BYU Publication

This article is long and about the Stem of Jesse, the Rod of Jesse, and the Root of Jesse. It however tries to prove by precedence that Joseph Smith is both the Root and the Rod. This comes from tradition because the Church does not like any new servants to come. Many hint to some extent they fulfill the coming of a special servant, but they are not. All that modern scripture has is, *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*. This is not mentioned in this article and this servant has the same qualities as the Rod of Jesse. Are we saying that Joseph Smith is the one mighty and strong? The article is flush left with smaller type. References are indented except in one complex situation. Red is used to emphasize certain words that are used in comments that are in this style of font. The article begins:

By [RoseAnn Benson](https://rsc.byu.edu/node/4216)

RoseAnn Benson, “Joseph Smith and the Messiah: Prophetically Linked,” in Religious Educator 3, no. 3 (2002): 65–81.

Joseph Smith and the Messiah: Prophetically Linked

RoseAnn Benson

RoseAnn Benson was a part–time instructor of ancient scripture and Church history at BYU when this was published.

RoseAnn Benson’s comments that follow below, point away from the redemption of Zion. She seems to subtly indicate that there is no need of a spokesman that will declare that which Joseph Smith was not to *open his mouth* about*.* This article blends all into one in order to deny the need of preparing the saints for that which our fathers rejected.

[D&C 136:18](https://www.lds.org/scriptures/dc-testament/dc/136.18?lang=eng#17)

18 Zion shall be redeemed in mine own due time.

This is the last revelation from the Lord’s voice. It was to Brigham Young at Winter Quarters. Joseph said the redemption would come in the own due time of the Lord. Brigham Young later say it would be probably come soon, but no prophet has declared the redemption of Zion because it requires the Law of Consecration for which the Quorum of Twelve changed to *income* rather than *interest*, which means net worth. This is clearly described in Church History on August 4,1844. Despite this, we teach that all is well in Zion.

Links from Old Testament prophets to Book of Mormon prophets and to the modern–day Prophet Joseph Smith place and time: Old World to New World and antiquity to modern day. Ancient prophecies that were quoted by Book of Mormon prophets and later personally delivered by Moroni to the boy Joseph Smith bear witness of Christ, the One who sees all the dispensations of time before Him. These holy men testified that Jesus is the Messiah and that Joseph Smith is one “like unto Moses” who was “raised up” as a “choice seer” to restore the gospel that makes ready the way for the Savior’s return. These men also stand as witnesses of the prophetic link between Christ and Joseph. Through the Book of Mormon, we learn that the Holy Messiah and Joseph Smith are inseparably connected both in the visions and words of ancient prophets. A hymn selected by Emma Smith indicates that the first Saints of this dispensation clearly understood these links:

Emma says something that the Church does not understand.

Those holy men minutely told,  
What future ages would unfold,  
Scenes God had purpos’d should take place,  
Down to the last of Adam’s race.  
He prophesied of this our day,  
That God would unto Israel say,  
The gospel light you now shall see,  
And from your bondage be set free.  
He said God would raise up a seer,  
The hearts of Jacob’s sons to cheer,  
And gather them again in bands,  
In latter days upon their lands.  
He likewise did foretell the name,  
That should be given to the same,  
His and his father’s should agree,  
And both like his should Joseph be.  
This seer like Moses should obtain,  
The word of God for man again;  
A spokesman God would him prepare,

This last line is important, but who is the word *him* refer to? If this is Christ, He will raise up a spokesman like the Lord rose up Joseph. Why was Joseph not to open his mouth and yet a spokesman will come to declare what Joseph wrote? How could that be the same person? The Lord had a meaning for a spokesman because He named Oliver Cowdery and Sidney Rigdon spokesman. It would not be that the spokesman speaks better. It may be more like they can simplify or communicate it according to the conditions. It would more likely be that the Lord did not want Joseph to interpret prophecy because no one was to know until the time of the end. The two small cases when Joseph opened his own mouth in the interpretation of prophecy, with no word from the Lord, was in error. Mormons emphasize these two errors more than what the Lord has said.

His word when written to declare.  
According to his holy plan,  
The Lord has now rais’d up the man,  
His latter–day work to begin,  
To gather scatter’d Israel in.  
This seer shall be esteemed high,  
By Joseph’s remnants by and by,  
He is the man who’s call’d to raise,  
And lead Christ’s church in these last days.[[1]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn1)

The reference is to the above hymn by Emma Smith. The hymn does not establish the general assumptions suggested by the author of the BYU publication.

I will discuss Joseph Smith first as the “chosen seer” who would be “raised up” as prophesied of Joseph of Egypt, then as a “rod, branch and root” as prophesied by Isaiah, and finally as the latter–day Elias who makes possible the connecting of root and branch as prophesied by Malachi.

Joseph as a “Choice Seer,” “Raised Up,” and “Like unto” Great Prophets

To author uses quotes without referencing them. This causes us to assume what the author is saying. No author would succeed at BYU if they did not agree with the traditions, and customs of authority.

[2 Nephi 3:6-7](https://www.lds.org/scriptures/bofm/2-ne/3.6-7?lang=eng#5)

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.

The above is the reference to a *choice seer.*

[3 Nephi 20:23,26](https://www.lds.org/scriptures/bofm/3-ne/20.23,26?lang=eng#22)

23 Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

[D&C 103:16](https://www.lds.org/scriptures/dc-testament/dc/103.16?lang=eng#p15)

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

The first reference is to *raise up* and *like unto.* The second references only *raise up.* Note the use of *power.* This was assigned to the Spokesman, the Rod of Jesse and also the One Mighty and Strong. Note the parable that compares the Church with the time of Moses. Joseph Smith had the keys of the gathering, but the Lord only likened Joseph to the to the servant. Note the difference: if with Moses, the Lord held back the higher priesthood, but with the restored Church He would not. The higher priesthood has the keys so it is essential to have these keys so that the *redemption of Zion comes* according to prophesy*.* To think otherwise we should consider that Joseph Smith asked the Lord when Zion will come, he replied that the Lord was hesitant to reply other than in his own due time. This was actually given to Brigham Young:

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

18 Zion shall be redeemed in mine own due time.

Brigham Young later said it will be soon, but to this day Zion is only the figment of a Mormons imagination. To them all is well in Zion even though we do not keep the commandments of the Celestial Glory. This is why the Lord said at the end of the revelation:

[D&C 136:18](https://www.lds.org/scriptures/dc-testament/dc/136.42?lang=eng#41)

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 restoration ended on that date in Winter Quarters. This opens the need of a Spokesman, one mighty and strong or the Rod of Jesse—all of these names represent the power to *declare* the prophecies of Joseph Smith and all of the prophets from the beginning. If one tries to mesh the two servants into one, it reveals their intent to satisfy the custom of tradition. No publication without the mixing two into one would reach the saints through BYU. Those writing about prophecy always follow a literal path because it keeps the saints from seeing the truth. As prophecy says that which Joseph and Hyrum testified would be clothed in sackcloth for 1260 days. This is the same time the woman (Church) is driven into the wilderness. This seven half time period is coming to an end.

BYU publication continued…

In the patriarchal blessing that Lehi gave his son Joseph, we learn that God foreordained Joseph Smith to be a seer long before Joseph was born (see 2 Nephi 3). Lehi obtained these “great prophecies” concerning Joseph Smith from the brass plates. From these records, Lehi learned that God showed Joseph of Egypt his posterity, including Joseph Smith. The Lord promised Joseph of Egypt that a branch of his posterity would be righteous, broken off from the house of Israel, and guided to a new promised land. Further, He promised that in the latter days, this branch would learn of covenants with God by a “choice seer” whom the Lord would “raise up” (see 2 Nephi 3:5–7). Joseph of Egypt knew that this latter–day seer and the seer’s father would have his same name, “Joseph” (see 2 Nephi 3:15). Interestingly, Joseph Smith Jr. is not the oldest son but is the third son, yet he is the one who carries his father’s name.

Let us examine the references used:

[2 Nephi 3:5-15](https://www.lds.org/scriptures/bofm/2-ne/3.5-15?lang=eng#6)

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.

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.

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.

There is no need to discuss this prophecy regarding Joseph Smith other than what is highlighted in red. There is no way that we can conclude that the Lamanites are convinced as yet because the Book of Mormon has not fully gone forth among them. Tradition would say that this is the Bible that has gone forth. Verse 12 suggests this. *That day when my work shall commence among all my people unto the restoring the, O house of Israel* is not completed or even instigated among the Eastern Lamanites or the jungles of South America.

The Lord promised Joseph of Egypt that the latter–day Joseph would be “great like unto Moses,” for He said, “And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him [Moses] whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt” (Joseph Smith Translation, Genesis 50:29; 2 Nephi 3:9; emphasis added).

[2 Nephi 3:9](https://www.lds.org/scriptures/bofm/2-ne/3.9?lang=eng#6)

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.

Verse 9 form 2 Nephi refers to Joseph Smith

Joseph Smith Translation Genesis 50:24-29:

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.

Verse 24 refers to Moses.

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.

Verse 25 refers to the Nephites.

26 A seer shall the Lord my God raise up, who shall be a choice seer [Joseph Smith] 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.

