The Root of Jesse

Joseph Smith was the root of Jesse. Using certain references, we can understand this conclusion.

[Isaiah 11:10](https://www.lds.org/scriptures/ot/isa/11.10?lang=eng#9)

¶And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Who would argue against the above that it pertains to the restored Church of Jesus Christ of Latter Day Saints? It is also confirmed by:

[D&C 113:5-6](https://www.lds.org/scriptures/dc-testament/dc/113.5-6?lang=eng#5)

5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

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.

Not only does the root of Jesse have a right to the priesthood, this same important person is key to the restored Church—an ensign of the people because of the keys of the kingdom and the priesthood. This is not the power to seal individuals into exaltation, but the power to seal the covenants made by the individual, which can then be judge by a revelation from Jesus Christ according to the covenant made.

[***Romans 15:12***](https://www.lds.org/scriptures/nt/rom/15.12?lang=eng#11)

***12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.***

The book of Romans refers to Isaiah. You cannot say that Paul is the root of Jesse because the Church was first established with him. The Gentiles were given the Gospel because the Jews rejected heaven. The Gentiles were last in the beginning and first in the latter days. Because the Jews were first in the beginning, they will be last after the redemption of Zion is completed or initiated.

[***2 Nephi 21:1***](https://www.lds.org/scriptures/bofm/2-ne/21.1?lang=eng#0)

***1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.***

Before a rod can come out of the stem of Jesses (Jesus Christ), a branch shall grow out of the Root of Jesse. This fits the allegory perfectly. There is a lack of discussion and dialog to fulfill a complete description of the process in the Church. Have we received anything from authority specifying this interpretation as being so specific? Does not a tree need a seed first to grow? Does not the seed sprout roots to establish a stem with eventual branches before a rod comes forth after the tree is hewn down? The Lord understands man clearly as well, and thus He hides-up the true meaning in allegory until the time of the end. The Lord gave us the Stem (Jesus Christ), but did not identify specifically both the root and the rod. Mormon doctrine follows the belief that because the Lord did not say that Joseph Smith was the root of Jesse, so why should we believe? The prophecy is sealed in sackcloth, so we are missing something. Now is the time of the end, so why not begin to discuss this important prophecy? The past is so full of literal interpretations that one wonders if it is even helpful to study the allegory. Apostles do it all the time if it is their creation, but never try to interpret allegory in prophecy.

[***Isaiah 11:11-12***](https://www.lds.org/scriptures/ot/isa/11.11,12?lang=eng#10)

***11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.***

***12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.***

This reference can be a bit confusing like many others. The first verse refers to what will occur once again when the Redemption of Zion begins, yet before this can occur, the root of Jesse *shall set up an ensign for the nations* to eventually gather the *dispersed of Judah.* Prophecy often includes both the Rod of Jesse and the Root of Jesse together. This is done because they are dependent on one coming before the next. Does it not make sense the hand of God would help in restoring the covenants, church, and authority back on earth first? Does it not make sense that once the roots become fully established the branch out of the roots (Church) would go forth to the world as an ensign? Once the wild tree is fully established, the roots have spread and the tree is cut down. To keep the roots alive, a wild branch is grafted into the roots. In time it will build a tree from the roots. With the extra nourishment, a natural Rod can come forth from the stem to establish heaven at the redemption of Zion. The Lord would have cut his season short if the saints accepted the Law of Consecration. Prophecy had to be vague because of this scripture statement and possibilities. The Lord however knew what would happen and therefore kept the allegory hidden from our understanding. It is important to note that the redemption of Zion must come up naturally *without hand* as rods do—especially if restored branch fails to reach heaven. Because the priesthood and the keys are already present, the redemption of Zion can then come. The Rod of Jesse will *declare* heavenbut not restore the roots. Then when will the gathering begin? Missionary and Temple ordinances allow us to seal covenants for that Day of Judgment by Jesus Christ, whether we are living or have passed on. There is no other plan. Those who think they have a better way do not understand what has been set fourth. They usually think of something with less responsibility. In this they seek for the honor of men rather than the glory and understanding of heaven on earth.

Looking back in history, Joseph Smith stood-up for the word of God that became an ensign to the people and in 1830 and organized by a command of our Lord the Church of Jesus Christ of Latter-day Saints was established. The Root of Jesse is the promise to the Gentiles when Paul prophesied that the “Root of Jesse” is whom the Gentiles will seek. Some could interpret this to be sometime after Paul. The Root of Jesse or Joseph Smith will restore roots of Christianity and the Gospel of Jesus Christ to its perfect frame and intent. We will come to understand that God and our Lord Jesus Christ are the same yesterday today and forever, but we know that Man changes the rules to soot himself. The Rod of Jesse will showcase man’s lack of understanding with clarity and your heart of the wise will know it to be true.

Why would God place the description of the Rod of Jesse first in almost every instant and then the Root of Jesse after? This often aligns with prophecy. Isaiah stated this, and Daniel foretold that the *New* Jerusalem would be restored at the 62nd week but stated that the Holy people would destroy the sanctuary, which actually comes first. What is the sanctuary? It is the Holy Order of the Son of God. It is the Laws of Heaven given to Joseph Smith that was to redeem Zion, but the saints did not obey the commandments. It was the daily oblation or sacrifice that was changed. This is why the Lord put off the redemption of Zion. The natural is foretold first even though it is last. The Lord always speaks of the greatest, which is last and then defines that which is first.

