

What Is the House of Israel?

Bruce T. Forbes, 1998; revised 2012

This was originally written for a Book of Mormon project; hence many of the scriptures used are from the Book of Mormon, and it is very much from a Latter-day Saint viewpoint

To do justice to the question posed by the title for this writing, one would have to write a book and have far more knowledge than I. I recommend two books (besides the scriptures, of course), in this order:

ISRAEL! DO YOU KNOW? by Elder LeGrand Richards (Salt Lake City: Deseret Book Company, 1954; paperback edition 1990) ISBN 0-87579-314-2.

Elder Richards wrote this book as a companion to his widely-read Marvelous Work and a Wonder. I highly recommend it!

OUR DESTINY: THE CALL AND ELECTION OF THE HOUSE OF ISRAEL by Robert J. Millet and Joseph Fielding McConkie (Salt Lake City: Bookcraft, 1992) ISBN 0-84494-888-9

I relied on both of these books in creating this summary. I also picked the brains of several Jewish friends in writing the definitions you are about to read.

Part One: Some Definitions

COVENANT ". . . [A]n agreement between God and man, but they do not act as equals in the agreement. God gives the conditions for the covenant, and men agree to do what he asks them to do. God then promises men certain blessings for their obedience . . . Principles and ordinances are received by covenant. Members of the Church who make such covenants promise to honor them. For example, members covenant with the Lord at baptism and renew those covenants by partaking of the sacrament. They make further covenants in the temple. The Lord's people are a covenant people and are greatly blessed as they keep their covenants with the Lord."¹

¹ "The Guide to the Scriptures", 'Covenant', copyright 2001 Intellectual Reserve, Inc, included on 'Scripture CD: Authorized Version Including the Official Study Aids' (Salt Lake City: Intellectual Reserve INC, 2005)

A covenant is a binding, two-way oath and promise made between two parties. In a religious context, these two parties are the Lord and Mankind. A covenant includes what must be done, and the resulting blessings for obeying. It can also include the resulting punishments for not obeying. The Lord gives a commandment and we covenant with Him to live it so that we may obtain the promised blessings.

As Israel became the inheritor and administrator of the Lord's covenants, those who come unto the Lord and become His through covenant become members of the "House of Israel." The vast majority of Christians do not believe in the importance of covenants and prefer the word *commitment*, which is simply a non-binding decision to do or attempt something. The Lord expects more from us than that. By

covenanting with the Lord, we show far more determination to do good, as we are not only accepting the promised blessings, but the promised punishments as well. Talk about motivation!

ISRAEL 1. Israel was the son of Isaac and grandson of Abraham in the Old Testament - his name was Jacob until the Lord changed it to Israel. He was the one who received the birthright and thus became the keeper and administrator of the covenants made with the Lord.

2. Israel was the name of the nation consisting of all the Children of Israel, i.e., all the descendants of Jacob, whose name was changed to Israel.

3. After the death of King Solomon, the Children of Israel divided into two kingdoms: the northern kingdom of "Israel," which consisted of ten of the twelve tribes, and the southern kingdom of "Judah," made up mostly of the tribes of Judah and Benjamin, various Levites, and small minorities from the other tribes.

4. It is also a term used to describe those who have gathered unto the Lord, have entered into covenants with Him, and are endeavoring to live those commandments.

ISRAELITE 1. The extended family made up of the descendants of Israel (Jacob) and his twelve sons, also known as the "Twelve Tribes of Israel," or the "Children of Israel."

2. Any citizen of the northern kingdom of Israel, established when the Children of Israel divided into the kingdoms of Israel and Judah, no matter which tribe they were actually from. To differentiate between the ancient kingdom of Israel and the modern state of Israel, citizens of today's state of Israel are called *Israelis*. They will laugh if you call them Israelites.

JACOB The son of Isaac and grandson of Abraham in the Old Testament. The Lord changed his name to Israel. There is also an important Book of Mormon person named Jacob; don't get them mixed up. Isaiah and other Old Testament prophets often used the name Jacob when referring to persons who are descendants of Israel, or

Israelites.

JEW/JUDAH 1. Judah was one of the twelve sons of Jacob (Israel). Those who are of the tribe of Judah were called Jews.