Verse 26-28 refers to Joseph Smith. By narrowing the servant to Joseph Smith is natural because Joseph Smith had the keys of the priesthood and the gathering of Israel. If the Gentiles reject the Gospel in the last days, then it is reasonable to interpret that the remnant must first learn understanding otherwise they will not gather. This indicates that the process or the redemption of Zion is much longer than assumed. This also delays the gathering. Until the saints understand the need of the redemption of Zion, the gathering of the Jews will not proceed. The missionary program is basically still toward the Gentiles. The Spanish, Germans, and others, colonized North and South America. The Lamanites were intermixed, but the missionary program is limited to more civilized people. The more remote tribes do not have a Book of Mormon to refer to. The same is with much of the Eastern US Lamanite, which could be a greater saturation of the Nephite linage. There is some missionary work in the west only because of the English Language learned. If this is wrong, explain why it is the seer Joseph Smith is to whom the Gentiles shall seek.

29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him [Moses] 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.

Verse 29 is what the author used. She inserted [Moses] and I inserted [Joseph Smith] in verse 28. Both are correct, but we can only understand the whole by referring to more verses. The author references no more than 15 verses form the Book of Mormon as shown below. Part was illustrated in the beginning. I added verses three verses to explain the spokesman:

[2 Nephi 3:14-18](https://www.lds.org/scriptures/bofm/2-ne/3.14-18?lang=eng#13)

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.

Verse 16 repeats the promise of Moses and then jumps to 17 actually predicting not only Joseph Smith, but also ends up with the Lord saying *I* *will make a spokesman for him* [Joseph]. Note: *the Lord said unto me also.* Also is additional to Joseph Smith. This is the *spokesman*, the *rod,* which is consistent with Isaiah. This is also the One mighty and Strong in the D&C and Isaiah 10:34. What is interesting is that Joseph was not to open his mouth. This cannot be literal but must represent something spiritual such as interpret prophesy. Prophets do not interpret. Only the Lord will reveal at a time that is appropriate. Joseph of Egypt was an important exception. If Joseph Smith was not to be *mighty in speaking* or have the ability to explain prophecy, he was certainly good at explaining doctrine. Even though he explained that work for the dead expressed the power to seal, and even though he explained that it was the power to record covenants that can be used for judgment. Tradition mixed in the Holy Spirit of Promise that would give the sure sign. Tradition puts more in the power in the priesthood to seal to the extent that we seal individuals into their exaltation. We fail to understand that this requires a revelation form Jesus Christ who is the Holy Spirit of Promise. Ever since the Lord stopped his voice in the last line to Brigham Young, there is no more revelation or voice of Christ other than the Holy Ghost—the sign of salvation, but not the sure sign of Jesus Christ. I mention this to illustrate that interpretations change in order to apply more power to a new custom and tradition. BYU professors learn to abide tradition, otherwise they would not excel. Tradition then is clothed in sackcloth, as prophecy has illustrated. In conclusion tradition does not want to accept any other seer, spokesman, rod of Jesse or even the one mighty and strong. To suggest such, leads to personal and professional rejection. The rod of Jesse is the spokesman, the rod, and also the one mighty and strong, which have the power to declare where Joseph Smith was not to open his mouth. There has to be two individuals and not one, as custom and tradition prefers.

Although not mentioning Joseph Smith by name, the Pearl of Great Price gives a clear focus to the mission of the man who would be like unto Moses. Speaking to Moses, the Lord promised that “in a day when the children of men shall esteem my words as naught and take many of them from the book which thou [Moses] shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe” (Moses 1:41; emphasis added).

This supports the calling of Joseph Smith who was like unto Moses.

Joseph of Egypt was further told that “he shall be like unto you [Joseph of Egypt]; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation” (Joseph Smith Translation, Genesis 50:33; 2 Nephi 3:15; emphasis added).

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.

The above is from the Joseph Smith Translation.

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.

The above is from 2 Nephi 3:15. *By the power of the Lord shall bring my people unto salvation.* It is important to understand that this would have to be an ongoing process because the fullness has not yet happened. It will not be understood until the Spokesman, the rod of Jessed, or the one mighty and strong declares prophecy and how it was fulfilled. When the Jews come to understand Daniel and the Christians understand Revelation, even the Mormons will be amazed they understand their part in the desolations of war.

From these scriptures, we learn why Joseph Smith would be called a “choice seer.” The latter–day Joseph would be raised up and would be great, like unto both Moses and Joseph of Egypt, and he would bring salvation by restoring “the plain and most precious parts of the gospel of the Lamb which have been kept back” (1 Nephi 13:32).

All of the plain and precious things were restored, but custom and tradition has thwarted many concepts that have clothed all allegorical revelations in sackcloth. We will not understand until after the time of the end or until the Rod of Jesses comes to declare all thing had in allegory.

The phrases “raise up” and “like unto” are used several times in the scriptures. For our purposes, the most relevant prophecy is one spoken by Moses found in the Old Testament, New Testament, and Book of Mormon: “A prophet shall the Lord your God raise up unto you, like unto me [Moses]” (Deuteronomy 18:15; Acts 3:22; 1 Nephi 22:20; emphasis added). Nephi identified this prophet: “And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel” (1 Nephi 22:21). From this scripture, we learn that the Holy One of Israel, the Messiah, was raised up just as Moses was raised up and was to be like unto Moses.

The addition of *[Moses]* is correct. He is the *me* referred to in Deuteronomy:

[Deuteronomy 18:15](https://www.lds.org/scriptures/ot/deut/18.15?lang=eng#14)

15 ¶ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

The prophet above is not Jesus Christ the Holy One of Israel, but was a prophecy of Joseph Smith. I was frustrated in finding these words on lds.org. It is a problem with many important references.

It is pointless to refer to Jesus Christ as the prophet because He did not speak *presumptuously,* but Joseph Smith did when he tried to interpret Daniel where he assumed that the Restored Church was the kingdom that was set up without hand (a prayer in D&C 65:32. He interpreted the falling stars from heaven as a literal event and not those who were chosen that changed the laws of Heaven. He also concluded that there was three degrees in the Celestial Kingdom and that in order to reach the highest, one had to be married by the Holy Spirit of Promise. It was not the marriage that was the issue; it was the claim of three degrees in the celestial kingdom.

[D&C 131:1-2](https://www.lds.org/scriptures/dc-testament/dc/131.1-2?lang=eng#p1)

1 In the celestial glory there are three heavens or degrees;

2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

The above is not the voice of the Lord. It is an instruction given by Joseph Smith. The Lord said the following:

[D&C 88:29](https://www.lds.org/scriptures/dc-testament/dc/88.29?lang=eng#p28)

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

The two references are a contradiction unless there is not three degrees in the Celestial kingdom. A Degree implies something permanent as far as tradition implies. Even if Joseph meant three degrees of glory, we cannot assume that marriage is limited to mortal life. Temple work can justify all if they repent and keep the commandments of the Lord. The emphasis of a temple marriage simply builds hypocrisy because the vow is no more a guarantee than a regular marriage because it is not sealed the Holy Spirit of Promise as the second anointing demands. Temple marriage has become a cultural phenomenon that is justified by the higher priesthood without the voice of Jesus Christ.

The point of this is that Joseph Smith was not to open his mouth and declare and interpretation. Only the Lord can do this. As the Lord told Daniel, “Seal it up until the time of the end,” such was the message to of all prophets. They should only open their mouth when the Lord states and answer or interpretation. The reason for allegory is because of the very problem. If man understood, he would obey out of understanding and not faith and would be saved and while not worthy of the reward.

[1 Nephi 22:21-26](https://www.lds.org/scriptures/bofm/1-ne/22.21-26?lang=eng#p20)

21 And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel; wherefore, he shall execute judgment in righteousness.

22 And the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

23 For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

24 And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.

25 And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.

26 And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.

Because of the use of prophet as defined as the Holy One of Israel, it is hare to challenge this conclusion. The emphasis on the churches *that are built up to become popular in the eyes of the world, and those who seek…the things of the world,* could be a declaration of any prophet. *They are those who must be consumed as stubble: and this is according to the words of the prophet.* The meaning of stubble is confirmed by:

[Isaiah 40:24-25](https://www.lds.org/scriptures/ot/isa/40.24-25?lang=eng#23)

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

To use *prophet* and *Holy One of Israel* to define a source as one seems redundant. It tends to link prophet and Jesus Christ in a similar category. This is little different than the Jews having three Messiahs or many chapters of Isaiah having the term Messianic when it refers either to the Root of Jesse (Joseph Smith) or the Rod of Jesse (One Mighty and Strong). Even the Muslims think of Christ as meanly a prophet rather than a God. I would prefer the reference from Nephi to be open rather than explicitly Jehovah. I prefer a separation, but the BYU author will challenge this conclusion.

The Doctrine and Covenants explains how Moses, Joseph of Egypt, the latter–day Joseph, and Jesus Christ are alike: “And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church” (D&C 107:91–92; emphasis added).

[D&C 107:91-92](https://www.lds.org/scriptures/dc-testament/dc/107.91-92?lang=eng#p90)

91 And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

92 Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

There is no emphasis added above other than trying to link Moses, Joseph of Egypt and Jesus Christ as alike. This leads one to strange assumptions and gives more power to a prophet to the extent that it is equal to Jesus Christ—not unless the Lord *bestows upon the head of the church*. You cannot assume that one prophet of the High Priesthood can bestow the power of a seer on another. If so, then Jesus Christ has little to do with the process of leading the church unless he speaks to whomever is selected. The Lord chose Joseph Smith and the saints chose Brigham Young, but that is were the voice of Jesus Christ stopped.

