The Allegory

Isaiah uses the allegory of the root and the rod of Jesse

In order to understand Isaiah you have to understand the allegory in terms of grafting wild branches into a root of the tree in order to preserve the roots but also in time a rod will come forth from the base stem to overtake the stump that was bound with a band of Iron and Brass. A rod is a natural source of the genetic origin and gives meaning to the concept “without hand” when the gardener grafted into a root a wild branch to keep the roots alive a tree that had been hewn down. Once the rod become mature, any branch that bares fruit can be grafted into the new tree having genetic origins of the original. When the fruit became corrupt the Lord of the Vineyard cut the tree of Christianity down that once reach heaven. It no longer bore the fruit of righteousness. This is explained in Daniel when you come to understand that each vision of Daniel was an allegorical interpretation of the four kingdoms of Christianity. The gold is Christ’s original kingdom, the silver arises after the church is divided between the Jew and Gentile, the brass is the Protestant reformation that would rule the world, and the fourth kingdom of Iron is the Restored Church that has become partly strong and partly week because they rejected the Law of Consecration. The stone cut out of the mountain of the Lords Restored Church is the final Redemption of Zion. Joseph Smith was not to open his mouth and interpret prophecy, so his prayer that implied that the stone cut out of the mountain was the restoration is incorrect. The mountain of the Lords house has not yet been built.

You can save the tree or vine by first grafting into a root a branch from wild tree. This will preserve the roots, but the branch that grows out of the root may bare fruit for a time, but eventually the branch does not. It will, however keep the roots alive. There is a certain amount of genetic material still in the Gentile branch, but nothing sufficient to bare fruit continually. A rod must come forth from the stem that was preserved by the restoration. A wise husbandman knows that if you can just keep the roots alive, the stem or stump will produce a rod that comes out of the base of the tree. This is the stem. You can even cut the branch of the root back and let the rod, having the natural genetic material of the original tree grow. Eventually the rod will give fruit equal to the first seedling. This is when the stone cut out of the mountain without hands will rise as the sun in the east and set in the west to consume all Christian Kingdoms. This is after the gospel is preached in all the world.

From experience I have not seen a rod come fourth from a fruit tree. This could be because of modern grafting where the tree is not natural. Some times the grafting of one branch into the roots of another is done in order to control the growth or develop a different fruit. The Lord does not try to control the growth. He knows the outcome and chops down the tree leaving a stump if it stops bearing fruit. He preserves the roots by grafting a wild branch into the roots of his tree in order that the expression:

[Isaiah 11:1](https://www.lds.org/scriptures/ot/isa/11.1?lang=eng#1)

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

The branch is first and then comes the rod out of the stem when the roots are strong again. For a branch to grow out of the roots, the branch does not bare good fruit unless the Husbandman grafts and watches over the branch. When he leaves the branch, the fruit becomes partially corrupted.

Even when the wind would take down a wild tree, we can clear the residue and leave a stump. In time a rod will come out of the base of the stump or stem and eventually consume the entire old stump. This is the plan of the Lord if you can see it in Isaiah, Daniel, and many prophets of the Old Testament. Do not take prophecy literally. Think of how the physical or literal aspects allegorically express a spiritual outcome. When Joseph interpreted the stars of heaven falling, he concluded that they were meteorites. The stars were the early quorum of twelve that fell from the Kingdom of Heaven when they changed the law of tithing to income after the Lord said *interest*. Bishop partridge interpreted it new worth and a skilled accountant would do today. Joseph was not to open his mouth and interpret prophecy.

Some trees die without a branch to receive energy from the sun. This is what drives the rod out. Both the sun and the water in the earth can keep the stem alive as long as there is both a root and a branch. Bearing the best fruit to an aged tree requires a natural shoot from the stem to appear *without* the *hand* of the gardener.

Let us examine the tree of Christianity.

[Daniel 4:10-16](https://www.lds.org/scriptures/ot/dan/4.11?lang=eng" \l "10)

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.

I use this to set up the concept. There are more detailed examples from the Book of Mormon in regards to grafting, but this serves as an example that once a tree reaches heaven, meaning the righteousness of heaven in the world, it eventually stops bearing fruit and no longer yields righteousness. The tree is cut down and the stump is bound with a band of iron and brass—the last two kingdoms of Christianity are the Reformation as kingdom of brass and the Restoration as the kingdom of iron. Grafting a branch into the roots will preserve the roots until a rod comes fourth *without* *hand*.