2. At the time of the Divided Kingdom (after King Solomon), anyone who was a citizen of the lower kingdom of Judah was also called a Jew, no matter which tribe they were descended from. The Book of Mormon prophet Lehi referred to himself as a Jew because he was a citizen of Judah, even though he was an actual descendant of Manasseh (2 Nephi 33:8; Alma 10:3).

3. By the time of the New Testament, anyone who was of the House of Israel and/or practiced the Law of Moses was simply called a Jew.

JOSEPH Joseph was one of the twelve sons of Jacob (Israel). He was the birthright son because Reuben was not worthy. His two sons Manasseh and Ephraim received the land inheritances in place of Joseph and Levi. (Being the priesthood holders, the tribe of Levi didn't receive a land inheritance, but lived among all the other tribes). Ephraim received the birthright in place of his father; thus he became the head of the family and administrator of the inheritances and the covenants the Lord made with Israel. The Book of Mormon prophet Lehi and his sons are descendants of Manasseh.² The man Ishmael and his family who accompanied them were of Ephraim.³ Hence the Book of Mormon peoples represent both branches of the tribe of Joseph, and thus they are Israelites.

GENTILE 1. Racially, a gentile is anyone who is not an Israelite by birth.

2. Politically, a gentile is anyone who is not a citizen of the biblical nation of Israel.

3. In a religious context, a gentile is anyone who has not made covenants with the Lord to follow His laws and ways.

4. It is often used to simply denote anyone who is not a Jew. This is the most common

² 1 Nephi 5:14; 1 Nephi 6:2; Jacob 2:25; Alma 46:23-24; 3 Nephi 10:17; 3 Nephi 15:12

³ Erastus Snow, Journal of Discourses, 23:184-85

definition today. However, when reading the scriptures, one must keep in mind all the other definitions, and maybe lean on the Holy Spirit to figure out which definition is being used in the particular passage one is reading.

LORD & GOD The King James Version of the Holy Bible, as well as many other English-language versions, have many places where the words 'LORD' and 'GOD' are fully capitalized. This is your clue that the original language actually says *Jehovah*, but the translators have followed the Hebrew custom of reverencing the holy name by not using it. It's entirely proper for you to insert *Jehovah* in your mind wherever you see one of these two words fully capitalized. Jehovah is the name of the Divine Being who leads Israel and makes covenants with mankind. He is the God of Israel, the Holy One of Israel.

NEPHITES & LAMANITES These are the two main groups of people in the Book of Mormon. The Book of Mormon prophet Lehi and his sons are descendants of Manasseh.⁴ The man Ishmael and his family who accompanied them were of Ephraim.⁵ Hence, the Book of Mormon peoples represent both branches of the tribe of Joseph, and thus they are Israelites.

⁴ 1 Nephi 5:14; 1 Nephi 6:2; Jacob 2:25; Alma 46:23-24; 3 Nephi 10:17; 3 Nephi 15:12

⁵ Erastus Snow, Journal of Discourses, 23:184-85

Part Two: An Historical Summary

From Abraham to Ephraim

Abram was called by the Lord to leave his family and to depart into a country the Lord promised to him for his posterity.⁶ As part of this call the Lord made three promises:

"I will make of thee a great nation";

"I will bless them that bless thee, and curse him that curseth thee"; and

"In thee shall all families of the earth be blessed".

As part of this covenant the Lord changed Abram's name to Abraham, which means "Father/Chief of Multitudes." Others have translated it as "Father/Chief of Nations," and even "Father/Chief of Proselytes." All of which fit the mission and purpose of the covenant.

As a sign and token of this covenant, the Lord established the ordinance of Circumcision.⁷ This was to be a *sign* that the circumcised man was one who heeded this covenant. As a *token* of the covenant, He gave Abraham a land of inheritance in which to establish his family, along with all those who would gather unto the Lord through Abraham. Abraham had two principle sons: Isaac by his first wife Sarah; and Ishmael by his second wife Hagar. Ishmael was oldest, but Isaac became the heir as he was the first son of the first wife. As part of his birthright, the Lord made the same promises with him that He had made with Abraham, along with the accompanying sign and token. Thus this covenant and its sign and token became part of the family birthright, meaning that the birthright son must be worthy to receive them.

Isaac married a second cousin, Rachel. They had two sons: paternal twins Esau and Jacob. Esau was not worthy of the birthright, because he married Caananite women and his children would

⁶ Genesis 12; Abraham 2.