[Amos 3:6-7](https://www.lds.org/scriptures/ot/amos/3.6-7?lang=eng#5)

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

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6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city,and the Lord hath not known it?  
7 Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets.

To be pedantic is one thing, but to be rational is more accurate. Why would the Lord speak to any prophet just because the saints selected him? Why cannot the Lord do nothing if the saints refuse to keep the commandments? The priesthood is no guarantee unless first the saints will receive and second if they select the prophet by common consent. The modern theory is that as long as seniority is in place, the Lord can select whom he desires. This assumes that the saints are ready for the secrets or many are ready to be sealed by the Holy Spirit of Promise. Tithing as currently practiced is not the Law of the Celestial Kingdom for which Joseph Smith received. How can the saints justify themselves to receive the voice of Jesus Christ through a living prophet? We often assume because of what the Lord said to Joseph Smith must also apply to the priesthood in that some keys and power can be passed. This is true in many things, but not the right to receive the voice of Jesus Christ. This is the Lords choice and not the choice of man. If the Lord choses to speck, he will speak to the one chosen by the saints. If a prophet does not at least speak in allegory, the Lord has not chosen the prophet to speak to. A feeling is not the voice of the Lord, but only the voice of the Holy Ghost. If you equate them, then you say the Holy Host and Jesus Christ or the Holy Spirit of Promise are the same? This is exactly like old Christianity. When we forget that Jesus Christ is the word and the Holy Ghost is the testator of the word, we begin to develop a false doctrine when we say they are the same even though both are revelation.

Hence, we can see the importance of Moroni’s quoting to Joseph Smith the Apostle Peter’s recounting of this prophecy, “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Acts 3:22–23; see also Joseph Smith—History 1:40). Moses, Joseph of Egypt, and Joseph Smith were blessed with “all the gifts of God” to make them like unto Christ, enabling them in helping to bring salvation to the Lord’s children.[[2]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn2)

“All the gifts of God” comes from Section 107:

Revelation on the priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, about April 1835. Although this section was recorded in 1835, the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum of the Twelve in February and March 1835. The Prophet likely delivered it in the presence of those who were preparing to depart May 3, 1835, on their first quorum mission.

It is not written in the first person as if the Lord is speaking until verses 60 through 100. It is written in the words of Joseph Smith stating the offices of the priesthood. The key verses of the Lord are:

91 And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses—

92 Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

As mentioned before, the keys do not guarantee all the gifts. When the Lord said to Brigham Young that he was delaying the redemption of Zion and closed his voice, that is when the saints were *they who would not hear his voice should be cut off from among the people*. Why else was the Church driven into the wilderness? They would not keep the Law of Consecration and the Quorum of Twelve with only 10 members and not prophet in Nauvoo on August 1844 sent a letter to all, changing tithing of *all surplus* to *a tenth of ones surplus* andalso changed *interest* to *income.* One could be a misunderstanding, but both destroyed the commandment to be a standing law unto the Church forever. Bishop Partridge recognized *interest* to be New Worth—the bottom line of a balance sheet, while income from prophets is the bottom line of an income statement. Why did they think Jesus Christ was stupid and did not know the terms of that time or even today? Those that will not face this fact will lead the saints astray.

[Acts 3:22](https://www.lds.org/scriptures/nt/acts/3.22?lang=eng#23)

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

This is inserted in the BYU article but references also:

[Joseph Smith—History 1:40](https://www.lds.org/scriptures/pgp/js-h/1.40?lang=eng#39)

40 In addition to these, he quoted the eleventh chapter of [Isaiah](https://www.lds.org/scriptures/ot/isa/11?lang=eng), saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when “they who would not hear his voice should be cut off from among the people,” but soon would come.

That Prophet was Christ?

The angel Moroni said to Joseph Smith, *but the day had not yet come* *when “they who would not hear his voice should be cut off from among the people,” but soon would come.* Why the quotes unless Joseph was paraphrasing outside the quotes. If Joseph said that the angle Moroni said *that that prophet was Christ,* why is it not in quotes? This also applies to *but soon would come.* There is no scripture illustrating the quoted part. This suggests that Joseph was paraphrasing and just remembered the quote or had written it down. It would have been better if Joseph did not use the quotes or explained them, because he was writing from memory.

It is legitimate to ask what did Joseph mean when he quoted Moroni as indicating *that that prophet was Christ*? This is confusing when we try to relate it to Acts 3:22. If Christ was the prophet mentioned in Acts, it seems to be a contradiction to the current Church of Jesus Christ. Acts would have to be referring to the second coming, but why state what Moses said, if the angels have already said Jesus Christ would come in the same way he left. Moses might know of the Messiah to come, but mentioning a prophet would be one name Joseph. Genesis was received anew by Moses so he would have the record what Joseph of Egypt said. For Joseph Smith to say *that prophet was Christ* does not relate to Acts. We can then try Isaiah 11:

[Isaiah 11:1-4](https://www.lds.org/scriptures/ot/isa/11.1-4?lang=eng#p1)

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

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Except for the end of the first verse and later in verse 10, Isaiah is talking about the rod of Jesse. *The spirit of the Lord will rest upon him, the spirit of wisdom and understanding…the spirit of knowledge.* The Lord *shall made him of quick understanding…and he shall not judge ager the sight of his eyes…But with righteousness shall he judge the poor.* This paints the same picture of the spokesman and the one mighty and strong. This is different than Joseph that was not to open his mouth.

[Isaiah 11:10-14](https://www.lds.org/scriptures/ot/isa/11.10-14?lang=eng#11)

10 ¶ 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.

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.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

This explains the end of the first verse where a *Branch shall grow out of his roots.* Why is *Branch* capitalized?The only explanation would be that the Lord grafted the *Branch* into the roots of Christianity. The branch is the Gentiles that were grafted into the roots of Christianity. This was the Restored Church. This is Daniel’s sixty-second week of Christianity, but in the midst of that week the holy people destroyed the sanctuary and desolations followed. In the day of the rod of Jesse *there shall be a root of Jesse.* This is the Restored Church that shall *stand for an ensign of the people*. *To it shall the Gentiles seek?* Then under the rod of Jesse *the Lord shall set his hand again the second time to recover the remnant of his people.* The second time is at the Redemption of Zion indicating that the root of Jesse (Joseph Smith) comes first.

In this case neither the rod of Jesse or the root of Jesse are the prophet mentioned by Joseph Smith unless Joseph was hiding something and the prophet was the one mighty and strong or the rod of Jesse. The author of the BYU article does not see any of this.

Prophets Aid in Redemption

These three prophets, Joseph of Egypt, Moses, and Joseph of the latter days, are linked to the Savior by their work in helping to redeem His children (see Moses 1:39). Joseph of Egypt helped bring spiritual and temporal salvation to his family who fled the famine in Canaan; spiritually, he assisted them in repenting of their sins against him, and temporally, he gave them grain and obtained land for them (see Joseph Smith Translation, Genesis 48:8–9, 11). Moses helped bring temporal and spiritual salvation to the children of Israel by leading them out of bondage in Egypt to the promised land and then giving them the law to bring them to Christ (see 2 Nephi 3:10; Jacob 4:5). Likewise, the latter–day Joseph “in the Spirit of power” brought Israel “out of darkness into light . . . and out of captivity unto freedom” (Joseph Smith Translation, Genesis 50:25).

The above pushes the restoration as eventually becoming the salvation of all. It ignores the fact that the Lord put off the redemption of Zion and also closed His voice until His own due time. Prophecy indicates that this would be 1260 days in Daniel and Revelation. But who will understand? There is little point in referencing Genesis and the Book of Mormon in the above, because of the darkness in the Restored Church. Only a few issue and references with comments will be made in the remaining of the BYU article.

Joseph of Egypt saw the latter–day Joseph’s works of salvation in his translation of the Book of Mormon, the writings of Lehi’s ancient posterity for his modern posterity. The Lord further promised that these writings, in conjunction with the writings of the tribe of Judah (the Bible), were for the “confounding of false doctrines and laying down of contentions.” These writings would also establish peace, bring knowledge of forefathers and the covenants of God, and restore the house of Israel (see 2 Nephi 3:12–13), thus aiding Christ in the redemption of all His children.

The restoration or redemption of Israel has not come because the seven half times have not ended.

Both Lehi and Joseph Smith were descendants of Joseph of Egypt through his sons Manasseh and Ephraim, respectively. From his reading of the prophecies of Joseph of Egypt on the brass plates, Lehi knew that the tribe of Ephraim would one day bless his posterity, a branch of the tribe of Manasseh (see 2 Nephi 3:7, 11). Hence, he joyfully exclaimed, “For behold, he [Joseph of Egypt] truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations” (2 Nephi 4:2). Joseph Smith as a “choice seer” helped restore covenants that aid Christ in redeeming this future generation of Israel. In so doing, Joseph became “like unto” Christ.

To use “like unto” Christ does not compute without more of and explanation.