In Daniel’s seventy weeks of Christianity, the branch grafted into the roots comes at the sixty-second week of Christianity. This is illustrated as:

[Daniel 9:27](https://www.lds.org/scriptures/ot/dan/9.27?lang=eng#26)

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Traditional Christianity treats this as the time of Christ rather than after the 62 weeks of the 70 week prophecy. Jesus commanded the first saints on his mission to bring in everlasting righteousness when he announced the Kingdom of Heaven is at hand. This command still is apparent. Very few would reach it. You have to read Daniel more clearly and treat the allegory as Christianity rather than a prophecy of literal secular kingdoms since Nebuchadnezzar. The confirmation of the covenant came again after the sixty-second week. This was the restoration. It lasted for about 30 years until the saints rejected the Law of Consecration. The voice of the Lord ended the restoration and with it the confirmation of the covenant was no longer possible while living.

[D&C 136:18-42](https://www.lds.org/scriptures/dc-testament/dc/136.18-42?lang=eng#p41)

18 Zion shall be redeemed in mine own due time.

…

42 Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

The Lord made every effort to redeem Zion, but it failed because prophecy indicated that the Gentiles would reject it. Without the righteousness of the Law of Conservation, the Lord could no longer offer the sure sign or confirmation of salvation. We say all is well in Zion, but do not keep the Law of Consecration, though we covenant to it in the temple. We justify ourselves by keeping the Mosaic Law of Tithing. We cannot be saved by the Law of Moses. To further illustrate what it means to confirm the covenant:

[D&C 84:48](https://www.lds.org/scriptures/dc-testament/dc/84.48?lang=eng#47)

48 And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

Daniel, however, says that in the *midst of the week* the Lord will cause the *oblation to cease* because of the *overspreading of abominations* that made Zion or the New Jerusalem desolate. The early Mormons leadership redefined heaven or Zion given to Joseph Smith.

The Mormons will not accept this interpretation even though the last line from the Lord said, *“So no more at present. Amen and Amen.* The redemption of Zion was foretold by Daniel to come after the 69th week of Christianity. *Again* is a key word used by Daniel. Once the Lord’s gospel fills the earth, a stone can be cut out of the mountain of the Lord’s house that will fill the earth with many New Jerusalem’s. The wall will go up *again* with only one week remaining.

[Daniel 2:34](https://www.lds.org/scriptures/ot/dan/2.34?lang=eng#33)

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Joseph Smith seemed to have a different interpretation:

[D&C 65:2](https://www.lds.org/scriptures/dc-testament/dc/65.2?lang=eng#1)

2 The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

This is referred to as a revelation, but it was a prayer. Only one word needs to be changed to be more correct. It is not *as the stone,* but it should read *until the stone.* There are two servants in prophecy. Joseph was only the first. Since that prayer, we interpret the stone as the restoration. *Without hands* is more like the rod coming out of the stem and not the branch out of the roots. The Lord bars his arm as he did to restore the priesthood. This revelation was a prayer and was not written in Christ’s voice. Joseph Smith probably assumed that the prophecy of Daniel would be fulfilled in the restoration. Joseph probably followed the traditional Jewish belief that the seventy weeks began with Nebuchadnezzar. Although he was called the King of Kings, allegory should be able to align that with Jesus Christ as the head of gold. The prophecy was hidden from the Jews as well as from all Christianity. Even Daniel did not understand.

Although the principles of heaven are given the Iron kingdom through Joseph Smith, this kingdom along with the kingdom of brass, has bound the stump of Christianity with a tradition of tithing by income contrary to heaven. We must wait for the rod to come forth in the sixty-ninth week before the command to bring in everlasting righteousness ends. This is Daniel explaining, but he was asked to seal it up until the time of the end. According to the Mayan calendar, this began after 2012 AD. Joseph Smith did not see this nor does any Christian understand that this ancient calendar came through the Jaredites from Egypt or the Great Tower (Pyramid). Two thousand years before Christ they had all the knowledge of the future until the languages were confounded. The Brother of Jared wanted to escape the change and thus sailed from the North West corner of Africa to Central America. This is indicated in Ether in the Book of Mormon. Any other rout from Babylon does not work. The first section *In The Beginning* explains this.

