not so long after the death of the Savior, the world eliminated His apostles, and with them the authority of God and the gospel. Historians record the following occurrences;

<i>Date</i>	<i>Apostle</i>	<i>Death</i>
36 AD.	Judas	Suicide.
54 AD.	Phillip	Scourged, thrown in prison, and then crucified at Heliopolis in Phrygia.
60 AD.	Matthew	Slain with a Halberd at Nadabah Ethiopia.
	James II	Beaten and stoned by the Jews, had his brains bashed out with a fullers club.
	Matthias	Stoned at Jerusalem, then beheaded.
	Andrew	Crucified at Edessa.
	Mark	Dragged to pieces in the streets of Alexandria.
67 AD.	Peter	Crucified upside down in Rome.
67 AD.	Paul	Beheaded at Rome by order of Nero.
72 AD.	Thaddeus	Crucified at Edessa.
	Matthew	Cruelly beaten and then crucified by Idolaters in India.
	Thomas	Thrust through with a spear.
	Luke	Hung from an Olive tree.
74 AD.	Simon	Crucified in Britian.
73 AD.	Barnabas	Was killed; however we have no details.

In James E. Talmage's Book, "The Great Apostasy", one can read of the horrible adulteration of the church of God after the leaders were removed. Elder Talmage sites dozens of cases where ordinances of the church were changed to satisfy the requirements of carnal men, doctrine was altered to ease the conscious of the wicked, and consequently the remainder of the House of Israel was scattered. Rome came through Israel in a fury some one-hundred years after the Savior to eliminate all the Jews and their homes. The survivors were thus scattered over many lands. In 64 AD , Nero of Rome issued a decree to eliminate all Christians. After the calamity was settled there was no assemblage of the church of God, whether after the Law of Moses or the Law of the Savior.

The House of Israel, as well as the ten tribes, is to be gathered in the last days. During the time of the restoration, Joseph Smith said, "*Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north (Doctrine and Covenants 110:11)*". On the 24th of October, 1841, Elder Orson Hyde of the quorum of the twelve apostles and under the direction of the prophet visited the city of Jerusalem. Standing on the mount of olives, he offered a solemn dedicatory prayer which dedicated the land for the

return of the Jews. In 1948 the Independent State of Israel was created, and initiated the gathering of the Jews. This was the first step in the gathering of all of Israel. The Lord did promise, *"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 Egypt. But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks (Jeremiah 16:14-16)"*. The tenth article of faith of the Church of Jesus Christ of Latter Day Saints says, *"We believe in the literal gathering of Israel and in the restoration of the ten tribes...(History of the Church Volume 4, pp. 535-541)"*. Surely the day will come when the Lord will gather his people together again, gathering them from amidst the tares, to dwell in his presence again.

John will be instrumental in the gathering; however, we have no indication from scriptural reference that he will do anything but bring others to the knowledge of the gospel. There are those that would suppose that John will lead the ten tribes forth from their hiding place in the north. They base this theory on a statement made by the prophet Joseph Smith, in a church conference held in June of 1831 where he said, *"John the Revelator was then among the Ten Tribes of Israel who had been led away by Salmanasser, king of Assyria, to prepare them for their return from their long dispersion"* Though John was serving a mission among the ten tribes, there is no indication that he will lead them back from their hiding in the north. If this is the Lord's plan, he certainly has not revealed this to his people through the prophet, and as the prophet Amos so plainly states, that is the only way that the Lord reveals his word unto his people as a whole (Amos 3:7).

Another misconception often possessed is that the ten tribes will be gathered in much the same way as the rest of the house of Israel, through missionary work. Elder James E. Talmage, of the quorum of the twelve, referred to the return of the ten tribes as *"literal simplicity"*. He said that though many members of the ten tribes, which were scattered among the nations during their exodus north, are now being gathered through the missionary effort, the prophesy still stands, *"And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence (Doctrine and Covenants 133:25)"*. (Talmage, General Conference of the Church of Jesus Christ of Latter Day Saints, April 1916, page 130). How does one explain away this divine

piece of scripture? Orson Pratt said that the return of the lost tribes will occur after New Jerusalem is built and then after "2,500 long years" they will return from the "arctic regions" (Orson Pratt, Journal of Discourses, Volume 18, page 68, July 25, 1875). Ezekiel said, referring to the ten tribes, "And I looked, and behold a whirlwind came out of the north (Ezekiel 1:4)". Given such straight forward verbiage, we are led to just one conclusion; that the ten tribes will return as a body from the lands of the north, and such a return will be a miraculous and breath taking event.