The Olive Tree: Rod/Branch and Stem/Root

Isaiah also saw the important work that Joseph Smith was to accomplish in the latter days. Isaiah 11 is particularly noteworthy in this respect. The recitation of Isaiah 11 at the beginning of the Restoration gives some indication of its significance. In the fall of 1823, the prophet Moroni repeated it four times to young Joseph. Anciently, it was copied from the brass plates and engraved twice on the small plates of Nephi (see 2 Nephi 21; 2 Nephi 30:9–18). In these latter days, interpretive keys to its symbols were revealed and recorded in Doctrine and Covenants 113:1–6.

Every verse in D&C 113 needs more details in its explanation:

[D&C 113:1-10](https://www.lds.org/scriptures/dc-testament/dc/113.1-10lang=eng#p1)

1 Who is the Stem of Jesse spoken of in the [1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah](https://www.lds.org/scriptures/ot/isa/11.1-5?lang=eng#p1)?

2 Verily thus saith the Lord: It is Christ.

Christ is labeled as the Stem of Jesse. To try and say that Jesus Christ was a prophet is demining of His title as the Son of God.

3 What is the rod spoken of in the [first verse of the 11th chapter of Isaiah](https://www.lds.org/scriptures/ot/isa/11.1?lang=eng#p1), 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.

The rod is a servant of the Lord 1260 allegorical days after Joseph Smith.

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.

The root of Jesse is a servant of the Lord. This is Joseph Smith who came first.

7 Questions by Elias Higbee: What is meant by the command in [Isaiah, 52d chapter, 1st verse](https://www.lds.org/scriptures/ot/isa/52.1?lang=eng#p1), which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

This illustrates that Zion had lost something and was driven into the wilderness for 1260 days or seven half times. This is the same period of time that the prophecy of the two witnesses (Joseph and Hyrum) was sealed in sackcloth. 3 and one half days is allegorical for seven half times.

9 What are we to understand by Zion loosing herself from the bands of her neck; [2d verse](https://www.lds.org/scriptures/ot/isa/52.2?lang=eng#p1)?

10 We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the [6th, 7th, and 8th verses](https://www.lds.org/scriptures/ot/isa/52.6-8?lang=eng#p5). The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

This is the Restored Church among the Gentiles. The Restored Church is in a scattered condition because of the curses of God. Trying to attach this to the Jews and the Lamanites may also be true, but consider that the first shall be last. The Gentiles must reject the fullness of the Gospel, which they did when the rejected the Law of Consecration. As Daniel says, they mingle with the seed of men but cleave not one to another.

Although this chapter of Isaiah is especially important to Latter–day Saints because of its relevance to the Restoration, Christians and Jews alike have appreciated its magnificent poetry and message. As one Christian scholar observed, “Few texts in all of biblical literature are better known or loved than this one.”[[3]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn3) Nevertheless, biblical scholars have puzzled over its meaning, while revelation to Joseph Smith clarified specific words and verses. One part of this chapter will be discussed in this article: the literary unit that links the Messiah to the Prophet Joseph Smith.

What does one think by the word *link* other than the voice of the Lord is given to Joseph Smith?

Nephi loved the writings of Isaiah. However, he recognized that Isaiah wrote poetry with complex literary devices and images familiar only to those of Isaiah’s era and region. In contrast to Isaiah, Nephi wrote in plain language. Nevertheless, his condensed version does not elaborate on the “choice seer” to be raised up in the latter days. Hence, we must make the effort to tease out of Isaiah’s writings the meaning of the images, allusions, and references to the Prophet Joseph Smith and the Messiah (see 2 Nephi 25:1, 4–6).

The manner of the Jews in 2 Nephi 25:1,4-6 assumes that at least certain Jews understood. If you compare *Messiah Ben David* with the Stem of Jesse, *Messiah Ben Joseph* with the Root of Jesse or Joseph Smith, and the *Prophet of the Last Days* with the spokesman, Rod or Jesse, or the one mighty and strong, we have an equal representation with the Jews. The last among the Jews was only realized after the Dead Sea Scrolls, we have the three descriptions that were given to Joseph Smith. If the Jews fully understood, why did they not accept the restoration? We give too mush credit to the Jews of antiquity.

Isaiah 10. The last two verses of Isaiah 10 serve as an introduction to Isaiah 11: “Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one” (Isaiah 10:33–34). It is the Lord’s day of judgment. Isaiah uses the metaphor of a forest being cut down by a lumberjack. The “Mighty One” who wields the ax is the Messiah. He is clear–cutting a forest of mature trees that have become too tall. He is the Divine Forester, for who else could choose to devastate the glory of His kingdom except the one to whom the trees belong? Once the forest is cleared, a single majestic and beautiful tree can flourish and produce fruit.[[4]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn4)

When you compare this with the Giant Tree in Daniel, the watcher chops the Giant Tree of Christianity down and binds the stump with a band of Brass (Protestant Reformation) and a band of Iron (Restored Church). This is allegory for binding Christianity with the reverting rule of tithe by income that came from the Mosaic Law rather that what the Church of the Roman Empire did by collecting a property tithe or what the Lord called *interest* to Joseph Smith*.* The mistake Rome made was to create a general church treasury and avoid the idea of stakes or communities. Even though Rome fell, the Church continued until the Reformation. If you read Daniel with the understanding that the four kingdoms were given in allegory as the four kingdom of Christianity starting with the Kingdom of Gold, you can better understand that the Protestants were the Kingdom of Brass that would rule the world and the Restored Kingdom of Iron would mingle with the seed of men, but would not cleave one to another. These two kingdoms changed the heavenly law of tithe according to Abraham to that of income according to the Law of Moses. Using secular kingdoms in Daniel simply hides the allegory, but each repetitive chapter tells the same history using differ subjects for the same allegory.

Isaiah 11. Isaiah continues to use the same imagery of a tree, but this time as a messianic symbol: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 11:1).[[5]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn5) After the clear–cutting of the forest, Isaiah 11:1 begins with this image of a single stubby tree trunk from which shoots and branches grow easily. The olive tree aptly fits the description of this tree; it is “the most plastic of trees, surpassing even the willow in its power to survive the most drastic whacking and burning . . . and the new shoots do come right out of the trunk.”[[6]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn6)

The association is fine but the author neglects the branch that grows out of the roots. The Lord graphs a wile branch into a root (Restoring the Gospel to the Gentiles) so the last in the first church becomes first in the Restored Church. The grafting is the process of adoption into the House of Israel. The restoration keeps the roots of Christianity alive. The Root of Jesse comes before the Rod of Jesse. The rod comes out of the stem or trunk because the roots are now strong enough to redeem Zion—the genetic fruit. The root or Jesse and the rod of Jesse are seven halftimes apart. If you think of 1260 days as being degrees and adding a time 360 + times 360+360 + half a time 180 = a total of 1260. This is saying also seven half times. This period of time the prophecy of Joseph and Hyrum was sealed in sackcloth and the restored church was driven into the wilderness until the redemption of Zion comes.

The allegory of Zenos describes the same phenomenon of regrowth in an olive tree, clearly identified as symbolic of the house of Israel (see Jacob 5:3).[[7]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn7) The allegory represents the Master’s “response to Israel’s spiritual death.”[[8]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn8) In this allegory, the Master of the Vineyard labors diligently to save the tree by digging, dunging, pruning, and especially by grafting. Thus, all who are to be part of the house of Israel experience individual tutorials, spiritual nourishment, painful experiences, and converting events.[[9]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn9) Unlike other trees when left with only roots and stump, the olive tree will rise again and become glorious and fruitful (see Jacob 5:3, 75).

You have to make sure the roots are kept alive for a specified period of time.

Like Isaiah, Zenos wrote of “young and tender branches” growing out of an olive tree (Jacob 5:6). In Zenos’s allegory, the great desire of the Master of the Vineyard was for the branches of the olive tree to be laden with good fruit. In speaking about the tree, the Master sees that “it had brought forth much fruit; and he beheld also that it was good.” He then tells His servant to “take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self” (Jacob 5:20). This is a reference to the Messiah’s work and glory in bringing about the exaltation and eternal life of man (see Moses 1:39).[[10]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn10)

The tree is Israel and though it was cut down, the Lord had to keep it alive by grafting a wild branch into the roots. Then when it fails to bring fourth good fruit, the roots will cause a rod to come fourth. This is the genetic material that provide the original branches that were cut off and scattered.

We can hear echoes of this messianic prophecy in Christ’s own words when He identified Himself and His disciples: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit” (John 15:5). Nephi brings together the metaphors of the true vine and olive tree when he says, “Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? . . . Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive–tree, into the true olive–tree” (1 Nephi 15:15–16).[[11]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn11)

The only way natural branches can be grafted in is if the rod develops into a larger tree that eventually consumes the full trunk. There is a tendency to avoid the allegory and assume that one can graft into a small rod.

The Apostle Paul also used the messianic symbol of the olive tree: the tame olive tree represents the house of Israel, and the branches of a wild olive tree represent the Gentiles. Referring to the allegory of the olive tree, Paul taught that if the root were holy, it would produce first–fruits and branches that are holy (see Joseph Smith Translation, Romans 11:16). Thus, he prophesied that just as wild olive branches grafted into a tame olive tree can bring forth good fruit, so also can the Gentiles who accept the gospel be adopted into the house of Israel and make covenants with the Lord (see Romans 11:13–24; see also Joseph Smith Translation, Romans 11:15–19, 23–24).

