Rod of Jesse is the Spoksman

Comparing the Joseph Smith Translation with the Book of Mormon

The Joseph Smith translation is a great improvement. Often, however, Joseph put changes into the Joseph Smith Translation that he had received in other revelations or obtained them from the Book of Mormon. He felt that the word of the Lord to him or to any prophet would be the same. The problem arises that sometimes there are apparent differences and that is stated here.

[JST, Genesis 50:24-38](https://www.lds.org/scriptures/jst/jst-gen/50.32-35?lang=eng#32) [2 Nephi 3:5-25](https://www.lds.org/scriptures/bofm/2-ne/3.5-25?lang=eng#13)

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| 24 And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage.  25 And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom. | 5 Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom. |

The two above establish a similar conclusion. The left or JST Genesis calls attention to Moses and Egypt and then scatters the tribe of Joseph. A branch shall be broken off, which implies the Nephites and then in the latter days the Messiah comes in the Spirit of power to bring darkness to light. Nephi refers to the latter days more directly and also uses the spirit of power. In both, *the Lord God will raise up a righteous branch* out of the loins of Joseph of Egypt and this branch is broken off*.* In Genesis JST, Joseph of Egypt is describing prophetic events. In Nephi, Lehi is talking to his youngest son Joseph describing a prophecy made by Joseph of Egypt. Both end up with the same conclusion that the Messiah will be made manifest to them. Both versions eventually end in the latter days. Both are saying the servant is “*not the Messiah*.” The two come together in the latter days. The Comparison continues:

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| 26 A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.  27 Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren.  28 And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him.  29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king’s daughter, and shall be called her son.  30 And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days;   31 Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. | 6 For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.  7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.   8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.  9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.  10 And Moses will I raise up, to deliver thy people out of the land of Egypt.   11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.   12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. |

There are exact similarities in the first verses. This includes references to Moses. In Geneses 29 it says the servant *shall be called Moses*, but Nephi says the servant is *like unto Moses*. This is where the interpretation changes. When we compare it the King James Version, there is nothing. It has only three verses. The JST adds far too much and we are left to conclude that Joseph Smith added this change to include Moses because the last three verses of the King James version is replaced by much of what 2 Nephi 3 declares. Then in both the seer is mentioned. The JST adds the last days, which is almost contradictory to Moses being the servant. It is not mention in 2 Nephi 3. The last verses are basically identical. It seems that Joseph Smith was telling the truth, but it came from the Book of Mormon with one change about Moses. The last verses compare the Bible and the Book of Mormon and this is more in agreement with the last days than the time of Moses, which in not mentioned in the King James Version.

What is troubling is that both mention that the word has already gone forth among the remnant of Joseph. Is this the bible or the Book of Mormon? Verse 31 on the left and 12 on the right indicate both records. The question that remains is what seer does the prophecies referred to? Is it the root of Jesse or the rod of Jesse?

This may cause some to think that an adaptation for Genesis was made using Nephi. I prefer that the message given in Nephi was correct, but Joseph Smith might be adjusting Genesis to prophesy of Moses in Egypt. He neglected the concept of *shall be called Moses* and *as a Moses* implying different concepts, when neither is mentioned in the King James Version. It does not make sense there is this difference. It seems to be due to the fact that Lehi said that Joseph told of these things, but this makes me question the use of Moses before Moses came. I am not questioning the Lord, but he does not give that much detail. Why did he not tell Joseph Smith that he was the root of Jesse?

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| ***32 And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.***  ***33 And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.***  ***34 And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.***  ***35 And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.***  ***36 And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, and unto Isaac, and to Jacob.*** | ***13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.***  ***14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;***  ***15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.***  ***16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.***   ***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.*** |

All of the left JST Genesis by Joseph Smith is not in the King James Version. It as if all you have read replaces one verse. Only because the Book of Mormon gives more, Joseph Smith used it but changed the reference to Moses to be the actual Moses. In 2 Nephi 3, Lehi uses the *promise of Moses*, but also uses *I will raise up a Moses and will give power unto him in a rod.* This rod is the spokesman because the *a Moses* is Joseph Smith. In the JST verse 35 *I will raise up Moses and a rod shall be in his hand.* In the next verse this rod is referred as the spokesman and his name will be *Aron.* Joseph Smith is really confusing us after he uses the *last days* in verse 36. The only conclusion is the Lord is hiding the prophecy of Joseph Smith in the JST, by pointing more to Moses. In 2 Nephi, there is a use of *promise of a Moses* in 16, but in 17 it says *I will raise up a Moses.* The first is Moses, but the second is Joseph Smith.