Though we do not know much about the lost ten tribes of Israel, we do know that they have been watched over by the Lord. When the resurrected Christ visited the Americas, he told the Nephites, "For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away and they shall write it; and I shall also speak unto all nations of the earth and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word shall be gathered in one. And I will show unto them that fight against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever (2 Nephi 29:12-14)". He told the Nephites that he was going to visit the ten tribes in person, when he said that, "I have other sheep, which are not of this land, neither of the land of Jerusalem....they shall hear my voice.(3 Nephi 16:1-3)". It is exciting to think that someday we will be able to read of their dealings with the Lord, their prophets and their trials. Though the history of the ten tribes is a mystery today, we shall know of all their dealings.

The ten tribes have been hid from mankind, for much the same reasons that the Nephites were hid from the Jews. "And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them (3 Nephi 15:20)". There shall come a day when the Jews shall truly come in remembrance of their God and, "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, am I desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up my standard to the people: and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders (Isaiah 49:21-22)".

When the people of the Lord are ready for the return of the ten tribes, then and only then will they return. Then shall the Lord have truly gathered Israel together again.

Another point of doctrine that often confuses people, is the fact that the ten tribes will return with prophets. Many assume that they will have a prophet separate to the prophet of the Church of Jesus Christ of Latter Days Saints and that they were not subject to the great apostasy and restoration. This misbelief is based primarily on the section of scripture in the Doctrine and Covenants which says, "*And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence (Doctrine and Covenants 133:25)*". First, I think that the scripture is quite clear that the tribes will be in a state of apostasy, when it says that they will come into a remembrance before the Lord. The apostasy was global, the gospel of Jesus Christ was taken from the entire earth, not just part of it. If it were not so, the need for a restoration of all things would not have been necessary. Paul told the Thessalonians to "*Let no man deceive you by any means: for that day (the Second Coming of the Lord) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition (2 Thessalonians 2:3)*". The ten tribes have been through the great apostasy, like all men on the face of the earth, and they felt the dark void in the absence of the gospel. And they too, like the rest of the world will find joy in the restoration of the gospel, that can only be obtained through the Church of Jesus Christ of Latter Day Saints. Given this, can they have prophets of their own? That actually depends on ones definition of a prophet. "*And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit unto them (Numbers 11:29)*". Moses implies that we can all be prophets, having the spirit of God directing us. This is however, quite different terminology than one would use for the prophet of the church. A prophet is led by the spirit. And who does he led? Only those that he has been given stewardship over by the Lord. The prophet of the church is the only person on the face of the earth that has stewardship over each and every man, women, and child in this world. "*And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses- Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church (Doctrine and Covenants 107:91-92)*". The key here is that though the ten tribes will return with prophets, it does not mean that their prophets will hold the keys to the presidency. The Savior called twelve apostles while he was on the face of the earth. He also called a

presidency. To them he said, *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven (St. Matthew 16:19)"*. When the Savior was on the American continent it was necessary to establish leaders among the Nephites to conduct His work since it was impossible in that day and age for presidency of the church to lead both sides of the globe. The Savior called twelve disciples, quite different from apostles, and no presidency. Of this experience it is written, *"And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize was twelve) and behold, he stretched forth his hand unto the multitude.....(3 Nephi 12:1)"*. Note that the disciples were given power from God, and by all right could be called prophets; however, they were not given the keys to the kingdom like the twelve apostles were.

We can conclude by saying that John the beloved will aid in the great gathering of Israel through his missionary efforts. He will preach to all nations, kingdoms, and kings. We will see Israel gathered again, including the return of the ten lost tribes from the north lands. They will return under the direction of the President and Prophet of the Church of Jesus Christ of Latter Days Saints. Under his direction they will be brought out from the apostasy and receive the blessings of the restoration of all things. Then shall they again feel the blessings of prophets in their midst.