To be adopted is to be grafted, when into the root, in time the branch will not bare good fruit. Only when the rod comes out later and matures can the wild branches be grafted into the natural branches.

Rod/Branch and stem/root. Isaiah specifically identified what grows out of the stump of this tree: a rod from its stem and a branch from its roots. This is a synonymous parallelism—in other words, two phrases that have the same connotation but use different words to clarify and expand the meaning, which is a common technique employed by Isaiah.[[12]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn12) With this interpretation, stem and root are synonymous, as are rod and branch. What or whom do the rod/branch and stem/root symbolize? Both biblical commentators and Joseph Smith had ideas about this symbolism.

It is not symbolism. It is allegory of something physical that describes a similar spiritual process. To give stem and root similar meaning destroys the allegory.

A few biblical commentators identify this passage as messianic;[[13]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn13) however, they are silent or have varying interpretations in identifying the root, rod, stem, and branch.[[14]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn14) Others do not recognize the verse as messianic and appear to have rejected the idea of Jesus Christ as fulfilling the role of the Messiah in favor of a more liberal explanation, assuming a human could perform the magnificent role described by Isaiah.[[15]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn15) Perhaps most telling is the speculation that “this text expresses the promise of a messiah” rather than “the Messiah.”[[16]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn16)

The Messiah Jesus Christ cannot come until Zion is redeemed.

[Moses 7:18](https://www.lds.org/scriptures/pgp/moses/7.18?lang=eng#17)

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

[Isaiah 14:32](https://www.lds.org/scriptures/ot/isa/14.32?lang=eng#31)

32 What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

[D&C 70:14](https://www.lds.org/scriptures/dc-testament/dc/70.14?lang=eng#p13)

14 Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

[D&C 78:4–5](https://www.lds.org/scriptures/dc-testament/dc/78.4-5?lang=eng#p3).

4 For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

Righteousness is not morality under the Mosaic Law; it is having no poor among us. If we cannot be equal in earthly things, we cannot be equal in heavenly things. If we are not equal, *the abundance of the manifestations of the Spirit shall be withheld.* Does this include the voice of Jesus Christ and with it the Holy Spirit of Promise? Is this not the abundance of the manifestations of the Sprit?

The Prophet Joseph Smith, in response to three questions about this chapter of Isaiah, asked God and received an answer regarding the interpretation of these symbols (see D&C 113:1–6).

“Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?” The stem or root of Jesse is Christ (D&C 113:1–2; see also Revelation 5:5; 22:16). Thus, in the eighth century b.c., Isaiah identified the mortal Messiah as a descendent of the royal line of David who was the son of Jesse, a point emphasized by both Matthew and Luke in the New Testament genealogies of Christ (see Matthew 1:5–6; Luke 3:32; see also Micah 5:2).

“What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?” The rod or branch 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” (D&C 113:3–4). From this brief description alone, it is difficult to determine who this is.

Why not the One Mighty and Strong?

[D&C 85:7](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng#p6)

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;

If the rod of Jesse is to set in order the house of God, why do we need to know his name? It is no different from the rod of Jesse holding the rights of the priesthood. We reason that Joseph Smith is the root of Jesse, but we don’t know the name of the rod of Jesse because he has not been identified. This is because the redemption of Zion has not yet come.

“What is the root of Jesse spoken of in the 10th verse of the 11th chapter?” The description of the root of Jesse begins with the very same lineage as the rod and adds “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” (D&C 113:5–6). Thus, the root from verse 1, which is Christ, is different from the root in verse 10.[[17]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn17) The root in verse 1 is Christ, but who is the root in verse 10, and who is the rod in verse 1?

Wow! What a question? We must list the verses again with Isaiah 11 and other references indented:

[D&C 113:1-10](https://www.lds.org/scriptures/dc-testament/dc/113.1-10lang=eng#p1)

1 Who is the Stem of Jesse spoken of in the [1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah](https://www.lds.org/scriptures/ot/isa/11.1-5?lang=eng#p1)?

2 Verily thus saith the Lord: It is Christ.

[[17]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked#_edn17) The Hebrew word for root, sores, is the same in verse 1 and verse 10.

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

10 ¶ 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.

The root in verse 1 is not Christ. To assume this manifests a gross error in interpretation. The connective, *and* separates the stem (Christ) from the roots, identifying the *root of Jesse*. Verse one is a synopsis of the whole chapter. The Lord however, mentions the *rod* first, being more important to the *roots* last—which was first in history as well as the growth of the tree. In verse 10, the first part in history illustrates the Restoration in allegorical detail. This is where the Church becomes and *ensign to the people* (saints) and *to it* (the Church) *shall the Gentiles seek.* This precedes the rod. If the rod is not Christ, how can one make the roots Christ? D&C 113 does not indicate this. The D&C is also clear that the redemption of Zion did not come. Even the Restoration ended with the last revelation to Brigham Young. At that time the Lord said that the redemption of Zion would come in His own due time. It will come last when the one mighty and strong comes. This agrees with all prophecy. Intellectual pursuits do not solve for understanding Isaiah. It is strange that not a single general authority understands the allegory of Isaiah, yet BYU tries to see but does not understand.

The author asks this question, *but who is the root in verse 10, and who is the rod in verse 1?* The answer is that they are different servants just as the rod in verse 1 is different from the root in verse 1. The one mighty and strong will be essential in the redemption of Zion as Joseph was essential in the restoration. Mormon culture and tradition refuses to establish the two points in time. It prefers and ongoing restoration until Christ comes.

Joseph Smith as a branch. Some Latter–day Saint commentators believe that both the stem and branch refer to Jesus Christ, citing Jeremiah 23:3–6 and Zechariah 3:7 and 6:12 as evidence. In Isaiah, Jeremiah, and Zechariah, the King James translators capitalized the word Branch. The Joseph Smith translation did not correct any of these capitalizations. Thus, without a closer look, we might conclude that they all refer to Christ. However, while Jeremiah and Zechariah identify Christ as the Branch in context, they are not necessarily analogous to the branch in Isaiah 11:1. As further evidence, the word branch is translated from two different Hebrew words in these passages. In Jeremiah and Zechariah, the Hebrew noun is semah, whereas the Isaiah passage uses the Hebrew noun neser. Additionally, Isaiah refers to neser as the branch the Lord plants so that He might be glorified—not Christ but what He plants (see Isaiah 60:21). Elder Bruce R. McConkie stated, “Joseph Smith is the chief branch for our day.”[[18]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn18)

Joseph Smith is not the branch as an individual. The Restored Church is the Branch that was graphed into the roots of Christianity by the Lord through Joseph Smith—the root of Jesse. The Branch does not refer to Jesus Christ because the allegory is a physical branch. In Jeremiah 23:3-6 is two paragraphs. The first is the physical gathering of Israel. The second says the same in a different perspective using the word *righteous Branch*. This is not Christ but a result of Jesus Christ leading the Redemption of Zion. This is the same result of the Lord leading the Restoration. Both have a branch.

[Zechariah 6:12](https://www.lds.org/scriptures/ot/zech/6.12?lang=eng#11)

12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:

The whole word is capitalized. Even adjective *The* is capitalized. Trying to equate this with the Branch in Jeremiah in not that clear. Here the BRANCH is a man that *shall grow out of his place.* This more easily represents Jesus Christ, but his name would not be known as yet. There is no allegory. The different Hebrew words seem to verify the difference.

[Isaiah 60:20-21](https://www.lds.org/scriptures/ot/isa/60.20-21?lang=eng#19)

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

The branch is not capitalized. The above is the Redemption of Zion when the sun will no longer go down as id did after Brigham Young received the last revelation from the Lord. To say that the JST did not make any changes in regard to Branch does not guarantee understanding of the truth. Joseph made a change of the 1260 days in Revelation 12 to *years*, but did not make the change in Revelation 11. The 1260 days is significant and it only suggests that Joseph was trying to literally interpret prophecy regarding the first church falling away. He was opening his mouth and did not enlighten us in this regard. The Church driven into the wilderness was the Restored Church because it failed to keep the Law of Consecration. Perhaps the Lord wanted to hide the truth from us until now the time of the end.

Joseph Smith as a rod and the other root. In the revelation regarding the meaning of these symbols, no definitive person or persons are named to specify who fulfills the descriptions of the rod[[19]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn19) and the other root. However, we can look at other prophecies to determine that the rod in Isaiah 11:1 and root in Isaiah 11:10 are none other than Joseph Smith.[[20]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn20) His patriarchal blessing, the receipt of priesthood keys, and divine declaration make it clear that the Prophet held the keys of the priesthood by birthright and the authority by divine dispensation and declaration (see D&C 86:8–9).

This paragraph is the reason this article was added this to this section *The Stem of Jesse*. To assume that Joseph Smith is the Rod of Jesse is intellectual error from the reference given:

[[19]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked#_ednref19) Heber C. Kimball stated that the keys, power, and authority of the kingdom of God were in the lineage of Joseph Smith and others of the “Twelve” (Orson F. Whitney, Life of Heber C. Kimball [Salt Lake City: Kimball Family, 1988], 33; and Journal of Discourses [London: Latter-day Saints’ Book Depot, 1854–86], 4:248).