The stone cut out of the mountain of the Lords house in Daniel is referred to as the Rod of Jesse according to Isaiah. As explained the restoration of the covenant was with the hand of the Lord when prophecy indicated that he would bare his arm among the nations. The rod comes out naturally *without hand*. Understanding allegory helps us see that Joseph Smith was the Root of Jesse and the Rod of Jesse is yet to be. The Lord uses different words to hide the allegory. In 2 Nephi 3, it was the spokesman. In Isaiah it was the rod as well as one mighty as given to Joseph Smith.

[D&C 85:7](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng#6)

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

This will agree with Isaiah, Daniel, Revelation, and several revelations of Joseph Smith, but the Mormon Church does not accept it because fundamentalists try to use it to establish themselves. The one mighty and strong will redeem Zion and give out the inheritances. The power in his hand is the knowledge he will have. I have no idea how this will be under the traditions of the Church. My views are justified only because of these two prophecies.

[Joel 2:28](https://www.lds.org/scriptures/ot/joel/2.28?lang=eng#27)

28 ¶And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

[Acts 2:17](https://www.lds.org/scriptures/nt/acts/2.17?lang=eng#16)

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

I do not see how an old man dreaming of the redemption of Zion can establish it. If the event comes without hand, how would this work without the voice of Jesus Christ. This thinking is contrary to the Mormon tradition that feels *without hands* means with revelation. When the Lord reveals His voice to a prophet, it is like rolling up his sleeves and working in his garden. A Rod comes up naturally. All I can see is the time when the Lord ended the confirmation but not the priesthood and the Gift of the Holy Ghost. I differ from tradition that teaches that the priesthood has the power to seal families together. Joseph Smith said that to seal means to record the covenant. Modern theory links the Holy Ghost and the Holy Spirit of Promise are one in the same. The Holy Ghost is the first comforter and the Holy Spirit of promise is the second comforter Jesus Christ. He earned this after his resurrection and obtained the power from the Father. There is not covenant in the process of sealing families together. Only Jesus Christ can seal the person or family. The priesthood seals the covenant.

Once you break up the later day events into two—first the restoration and then the redemption of Zion, it is easier to understand prophecy. Because the prophecy from the two witnesses was sealed in sackcloth, Mormon tradition will end at the proper time. Isaiah alternates between the two events and sometimes the two servants. The Book of Mormon gives my favorite example:

[2 Nephi 3:17-18](https://www.lds.org/scriptures/bofm/2-ne/3.17-18?lang=eng#16)

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

Because of the allegory, Mormons do not seem to be able to see the need of two servants. The above chapter clarifies that the Moses will have a name Joseph and his father will have the same name. There is not name given the spokesman. Isaiah corresponds with 53 as a prophecy of Joseph Smith or the root of Jesse, and 52 as a prophecy of the spokesman or rod of Jesse. Joseph actually quoted the following:

[Isaiah 53:7](https://www.lds.org/scriptures/ot/isa/53.7?lang=eng" \l "p6" \t "_blank)

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

[D&C 135:4](https://www.lds.org/scriptures/dc-testament/dc/135.4?lang=eng" \l "p3" \t "_blank)

4 When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: “I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.”—The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the [twelfth chapter of Ether](https://www.lds.org/scriptures/bofm/ether/12.36-38?lang=eng#p35), in the Book of Mormon, and turned down the leaf upon it:

*5 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I … bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. The testators are now dead, and their testament is in force.*

Mormon and Protestant tradition concludes that Isaiah 53 is about Jesus Christ. All you have to is read the first verse and see:

1 Who hath believed our report? and to whom is the arm of the Lord revealed?

The answer is Joseph Smith—the root of Jesse.

[D&C 113:5](https://www.lds.org/scriptures/dc-testament/dc/113.5?lang=eng" \l "p4" \t "_blank)

5 What is the root of Jesse spoken of in the [10th verse of the 11th chapter](https://www.lds.org/scriptures/ot/isa/11.10?lang=eng#p9)?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

Those who think that the rod of Jesse is Joseph Smith must also claim that someone prior had the rights of the priesthood lost since the first Church. The root has the right of the priesthood and not the rod. Partly of Judah and also Joseph fits the Jewish Davidic King *Messiah Ben Joseph* by linage through Joseph and Jesse, the father of David. The scriptures use David for both the root and the rod.