⁷ Genesis 17

not have been raised within the Lord's covenants. Therefore, the birthright went to Jacob. As part of this birthright endowment, the Lord changed his name to Israel.⁸

Jacob had four wives and sons by each of them.

Leah's sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulon

Rachel's sons: Joseph, Benjamin

Bilhah's sons: Dan, Naphtali

Zilpah's sons: Gad, Asher

Being the first son of the first wife, Reuben would have been the heir to the birthright.

However, since he committed adultery with one of his father's wives, so the first son of the second wife, Joseph, became the birthright son.

When Jacob was ready to give Joseph the birthright blessing, Joseph brought his two sons Manasseh and Ephraim to his father to receive the birthright in his place. Jacob blessed Manasseh, but gave the birthright to the younger brother Ephraim.⁹

From Moses to Jesus

Three hundred and fifty years after Joseph, the Lord called Moses to liberate the Children (or, House) of Israel from slavery in Egypt. He gave Moses the mission of returning them to Him and His covenants - and to the land promised to Abraham, Isaac, and Jacob. Their first stop in their

⁸ Although his name was changed to Israel, that name has so many different uses in Biblical history that my Jewish friends tell me they simply refer to him as Jacob just to make sure the listener knows who is actually being talked about.

⁹ Genesis 49 is a record of the blessings Jacob gave to each of his twelve sons before he died.

exodus from Egypt was Mount Sinai. There the Lord gave Moses basic laws and commandments for the Children of Israel to accept by covenant in order to ready themselves to stand in His presence.¹⁰ They accepted these laws by covenant. The Lord then gave instructions on building the tabernacle, His dwelling place among his Covenant People.¹¹ But while Moses went back up the Mount for further communion with Deity, they lost faith the he would return. Instead of building the tabernacle, they built the Golden Calf.¹²

Because of this infraction of their covenants, and because of their lack of faith in reclaiming the Promised Land (after Hebrew spies reported the greatness of those then living in the Promised Land), the Lord denied the Children of Israel the full blessings of the Abrahamic Covenant - the token of obtaining a promised land. He kept them “wandering in the wilderness” for forty years, until the generation who had built the golden calf and had feared entering the Promised Land had all died off, except for two righteous exceptions. Circumcision, the sign of Abraham's covenant (including the land inheritance), was even halted until they had crossed the Jordan and entered into the Promised Land. Then the Lord was ready to give them a land in exchange for their obedience to His covenant.¹³

After conquering this Promised Land, Joshua obeyed instructions given by Moses¹⁴ by calling all of Israel together:

Then Joshua built an altar unto the Lord God of Israel in mount Ebal, As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the

Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.¹⁵

All who were to be counted as part of Israel stood as a congregation, heard the Law of Moses read aloud, and covenanted to live it. They agreed to the blessings for obedience, as well as the punishments for disobedience. This included the promise of a protected land of inheritance when they were righteous, as well as the promise of harsh foreign rule and a scattering among other nations when disobedient.

The newly conquered land was divided up by tribe, the Twelve Tribes of Israel being the descendants of each of the twelve sons of Jacob. Levi was not given a land inheritance, however, because those of that tribe were called to be priests to administer unto all of Israel. Levi's and Joseph's land inheritances were given to the descendants of Joseph's two sons Manasseh and Ephraim, an act which basically established them as separate tribes.

At this point the great, extensive family

¹⁰ Exodus 19-25

¹¹ Exodus 25-31

¹² Exodus 32-33

¹³ Joshua 5:1-8

¹⁴ Deuteronomy 27-28

¹⁵ Joshua 8:30-35

descending from Jacob was known under several titles: Twelve Tribes of Israel; Children of Israel; House of Israel; Israelites; or simply Israel. They were also known by their respective tribes.

Also during this time, we see a literal fulfillment of the covenant made while entering the promised land of inheritance. When they were righteous, they had self-rule under the Law of Moses. When they were wicked, they were invaded and carried the burden of foreign rule with all its degradation and persecution.

Israel was governed by various Judges for several hundred years, until they got it in their heads that they wanted to have a king like everyone else. Their first king was Saul; their second King was David. His son Solomon followed him on the royal throne and was the one who built the first great temple in Jerusalem. After the death of Solomon, Israel fractured into two kingdoms:

1. The southern Kingdom of Judah retained Jerusalem and the temple as its capitol. It was made up primarily of the tribes of Judah and Benjamin. It also included various Levites and minorities from other tribes who wanted to remain close to the temple as the center place of their religion. Anyone who was a citizen of this kingdom was also know as being of Judah, and hence was also known as a Jew, regardless of tribal origin.