What is one to read in the above to prove anything? There is no question that the keys of the priesthood are with the Kingdom of God, but what about the Kingdom of Heaven on earth. In 1844, the Quorum of Twelve was only 10 apostles (stars, kings, horns) that fell from Heaven. They changed the Law of Tithing to match the tradition of the Protestants. This destroyed the Law of Consecration and caused tradition to assume that the Lord did it in Section 119. This is a false interpretation, but there is a verse in prophecy where the Lord will take credit for this evil:

[Revelation 17:12](https://www.lds.org/scriptures/nt/rev/17.12?lang=eng#11)

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

The Lord interprets it in verse 17:

[Revelation 17:17](https://www.lds.org/scriptures/nt/rev/17.17?lang=eng#16)

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

The Church ended up with tithing by income. This was the beast that was created to fulfill the *will* or prophecies of God. All of Revelation and the opening of the seventh seal are about the Restored Church. The two witnesses were Joseph and Hyrum and the woman driven into the wilderness is the Restored Church and not the original one that Satan has instigated. The most important prophecy is that the Gentiles will reject the fullness of the Gospel and this will drive attention to take it to the Jews as soon as sufficient truth reaches the priesthood. We have until the end of this century to fully redeem Zion, because of the seven last plagues that will come to destroy those who fail to accept Heaven on earth.

[[20]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked#_ednref20) Several Latter-day Saint scholars also believe the powerful servant is Joseph Smith Jr. (see McConkie, The Millennial Messiah, 330–40; Sydney B. Sperry, The Message of the Twelve Prophets (Independence, Missouri: Zion’s Printing, 1941), 241; Sydney B. Sperry, Voice of Israel’s Prophets (Salt Lake City: Deseret Book, 1965), 35; Monte S. Nyman, Great Are the Words of Isaiah (Salt Lake City: Bookcraft, 1980), 71, 74; Kent P. Jackson, “The Appearance of Moroni to Joseph Smith,” in Studies in Scripture, Vol. 2: Pearl of Great Price, ed. Robert L. Millet and Kent P. Jackson (Salt Lake City: Randall, 1985), 353. Ludlow believes Joseph Smith may not be the only “root of Jesse” in these last days (see Ludlow, Isaiah, 170–74).

If any one in the above had a quote that Joseph Smith was the rod of Jesse, it should have been illustrated. This leaves one to assume something that is illogical to Section 113.

Joseph Smith’s patriarchal blessing, given to him by his father, Joseph Smith Sr., proclaims the fulfillment of the prophecy of Joseph of Egypt and further announces that Joseph Smith Jr. was the one of whom it had been prophesied would restore covenants and lead the gathering of Israel in the last days:

There is not argument against the above, but how does one explain the one mighty and strong that will finish what Joseph Smith started. There are two parts in all prophecy. There is the restoration of the keys and the final redemption when a few will call upon the Lord to receive Heaven again.

[D&C 45:42-45](https://www.lds.org/scriptures/dc-testament/dc/45.42-44?lang=eng#p41)

42 And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

43 And the remnant shall be gathered unto this place;

44 And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off.

The above illustrates that *before the day of the Lord shall come, the* *sun shall be darkened, and the moon turned to blood, and the stars fall from heaven.* All has happened to the Restored Church. Mormon interpreters always interpret literally and do not see that the sun is the voice of the Lord; the moon is that written down for us by Joseph Smith and Brigham Young as they received the voice of the Lord. It reflects the sun. It ended in Section 136. The stars are those called and anointed that reject the fullness of the Gospel or Law of Consecration. Absolutely now one can see this so they do not see that it must come a time when *the remnant shall be gathered unto this place—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations (verse 12).*

[D&C 45:18-23](https://www.lds.org/scriptures/dc-testament/dc/45.18-23?lang=eng#p17)

18 And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

19 But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.

20 And this temple which ye now see shall be thrown down that there shall not be left one stone upon another.

21 And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

22 Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away;

23 And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.

The Lord is using Jerusalem but He is hiding the prophecy meaning the New Jerusalem that will be establish in America:

[D&C 42:9,35,62,67](https://www.lds.org/scriptures/dc-testament/dc/42.9,35,62,67?lang=eng#p8)

9 Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

*Your enemies say that this house shall never fall.* This is an illogical statement in using *your* above because there is no house of the Lord built. The Lord is using an old statement that actually relates to the later days. The enemies are the saints, for those against the Restored Church would destroy any temple. The temple is the Holy Order of the Son of God. Joseph interpreted that as the Melchisedec Priesthood. In part this is true, but the Order of Melchisedec was after the Order of Enoch. It is tradition to limit to the Priesthood, but in full it is the economic order of Heaven. The priesthood administers it.

*But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.*

The traditional Mormon thinks this applies to the Jews of old, but it also applies to the modern saints if they do not keep the commandments of the Lord in the redemption of Zion. The persecutions of the saints adopted into the House of Israel, applies to them also. They did not keep the commandments of the Lord. The Lord is hiding the truth in allegory because it was not time for the saints to see the truth. But now is the time of the end so it is important to understand.

“A marvelous work and a wonder” has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fullness, as the tribes of Israel are restored. I bless thee with the blessings of thy fathers Abraham, Isaac, and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he [Joseph of Egypt] looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord; he sought diligently to know from whence the Son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son; his heart rejoiced and his soul was satisfied and he [Joseph of Egypt] said, As my blessings are to extend to the utmost bounds of the everlasting hills; as my father’s blessing prevailed, over the blessings of his progenitors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the Zion of God shall stand in the last days, from among my seed, scattered with the Gentiles, shall a choice Seer arise, whose bowels shall be a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his anointed, whose heart shall meditate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just . . . and he shall feed upon the heritage of Jacob his father: Thou [Joseph Smith, Jr.] shalt hold the keys of this ministry, even the presidency of this Church, both in time and in eternity, and thou shalt stand on Mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the Sons of Ephraim, crown them in the name of Jesus Christ.[[21]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn21)

[[21]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked#_ednref21) “The Seed of Joseph,” Utah Genealogical and Historical Magazine, October 1932, 175; emphasis added.

The blessing above does not understand that the Gentiles will reject the fullness of the Gospel, but a remnant of them will take it to the Jews at a later date. This is the allegory of Jacob and is hinted by the Lord in the D&C. The leadership has always avoided the idea of any new servant of the Lord. Therefore any blessing that illustrates this will probably be in error. Some have received blessings that they would be one of the two witnesses. This is an error because Joseph and Hyrum were the two witnesses in Revelation 11.

This blessing reaffirms Joseph of Egypt’s knowledge of Joseph Smith and identifies the Prophet as the “choice seer,” a powerful servant of Christ who would bless his (Joseph of Egypt’s) posterity, as well as help gather the house of Israel.

This statement is true, but why do we ignore the one mighty and strong and try to dismantle the importance of the rod of Jesse by making Joseph Smith the fulfillment of this prophecy. There is no prophecy, scripture, or revelation to justify this tradition.

The Lord sent His prophets to Joseph Smith to restore all the keys of authority necessary to make the olive tree (house of Israel) flourish and produce good fruit, thus giving Joseph the power to accomplish his important mission. In various sections of the Doctrine and Covenants, the following keys are listed as being given to the Prophet Joseph: the keys to the record of the stick of Ephraim (D&C 27:5), the keys of the restoration of all things (D&C 27:6), the keys of the Aaronic Priesthood (D&C 27:8), the keys of the binding of hearts (D&C 27:9), the keys of the Abrahamic covenant (D&C 27:10), the keys of the Melchizedek and Apostolic Priesthood (D&C 27:12), the keys of the dispensation of the fulness of times (D&C 27:13), the keys of the mystery of sealed things (D&C 35:18), the keys of the kingdom of God (D&C 65:2), and the keys of the gathering of Israel (D&C 110:11). Joseph Smith’s mission as prophet, seer, revelator, and head of the dispensation of the fulness of times demanded that all the keys of the ancients be restored to him, fulfilling the description of the root “unto whom rightly belongs the priesthood and the keys of the kingdom” (D&C 113:5–6).

One can document as much as they want about the keys of authority through Joseph Smith. There is not doubt here. We should understand the prophecy says that the redemption of Zion will come with out hand. This means that no one will challenge the authority of the priesthood, but the knowledge of a servant of the Lord will provide so much understanding that only one who is called and anointed will put his hand forth to steady the ark. At that time he will fall by the shaft of death. So why try to institute more tradition that has no basis with prophesy.

As further evidence of Joseph’s role, the Lord gave a parable about His vineyard that had been destroyed by the enemy. In the parable, the Lord called one of His servants and commanded the servant to redeem His vineyard by destroying His enemies so the Lord could possess again the land (see D&C 101:43–62). Regarding this parable, the Lord declared that Zion, His vineyard, must be redeemed by His power: “Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched–out arm” (D&C 103:15–17; emphasis added). The Lord identified Joseph Smith as the servant who would redeem His vineyard (see D&C 103:21). Thus, the priesthood by birthright, the receipt of keys of authority, and the clear declaration of the Lord leave little doubt concerning the one to whom Isaiah was referring.[[22]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn22)

[D&C 101:43-62](https://www.lds.org/scriptures/dc-testament/dc/101.43-62?lang=eng#p42)

43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

…

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

…

51 And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

…

55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

…

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

....