What is most interesting in 2 Nephi 3 is the comparison between the servant named Joseph and the additional servant referred to as the spokesman in the last days. This is not only the name of Joseph Smith where his father was named Joseph, it is also the son of Lehi to whom this message is given, but also the name of Joseph of Egypt that that the prophecy originated from. The Lord wanted us to compare the relationship between Joseph and the spokesman with that between Moses and Aaron. JST uses *he shall not speak many words.* 2 Nephi uses *I will not loose his tongue.* There is a difference when you think of Moses and Joseph Smith. It gets really confusing that Mosiah and Acts apply Isaiah 53 to Jesus Christ and Mormon tradition does the same. Isaiah 53 is about Joseph Smith who was *not to open his mouth* and prophesy. Moses did not seem to prophecy other than receive information of the creation and the past. Jesus Christ prophesied in allegory many times, but when he was taken, he stopped. Both Joseph and the spokesman are from the fruit of the loins of Joseph of Egypt. The most important message is that Joseph was not to open his mouth, but the spokesman shall declare it. The only way we can make sense out of this is that Joseph Smith was not to interpret prophecy. This must be reserved for the spokesman.

During the mission of Joseph Smith, the Lord gave him two spokesmen. The first was Oliver Cowdery, and the second was Sidney Rigdon. Both ended up trying to correct Joseph Smiths understanding of doctrine rather than speak for Joseph in words that would explain the truth. Did the Lord want them to interpret prophecy or was he attempting to keep Joseph Smith from speaking or opening his mouth to declare what the Lord did not want the saints to know?

Nephi gives more clarity that the servant Joseph Smith will not be *mighty is speaking,* and that he will *write the writing of the fruit of thy loins* of Joseph of Egypt. This is the Book of Mormon, a record of the loins of Joseph, while the Bible is a record by the Jews. The Book of Mormon indicates that a latter day spokesman will declare the two records. This is not Joseph Smith. It is the Rod of Jesse when fully understood. Joseph Smith writes like Moses, but the rod or spokesman will declare in order to explain all prophecy and bring the two books together as one. This is the essence of the prophecy although Genesis is the most difficult to see.

I do not think that Mormons would consider Joseph Smith as one who does not speak because this is allegory for not being able to interpret prophecy. The Lord is hiding the message but comparing it to Moses and Aaron. Moses was slow in speech like Enoch, but this is not what is being said. Joseph Smith can only write what the voice of the Lord said, but when allegory is present, Joseph often misses a true interpretation. I have noticed this in many of his teachings that do not correspond to the allegory of prophecy. Brigham Young was far worse. You cannot read prophecy literally. This will cause many Christians to stumbled at the prophecy as the Jews stumbled at the Law. When the Lord is specific, this is fine, but sometime He subtly sneaks in allegory and Mormon tradition cannot see through it. They fail as did Joseph Smith and far worse did Brigham Young take prophecy so literally that he introduce to the saints many doctrines which prophecy called *gall to drink*.

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| 37 And Joseph confirmed many other things unto his brethren, and took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence.  38 So Joseph died when he was an hundred and ten years old; and they embalmed him, and they put him in a coffin in Egypt; and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulchre with his father. And thus they remembered the oath which they sware unto him. | 19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.  20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.  21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.  22 And now, behold, my son Joseph, after this manner did my father of old prophesy.  23 Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.   24 And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.   25 And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen. |

There is no more in Genesis, but Joseph Smith simply added all of the left side to replace about the last two verses of the last chapter of Genesis. All of the rest replaced the one verse. There is a great deal of changes regarding the creation because Joseph Smith had received a complete revelation on what Moses had received. This is from Moses in the Pearl of Great Price. I say this because the more Joseph had received the more he seemed to include in the JST.

The point of this article is to explain the plan of a spokesman or Rod of Jesse that the Mormon Church does not explain. They do not even recognize publically that Joseph Smith was the Root of Jesse. Because Joseph did not say Root of Jesse, this conclusion is ignored. In the last verses in 2 Nephi, we have in verse 24 *And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God.* This is the spokesman, the rod of Jesse, and specifically refers to the *one might and strong,* a third expression for the rod of Jesse. More articles will establish this.