2. The northern Kingdom of Israel was made up of the ten tribes that were not part of the kingdom of Judah. Here is where name-calling gets really confusing. Although they would be of their own tribe, they were also know as Israelites. In the writings of the various prophets they are also referred to as Sons of Jacob and Sons of Ephraim as Ephraim was the birthright tribe. Those of you with electronic, searchable Bibles can search under "Jacob and Judah," "Israel and Judah," and even "Jerusalem and Zion" to catch how the prophets used these different names to refer to the two separate kingdoms. It is a testament to the fact that even though they were of the same family and racial and religious heritage, they really were a

separate people for the nearly four hundred years in which they were two separate countries.

During this time of the Divided Kingdom, we continue to see a literal fulfillment of the covenant: when they were righteous they had self-rule under the Law of Moses; when they were wicked they were invaded and carried the burden of foreign rule.

Two hundred and fifty years after their division into two kingdoms, the northern kingdom of Israel was taken captive and the people were carried into Assyria as slaves and captives. From this point, these "Ten Lost Tribes" disappear as a group off the radar of history. Prophecy tells us they will be gathered back when all of Israel is re-gathered in the final latter-days, before or during the first part of the great Millennial Reign of the Messiah.

The Book of Mormon prophet Lehi preached in Jerusalem during the first year of the reign of King Zedekiah of Judah, about eleven years before the destruction of Jerusalem and the great Babylonian Captivity. So it is with this memory of Israel, Jerusalem, and the Jewish people that Lehi and his family, descendants of Joseph through Manasseh, are lead away by the Lord to establish a new civilization in their own promised land. The Lord made the same covenant with them in regard to possession of their lands through righteousness.

Judah ceased to be its own kingdom from the final attack of Nebuchadnezzar and being taken captive into Babylon. Seventy years later, King Cyrus allowed a remnant of Judah, consisting of Jews, Benjaminites, and Levites, to return and rebuild Jerusalem and the temple. From this point, any people living the law of Moses were simply called Jews.

The Book of Mormon, as well as various Old Testaments prophets, refer to two "dispersions" of Israel into the world. This Babylonian Captivity was the first of these two dispersions.

From the Common Era to the Millennial Reign

In what is now called by Christians the “Meridian of Time,” and by modern Jews and scholars as the “Common Era,” Jesus of Nazareth came upon the scene. As the foretold Messiah He fulfilled and completed the ends, means, and purpose of the Law of Moses and established a new covenant with Israel.¹⁶

Although the purpose for the Law of Moses was fulfilled and completed, the Abrahamic Covenant still remained and continued with those of Israel who covenanted with and obeyed the Lord.¹⁷ Only the old covenant (Law of Moses) had been completed; it was the new covenant (Gospel of Christ) which they needed to covenant to obey.

Yes, the Lord made a new covenant with Israel, having fulfilled the first one!¹⁸ Many Jews received this new covenant and became known as Christians. But most Jews rejected Jesus as the Messiah.

What about the people of Israel who were not of those in the Holy Land? To the Jews in the Holy Land, Jesus said -

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.¹⁹

So, He had “other sheep” who needed to hear His word and be gathered!

¹⁶ Jeremiah 31:31-34; Matthew 5:17-18; 3 Nephi 12:17-20; 3 Nephi 15:1-10 ; see also Topical Guide and Bible Dictionary, 'Law of Moses'.

¹⁷ 3 Nephi 15:8

¹⁸ Jeremiah 31:31-24; Hebrews 8:8-13; Hebrews 12:24-26; D&C 76:69; D&C 107:19. See Topical Guide 'Jesus Christ'.

¹⁹ John 10:14-16

After His death and resurrection in the Holy Land, the Book of Mormon gives us the account of his post resurrection visitation to the tribe of Joseph, people who were living in the Ancient Americas. Among the many things He taught, He taught about these “other sheep.”

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen: Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you.

And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem. Neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land.

This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. 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.

And verily I say unto you, that ye are

they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me.