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

The reality of this parable happened in Winter Quarters. *D&C 136:18*. The *when I will* above, agrees with *mine own due time* below. The question remains who is the *servant* that would not be fulfilled until *after many days?*

18 Zion shall be redeemed in mine own due time.

The answer to the question could not be Joseph Smith because he was with the Lord. Was it Brigham young who said that Zion would be redeemed soon, but his United Order failed. Because *after many days* It would have to be the one mighty and strong that is given the same power as given the rod of Jesse. The parable does not include Joseph Smith.

[D&C 103:16-21](https://www.lds.org/scriptures/dc-testament/dc/103.16-21?lang=eng#15)

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

The author uses D&C 103: 21 to prove that Joseph Smith was the man, but the previous verses are added to clarify and identify the situation. The Lord would not say, *therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel* **and close with** *and in time ye shall possess the goodly land.* The Lord new the truth that the saints would fail, but wanted them to think of Joseph Smith as the man. Although Joseph had the keys, the process could not be completed because Joseph did not live to the age of eighty-five as see the Lord come into his kingdom. The Lord new this and was giving a parable in hopes that the saints would obey. They did not so the Lord sent them into the wilderness for 1260 days—allegory for seven half times. This was the same period of time that the prophesy of Joseph and Hyrum was clothed in sackcloth. The Church does not understand this because of what it means. BYU scholars follow suit in order to fulfill the prophecy of darkness.

Sidney Sperry wrote that undoubtedly Moroni, like Isaiah, knew that young Joseph was both the rod and the root and explained this to Joseph on his first visit.[[23]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn23) If this is true, then how is Joseph both a rod and a root, especially considering that the root in Isaiah 11:1 was identified as Christ? The use of this imagery in Isaiah 11 is particularly appropriate because a rod, or green shoot, accurately describes a young Joseph restoring from an ancient source the pure and pristine gospel of Jesus Christ to a church organization that, although of ancient origin, was in his dispensation also young and inexperienced. Joseph and the restored gospel connect to the original root as new growth that produces shoots, branches, and fruit. Just as roots sink down deep into the soil and then spread out, so has the gospel of Jesus Christ restored through the Prophet Joseph spread throughout the world. The covenants, as restored through The Church of Jesus Christ of Latter–day Saints, are now in many nations and in time will go to all the world (see D&C 42:8). Kent Jackson explains, “Just as the ‘rod’ or twig grows out of the stem and derives its strength from it, so also do Joseph Smith’s prophetic attributes, callings, and authorities stem from those of his Master.”[[24]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn24)

Joseph Smith probably knew that he was the root of Jesse or at least the servant in Isaiah 53, which the tradition interprets as Jesus Christ. Joseph, however, did not think of himself as the rod of Jesse, because D&C 85, where the truth cause his bones to quake when he understood that there was one mighty and strong that would come. This servant is illustrated allegorically in Isaiah 52, which is also treated traditionally as Jesus Christ. The author does not quote from the fallowing reference:

[[23]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked#_ednref23) Sperry, Voice of Israel’s Prophets, 35; see also Sperry, The Message of the Twelve Prophets, 240; Jackson, “The Appearance of Moroni to Joseph Smith,” 347, 355.

Using *If this is true* sheds doubt and because Joseph is not the rod and the root. As was indicated before, verse 1 is about two periods of time where the Lord mentions the rod first because it is more important, and the root later because it was the restoration that failed in redeeming Zion. Section 103, illustrated above in a parable indicated that *my presence,* allegory for the keys of the priesthood, would remain. If one takes this literally they will establish a false doctrine, which exists in the church today. All we have is the keys of the priesthood and the Gift of the Holy Ghost. We do not have the voice of Jesus Christ. That is the reason the Lord gave the prophecy in allegory. Kent Jackson is wrong in using the ‘*rod’ or twig grows out of the stem* to define Joseph Smith. He is defining the one mighty and strong (D&C 85).

A Latter–day Elias

Deeper insight into the meaning of these symbols unfolds as we review what Moroni taught Joseph prior to quoting Isaiah 11—the prophecies of Malachi.[[25]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn25) Moroni quoted part of Malachi 3; however, the part is not specified. It is probable that he quoted at least verses 1 through 4, since they prophesy of latter–day events. [[26]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn26) He also quoted Malachi 4, although with a little variation from the King James Version (see Joseph Smith—History 1:36). Interestingly, these are the very chapters of Malachi that Christ gave to the Nephites and commanded them to write into their record for future generations (see 3 Nephi 24, 25, 26:1–2).

In Malachi 3, the Lord declared, among other things, two significant events: (1) a messenger was to come to prepare the way before the Lord and (2) the sons of Levi must make a righteous offering to the Lord (see Malachi 3:3).

Joseph Smith as an Elias. A messenger or forerunner has the title of Elias. John the Baptist was the Elias of Christ’s first coming, sent “to prepare the way” and “make his paths straight” (Isaiah 40:3; 1 Nephi 10:7–8; Matthew 3:3). Although many heavenly messengers have assisted in the Restoration, including John the Baptist, Peter, James, John, Elijah, Moroni, and others, “the closest analogue to John the Baptist, the ancient messenger who was sent to prepare the way for the Lord’s first coming” is Joseph Smith.[[27]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn27) As confirmation of this responsibility, Joseph recorded the following: “I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.”[[28]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn28)

Joseph Smith is an Elias of Christ’s second coming.[[29]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn29) The Doctrine and Covenants links the messenger to the message restored through him: “And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me” (D&C 45:9). Thus, the forerunner, messenger, or modern Elias is both Joseph Smith and the gospel covenant that was restored through him, making an acceptable offering possible (see D&C 45:9).[[30]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn30) Modern–day revelation declares that part of that acceptable offering would be “a book containing the records of our dead” (D&C 128:24).

When Jesus Christ was talking about John the Baptist, he was allegorically telling us of the future with Joseph Smith, who was the latter-day Elias that restored all things. Unlike before the Church did not loose the full keys of the priesthood, but they still rejected Heaven and thus lost the voice of Jesus Christ.

[Micah 3:6](https://www.lds.org/scriptures/ot/micah/3.6?lang=eng#5)

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 ¶ But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

If the prophets lost the priesthood, *the sun going down over the prophets* is meaningless. Since the Lord left the priesthood, he did not leave his voice. Most would not see the difference between the voice of Jesus Christ and the spirit of the Lord. The spirit of the Lord teaches us our transgressions, but what modern prophet today will teach us the sins of their predecessors. In this they *abhor judgment, and pervert all equity.*

The basic problem with the Church and BYU is that they avoid prophecy because it tends to suggest something they do not want to hear, so the push all negative prophesy to a former of latter time and blend all good prophesy into the restoration. Essentially moving the rod into the restoration make them feel better about themselves.

An acceptable offering. Moroni then quoted the Lord in Malachi 4:1, saying, “All that do wickedly shall burn as stubble; for they that come shall burn them, that it shall leave them neither root nor branch.”[[31]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn31) Thus, the unrighteous will be utterly destroyed with “no hope of sprouting again to life,” unlike the olive tree or house of Israel.[[32]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn32) The “right to the tree of life” is obedience to the commandments (see Revelation 22:14). Christ stated, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” (Revelation 22:16). He was declaring His royal lineage and stating that access to the living tree is only through Him.

[Revelation 22:14](https://www.lds.org/scriptures/nt/rev/22.14?lang=eng#13)

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

There is some allegory and much in specifics. The *city* is the New Jerusalem, which lives the laws of the Celestial Kingdom and not only the Laws of Moses. Early Mormons defiled the city, because they could not keep the commandments. This was basically the same message to the seven churches in Asia. When Jesus said, *I am the root and the offspring of David;* this was literal and not allegorical. *The bright and morning star* is allegorical in terms of the use of star; meaning Jesus Christ is the brightest intelligence in the morning. Star is always used to refer to something more spiritual. The same is with water, sea, and rivers, mean knowledge of the Lord. *The Spirit (Holy Ghost) and the bride (Righteousness in the Church)* are allegorical as illustrated. The tendencies of those who cannot see through the allegory either miss it all together or use a literal concept to mean what they what it to mean. The whole reason for allegory is to hide the truth from those who *loveth and* *maketh a lie.*

Moroni also echoed Malachi 4:5: “Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.” As the gospel covenants were being restored through Joseph, he received essential keys for governing the kingdom. The keys held by Elijah that allowed for the fulfillment of the promises made to the fathers were particularly essential for accomplishing the purpose for which the earth was created (see Malachi 4:6). Those promises include sealing families together in an unbroken chain back to Adam. Hence, one of the most significant roles performed by the root and branch foreseen by Isaiah is to connect past and future, ancestry and posterity, or root and branch.

[Malachi 4:6](https://www.lds.org/scriptures/ot/mal/4.6?lang=eng#5)

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

This is the most misunderstood prophecy in the Church. We tend to interpret the allegory literally and come to the conclusion that it is a promise of *sealing families together in an unbroken chain back to Adam.* If this is true and we also have three degrees of glory and some will reach outer darkness, the *unbroken chain back to Adam* seems ludicrous. This is a sentimental tradition. The real purpose of geological work is to provide our ancestors the same covenant that we make. This is how the Lord can judge them—according to their covenant made by those living.