The First Shall be Last and the Last Shall be First.

If it takes too long then a wild branch is grafted into a main root in order to keep the roots alive. Once the roots have produce a tree, and although it does not have the genetics to produce the natural fruit, a rod will eventually arise naturally to provide the new natural branch that which it needs to bear the natural fruit. The first is really last, where the last becomes first. The natural is the seed of Israel, and the wild is the seed of the Gentiles. Linage becomes important, but over a long period of history there are many that have only a part of the natural DNA mixed with part of the wild. It is difficult to judge these because of the mix. The Jews were adamant about their own linage even though some behave poorly. Also some Gentiles are worthy of more because of their faith. Somehow the preexisting spirit is stuck with a mix contrary to their previous experience. This is why an individual is kindred to one parent rather than the other. It has nothing to do with appearance, because that is genetic. More often than not, a child looks like one parent but behaves psychologically like the other when it is not genetic. This is speculation, but it seems to explain the idea of a mix that gives all an opportunity to participate according to the associations in a prior life differing from associations in this life. If the Gentiles are not so perfect in the beginning, the mix allows them to learn for the better. Likewise the pride of a Jew can be leveled over time by the examples they experience in their limited mix. God allows mortal life to choose for itself. God does not attempt to control, but waits until the appropriate time to allow opposing conditions to eventually cause us to learn. If it does not work once upon grafting, it will eventually work naturally. The first then is last, but because the Jews rejected the Law of Heaven, the Lord gave it to the Gentiles. It would eventually fail as it did the Jews, but the knowledge would be preserved and perhaps diversified to avoid dogmatism.

The following are references express in part this concept:

[***Matthew 20: 16***](https://www.lds.org/scriptures/nt/matt/20.16?lang=eng#15)

***16 So the last shall be first, and the first last: for many be called , but few chosen.***

[***Matthew 27:64***](https://www.lds.org/scriptures/nt/matt/27.64?lang=eng#63)

***64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.***

[Mark 9:35](https://www.lds.org/scriptures/nt/mark/9.35?lang=eng#34)

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

[Mark 10:31](https://www.lds.org/scriptures/nt/mark/10.31?lang=eng#30)

31 But many that are first shall be last; and the last first.

[Luke 13:30](https://www.lds.org/scriptures/nt/luke/13.30?lang=eng#29)

30 And, behold, there are last which shall be first, and there are first which shall be last.

[1 Nephi 13:42](https://www.lds.org/scriptures/bofm/1-ne/13.42?lang=eng#41)

42 And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.

[Ether 13:12](https://www.lds.org/scriptures/bofm/ether/13.12?lang=eng#11)

12 And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

[D&C 29:30](https://www.lds.org/scriptures/dc-testament/dc/29.30?lang=eng#29)

30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit.

[D&C 29:41](https://www.lds.org/scriptures/dc-testament/dc/29.41?lang=eng#40)

41 Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

The examples cover different concepts, but it is important to understand that the use is of the expression is part of the Lords thinking for a very important reason. It is like showing patience and giving man plenty of time to learn and choose in this life or the next. It is like forgiveness seventy times or as the Lord had given Denial seventy weeks for man to bring in everlasting righteousness.

The rod, root and stem are the Lords allegory for this process. In Isaiah the reference to the rod of Jesse is first. This suggests the person who is described, as the root of Jesse “Joseph Smith” will come first yet is last in the description. This method of prophecy is the way of the Lord. The Lord always emphasizes the end before He clarifies the beginning. This causes us to think in a false order because we cannot see.

Man tends to place things in consecutive order and expects the first description to come forth followed by the next and so on. That is a how most think. One should understand that later events could give us greater understanding of the first. This is basically why the Lord hides-up the interpretation of prophecy until the time of the end. With the Lord patience is the best means of obtaining knowledge.

[D&C 113:1-6](https://www.lds.org/scriptures/dc-testament/dc/113.1-6?lang=eng#0)

1 Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: It is Christ.

3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

5 “What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

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.”

In this answer, Christ states that the Root of Jesse is a descendant of Jesse and Joseph. Is not Joseph Smith a descendant of Joseph? More important description assigned to the Root of Jesse is also found in verse six which is the priesthood and keys of the kingdom. What kingdom? Kingdom of God has risen since Joseph Smith died in 1844 yet today it has spread throughout the world, yet the Kingdom of Heaven was first and rejected by the saints until the redemption of Zion is completed. The rod was mentioned first in Isaiah, but he comes last. He will have much power, but Joseph Smith will have all of the authority. We think of power as authority, but is it not knowledge with the ability to understand what man cannot see.

The rod of Jesse cannot come forth until the root of Jesse is established within the world. The Rod of Jesse linage is described as part this and part that. What does this mean? Are most Americans today a mix that is party this and that? This helps to suggest the Rod of Jesse is as mixed in linage as the Root of Jesse. Our only hope is to widely accept Joseph Smith as the Root of Jesse, but more important we must learn to see the need of the Rod of Jesse as something yet to be. We cannot ignore him as if Joseph Smith is both as some writers try to establish in the same way as many equate the restoration to be also the redemption of Zion. Allegory causes us to think this way because tradition refuses to see.