AND verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.²⁰

Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.²¹

Testimony from both the New Testament and

²⁰ 3 Nephi 15:11 - 16:3; paragraphing by this writer

²¹ 3 Nephi 17:3-4

the Book of Mormon both show the Resurrected Christ had other groups to visit and to bring into His fold. Because the majority of the Jews in the Holy Land rejected Christ and His new covenant, the apostles were commanded by revelation to take His message to the gentiles.²² It was widely received by the gentile nations. Through their conversion and by entering into the New Covenant, they became part of the House of Israel.

We must note here that the sign of the Abrahamic Covenant, Circumcision, was done away with at this time.²³ This mark was meant to separate Israel from other nations as the Lord had intended. But because the new covenant was to be taken to all nations and peoples, there was no one to set apart one from another.

Meanwhile, because the Jews in Jerusalem had rejected the New Covenant and were not living the Old Covenant righteously, the Lord's protection was withdrawn from them, and they were enslaved and dispersed into the gentile world. This is the second Dispersion prophesied of by the prophets. It is also known by the Hebrew word *Diaspora*. It is only with the return of Jews within the last one hundred and fifty years that this 'Diaspora' is beginning to end.

The prophets have declared two great events will occur in the latter days before the Messiah's Millennial Reign. And here we go into word-game mode once more. We are going to use the words *gather* and *return*.

Point one, they are going to return to the lands of promise that the Lord has given them. Point two, Israel is going to gather back into the Lord's fold. Please note these are two different, separate events.

There is no question that the tribe of Judah is returning to their land of inheritance. I have been there. I have seen it. And it is glorious to see. But there are eleven other tribes yet to gather, with ten of them still "lost" to our knowledge. The Book of

²² Acts chapter 10

²³ Acts chapter 15; Moroni 8:8

Mormon prophecies that the Americas is the location where the tribe of Joseph will gather and be given their inheritance. So now when we start reading in the Prophets about Judah and Joseph and lands of promise, there is another visual we are given: Judah returning to the traditional Holy Land and Joseph to the Americas. Keep this picture in mind when reading the Prophets concerning the days before the Millennial Reign!

But what of the word *gather*? This will be the Lord calling of Israel out of the world to *spiritually* gather into one fold – to become converted and baptized into the Gospel of Christ. This gathering will be administered by representatives of the tribe of Ephraim, as it is the birthright tribe. The Book of Mormon contains prophecies of this (listed below). Members of the Church of Jesus Christ of Latter-day Saints believe that one of the main missions of Christ restoring His church and establishing Joseph Smith as His prophet was to build up a church which would have His authority and power to send messengers into the world and declare His message to those of Israel who are dispersed throughout the world, so they would hear it and gather.

Mormon missionaries aren't just looking for new members. They are shepherds sent to gather Israel, so that once again it might once again become “one fold” with “one shepherd”²⁴ Hence Latter-day Saint converts aren't just joining a new church; they are gathering to Israel to prepare the world for His Coming.

As the Book of Mormon teaches, this gathering happens when people hear the words of Christ and follow. For instance, although the Jews are *returning* to Jerusalem and the rest of their lands of inheritance, they will not be *gathered* back into Israel (meaning, the Lord's fold) until they recognize Jesus as the God of Israel - the great Jehovah; the holy Messiah - and gather unto Him. Of course, none of the other eleven tribes will be gathered until they also do the same thing, so let's

²⁴ John 10:16

not point a finger at any one tribe.

Some time before or during the first few years of Christ's Millennial Reign, all the tribes will be gathered and given their lands of inheritance. Jerusalem will be rebuilt (It *is* being built - been there; seen it!) It will become one of at least two centers from which the Lord will administer His millennial government. A New Jerusalem will be built in the America as the other center and the administrative headquarters of the Tribe of Joseph. “. . . for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”²⁵

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.²⁶

All peoples who accept and follow Christ through covenant will be gathered into the House of Israel. Thus through the dispersion of Israel out into the gentile world the entire world has been blessed as promised to Abraham, Isaac, and Jacob - their descendants have been out in the four corners of the world, waiting to hear the Shepherd's call and respond . . . and to bring others with them as they gather to the Gospel standard.