Because the Lord uses similar events to express a basic concept, but hides the real prophetic event because He does not want us to know the truth until it has been fulfilled or at the time of the end, which began at 2012 AD, according the Mayan calendar. Take the subject of the redemption of Zion.

[D&C 101:75](https://www.lds.org/scriptures/dc-testament/dc/101.75?lang=eng#74)

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

[D&C 103:15](https://www.lds.org/scriptures/dc-testament/dc/103.15?lang=eng#14)

15 Behold, I say unto you, the redemption of Zion must needs come by power;

[D&C 105:9,13](https://www.lds.org/scriptures/dc-testament/dc/105.9,13?lang=eng" \l "p8" \t "_blank)

9 Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

[D&C 136:18](https://www.lds.org/scriptures/dc-testament/dc/136.18?lang=eng" \l "p17" \t "_blank)

18 Zion shall be redeemed in mine own due time.

There are many references to the redemption of Zion, but the hardest one to find on lds.org is the last one. You almost have to type in the complete verse or remember *Zion shall be redeemed*. It is probably due to the change in wording that the Lord used. Brigham Young said, *“(I) have been full of hope, expectation and desire, and their constant prayer has been, before the family altar and in the public congregations, that the redemption of Zion might be brought about soon.”* This differs from what Joseph Smith said when asked when Zion will be redeemed, *“I know that Zion, in the own due time of the Lord will be redeemed, but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject the voice of the Lord is, Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.”*

Joseph Smith did not receive what Brigham Young received at Winter Quarters, but *the own due time of the Lord* is expressed in Josephs comments and to Brigham Young. Joseph knew, but Brigham Young had received a revelation without mentioning it. To say, *“Zion might be brought about soon”* is contrary to the revelation he received in D&C 136:18. Note the use of *might be.* This is contrary to an assurance. I do not think the Lord’s voice was speaking after the last revelation was given. We have the Holy Ghost but not the Holy Spirit of Promise, which we lost because the Quorum of Twelve changed the meaning of tithing to agree with the Mosaic Law. *Interest* means net word and not income from profit. This was the abomination in Modern Israel and as Daniel indicated, desolations would follow for 1260 days before the wall of the *New* Jerusalem would go up again in troublous times. *New* is added for a proper interpretation. Until the wall goes up or until the spokesman comes we suffer darkness. All you have to do is read Revelation 11 and 12 and note that the 1260 days is used twice again. Will Mormon’s admit that the two witnesses in Revelation were Joseph and Hyrum and will they admit that their prophecy would be clothed in sackcloth for 1260 days?Why did the Lord lead the woman (Church) into the wilderness for 1260 days? In understanding 1260, think of degrees. A half time would be 30 and a fulltime would be 60. Then you take one *time* + two *times* and a *half time* = 1260. Daniel used the 1260 days as the time between the 62nd week, where the *abomination in Israel* would transpire. The desolations would end after the 69th week begins. Just for speculation, consider a *half time* as one of Daniels weeks. Convert the 30 into years and calculate the *seven half times* to equal 1260 degrees or 210 years from 1844, which was the year the apostles change the meaning of tithing. Church History Volume 7 page 231 is a letter from Brigham Young:

…let every member proceed immediately to tithe himself or herself a tenth of all their property, and pay it into the hands of the twelve: or into the hands of such bishops as have been, or shall be appointed by them to receive the same, for the building of the temple, for the support of the priesthood according to the scriptures, and the revelations of God; and then let them continue to pay a tenth of their income from that time forth.

Note the use of *tenth of all their property* to replace *all surplus,* and the change from *interest* to *a tenth of their income.* Then read page 257, a speech from Brigham Young:

We shall require a tenth of all your property as a tithing for the building of the temple and for the poor and for the priesthood. I want my support and living from by the church hereafter.

Brigham Young avoided the terms in Section 119 and the Church has followed it since. The Church later abolished *all surplus,* when coming into the church. A wise accountant can demonstrate that this grinds the faces of the poor and lowers responsibility for the rich. I use this example because most thinking minds settle quickly on new traditions if they are beneficial to the wealthy. The poor do not see because they are taught to follow the one with wealth.