²⁵ Isaiah 2:3 (2-5)

²⁶ Article of Faith #10

Part Three: Major Discourses on ISRAEL in the Book of Mormon

The last association the Book of Mormon peoples had with Jews and Israel in the Holy Land occurred during the first year of King Zedekiah of Judah, about eleven years before the destruction of Jerusalem and the beginning of the Babylonian Captivity. It is with this memory that these Book of Mormon discourses speak of the House of Israel in general, and of the Jews in particular. The Jews in Lehi's time were a wicked people, and it is with that memory that Lehi, Nephi, and other Book of Mormon prophets spoke of them.

Pull out your Book of Mormon and read each of these discourses:

1 Nephi 10-15: Nephi prays to receive the vision his father Lehi received. He gives his account of the vision, much of which involves the House of Israel.

1 Nephi 19-22: Isaiah 48-49 is quoted and commentated.

2 Nephi 3: Lehi quotes a prophecy made by the Old Testament patriarch Joseph concerning the

House of Israel and the tribe of Joseph specifically.
2 Nephi 6-10: Nephi's brother Jacob recounts Israelite history and prophecies; Isaiah 49-52:2 is quoted and commentated.

2 Nephi 11-30: Nephi quotes Isaiah 2-14 & 29; he also commentates and prophesies.

Jacob 5-6: The teacher/priest Jacob delivers a lengthy parable that tells the entire future (from his time) of the nation/house/people of Israel; then he commentates the parable.

3 Nephi 15:11 – 16:20: The Resurrected Savior's "Other Sheep" discourse to the Nephites.

3 Nephi 20-26:2: The Resurrected Christ's teachings concerning the future of the House of Israel. He quotes several passages from Isaiah, including Isaiah 54. He gives the prophecies had in Malachi chapters 3 & 4, and He expounds on it all

3 Nephi 29-30: The coming forth of the Book of Mormon is a sign the Lord has begun to gather Israel. Those who reject latter-day manifestations will be cursed.

Part Four: Other Book of Mormon Scriptures about Israel

Please look up each of these:

2 Nephi 5:20-26: Surely shall He again bring a remnant of the seed of Joseph to the knowledge of the Lord their God.

3 Nephi 10:3-7: After the death of the Savior in the Old World, the prophesied destructive signs of His death occur in the New World, after which a voice is heard, lamenting the destruction of so much of the House of Israel.

Mormon 3:17-20; 5:10-15: The prophet Mormon confirms he is writing this book to the House of Israel and to the Gentiles to prepare them to meet Jesus.

Mormon 7: Mormon's plea to the descents of the Book of Mormon peoples who live in our time.

Mormon 9:37: Mormon's final plea

Ether 4:13-14: Moroni's plea to the gentiles and to Israel

Part Five: What Happens to Those Who Fight Against Israel?

According to the Book of Mormon, groups included in the list of “Who Is an Israelite?” are the Jews, the modern-day State of Israel, the Native Americans (descendants of the Book of Mormon peoples, who are of the tribe of Joseph), any other group the Lord has led away from the main group of Israelites, and anyone who has joined the Church of Jesus Christ and entered into *covenants* with Him (not just commitments or promises).

Let's look at part of the covenant which was made with Abraham and passed to all the Children of Israel:

*And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*²⁷

Now to the Book of Mormon...

1 Nephi 21:26 (quoting Isaiah) *” And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.*

1 Nephi 22:14: *And every nation which shall war against thee, O house of Israel, shall be turned one against another. . . . [A]ll that fight against Zion shall be destroyed, . . . shall tumble to the dust and great shall be the fall of it.*

2 Nephi 6:12-13: *They that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet.*

2 Nephi 10:13-22: *He that fighteth against Zion shall perish. . . . I will fulfil my promises which I have made. . . . [G]reat are the promises of the Lord unto them who are upon the isles of the sea.*

2 Nephi 20:24-27: *O my people that dwellest in Zion, be not afraid.*

2 Nephi 27:3-5 (quoting Isaiah 29): *And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint. . . . [Y]e shall be drunken but not with wine, ye shall stagger but not with strong drink. . . . [T]he Lord hath poured out upon you the spirit of deep sleep.*

2 Nephi 29:4-5, 14: *[W]hat thank they the Jews for the Bible which they receive from them? . . . but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. . . . And I will show unto them that fight against my word and 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.*

3 Nephi 29:8-9: *[Y]e need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; . . . the Lord remembereth his covenant.*

²⁷ Genesis 12:2-3