[D&C 128:8-18](https://www.lds.org/scriptures/dc-testament/dc/128.8-18?lang=eng#p7)

8 Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

…

18 I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead…

The above is where we obtain the tradition, but Joseph said *and behold what is that subject? It was baptism for the dead.* Tradition, however has added a literal concept of *a welding link of some kind between fathers and the children, upon some subject or other.* Joseph was far too literal in trying to explain but started and ended on the right concept. To bind on earth that we bind in heaven is to bind a contract through the authority of the priesthood. It is not really to literally *bind families together*. When we do seal children to parents that were not married in the Temple, there is no covenant involved. It is suspected that this comes from Brigham Young who actually had men sealed to him—thinking of a literal aspect of binding and not a spiritual contract. Joseph Smith perhaps had a similar misunderstanding and had many women sealed to him to be wives after the resurrection. Liter interpretations are a normal response, but we should learn to see through the allegory or at least understand the original intent of a word.

As an instrument of the Lord in restoring gospel covenants and promises, Joseph provided the means by which mankind could have both root and branch by being grafted into the main root and stem, Christ. That Joseph understood the significance of linking together the roots and branches of man’s family tree is clear from this declaration: “The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, ‘They without us cannot be made perfect;’ (Hebrews 11:40) for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fullness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.”[[33]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn33) As head of the dispensation of the fulness of times, he was the essential link, restoring the past to the present and this world to the next. He prepares the way for the Second Coming of Christ by making possible part of the required offering—a book tying together the generations of man. Thus, Joseph could be symbolically portrayed in Isaiah as a rod, the synonymous term for branch, and a root (see Isaiah 11:1, 10). Joseph Smith as an ensign. Isaiah 11 further declares that this root “shall stand for an ensign of the people” and that this root “shall set up an ensign for the nations.” It is to this ensign that Gentiles and Israel will gather (see Isaiah 11:11–12). What is an ensign?

*Restoring the past to the present and this world to the next* is a literal concept and is the cause of changing truth into a custom out of tradition. The Lord knows this, but will not intercede. Why is this site then created? It can only be justified by the time of the end that the Lord said that all things are seal up until the time of the end comes.

[Daniel 12:4,9](https://www.lds.org/scriptures/ot/dan/12.4,9?lang=eng#3)

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

...

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

If we knew what Daniel was writing about before the Mayan 2012, every effort to change doctrines would be the standard. This is the reason why the writing of Joseph of Egypt was removed. Moses would have had it, but the Jews did not like it. In today’s modern technology, it is impossible to change scripture. There is so much written, that it becomes pointless to research, as this article has done. To often the words of prior writers are treated as truth, when the Lord does not indicate such.

Anciently, ensigns were distinctive banners representing each tribe of Israel. As the nation of Israel journeyed from Egypt to the promised land, each tribe had an assigned marching position next to the ark of the covenant. They raised a distinctive ensign, or banner, to which the members of the tribe were to gather (see Numbers 2). Just like Moses and ancient Israel, the Prophet Joseph Smith raised a unique banner or “standard” (see Numbers 2:2) around which modern Israel is to gather. The standard that Joseph raised has been defined in scripture as (1) the Book of Mormon (see 2 Nephi 29:2), (2) the light of The Church of Jesus Christ of Latter–day Saints (see D&C 115:3–5), and (3) the restored covenants of the gospel of Jesus Christ to which the nations of the world will gather (see D&C 45:9).

An ensign is a sign of importance. Trying to add tradition does not fit as well.

Joseph both raised the ensign and, as the messenger, stands as an ensign. As previously established, the messenger and the message he restored are a united forerunner preparing for the Second Coming of Christ. “The restored gospel of Jesus Christ is, in the fullest sense, the ‘ensign for the nations,’” yet Joseph’s role as prophet, seer, revelator, and restorer in the last dispensation “cannot be separated from the message itself.”[[34]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_edn34) Hence, Joseph was told that “the ends of the earth shall inquire after thy name,” and he explained, “My name should be had for good and evil among all nations.” His name is inseparably connected with the ensign he raised, The Church of Jesus Christ of Latter–day Saints, the Book of Mormon, and the covenants of Christ (D&C 122:1; Joseph Smith—History 1:33).

No issue.

Isaiah’s final promise to Joseph, the latter–day Elias and ensign, was a glorious rest. The “rest of the Lord” is identified as a state of happiness and peace and the “fulness of his glory” (Alma 40:12; D&C 84:24). Joseph’s temporal life was one of turmoil, with persecutions from both inside and outside the Church. He knew poverty, disappointment, hardship, and upheaval. He experienced sadness in the death of his children as well as the pain of betrayal by close friends. Yet the spiritual outpouring he received from God was continuous and reflected the fulness of God’s promised glory. Joseph’s life was difficult. However, the Lord sustained him so that he could fulfill his divine commission by reminding him that he was known of Him and known by prophets of old.

Isaiah 53 is a prophetic description of Joseph Smith. Isaiah 52 is a prophetic description of the one mighty and strong—the rod of Jesse.

Conclusion

In his first meeting with Moroni, it was vital for Joseph Smith to glimpse his sacred commission from the Lord––the restoration of the gospel and covenants of Jesus Christ. We have a hint of the significance of this message in the announcement by Moroni to Joseph Smith: “It [the prophecy of Isaiah] was about to be fulfilled” (Joseph Smith—History 1:40). Joseph was the choice seer who saw into the eternities and brought together past and future. Joseph was the powerful servant raised up for the latter days. He was the one like unto Joseph of Egypt and Moses, foreordained to help bring salvation to the children of God by restoring plain and precious truths. He is the high priest who presides over the last dispensation and the latter–day Elias sent to “make ready the way” for the Second Coming of Christ. As a result of his great work, the olive tree is beginning to produce an abundance of good fruit.

From patriarchal blessings given to Joseph, son of Lehi, and to Joseph Smith Jr.; from witnesses in the Old Testament and the Book of Mormon; and from the prophecies of ancient seers—Joseph of Egypt, Isaiah, and Malachi—we see the Lord’s hand reaching through generations of time to bring salvation to “his seed.” Isaiah testified that the work of the Messiah and the mission of the Prophet Joseph Smith are connected like the trunk and branches of a tree. However, their relationship is even more intimate; their roots have intertwined. Therefore, it is not surprising that Elder John Taylor would exclaim, “Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it” (D&C 135:3). As the head of this final dispensation, Joseph Smith stands as the preeminent prophetic revealer of Christ and the plan of salvation. The Lord delegated to Joseph Smith the responsibility to restore His covenants in the latter days that all might have roots and branches grafted into the “true vine” and the “true olive tree,” who is Christ. Clearly, Joseph Smith is inseparably connected with the Messiah in the work of salvation.

Notes

Those who research to find the truth will fail to insert it as actually given. This article supports and establishes a desired tradition more than reveal any truth.

[[1]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref1) Hymn no. 72, verses 3–10, in A Collection of Sacred Hymns, sel. Emma Smith (Kirtland, Ohio: F. G. Williams and Co., 1835; reprint, Herald Heritage, 1973).

[[2]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref2) See also Joseph Smith Translation, Hebrews 7:3, “And all those who are ordained unto this priesthood [Melchizedek] are made like unto the Son of God” (emphasis added).

[[3]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref3) Gene M. Tucker, The New Interpreters Bible (Nashville, Tennessee: Abingdon, 2001), 6:139.

[[4]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref4) John D. Watts, Word Biblical Commentary (Waco, Texas: Word Books, 1985), 24:163, 165–66. The King James Version (KJV) interprets the Hebrew verb yipreh as “shall grow,” referring to the shoot that comes out of the roots. However, the word has the connotation of bearing fruit (see Francis Brown, The Brown-Driver-Briggs Hebrew and English Lexicon [Peabody, Massachusetts: Hendrickson, 2000], 826).

[[5]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref5) The Hebrew word hoter, translated as rod in the KJV, could also have been translated “branch” or “twig,” meaning an offshoot or green sprout. The Hebrew word geza, translated as “stem,” could have been translated “stock” or “trunk.” In the case of a tree that had been cut down, “stump” would also be appropriate.

[[6]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref6) Hugh Nibley, Since Cumorah (Salt Lake City: Deseret Book, 1973), 269–70.

[[7]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref7) Elder Bruce R. McConkie compares Zenos with Isaiah as being one of the great prophets who testified of Christ. “I do not think I overstate the matter when I say that next to Isaiah himself—who was the prototype, pattern, and model for all the prophets—there was not a greater prophet in all Israel than Zenos.” (Bruce R. McConkie, “The Doctrinal Restoration,” in The Joseph Smith Translation, The Restoration of Plain and Precious Things, ed. Monte Nyman and Robert Millet [Salt Lake City: Bookcraft, 1985], 17).

[[8]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref8) M. Catherine Thomas, “Jacob’s Allegory: The Mystery of Christ,” The Allegory of the Olive Tree, ed. Stephen Ricks and John Welch (Salt Lake City: Deseret Book, 1994), 12.

[[9]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref9) Thomas, “Jacob’s Allegory,” 17.

[[10]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref10) Thomas, “Jacob’s Allegory,” 17.

[[11]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref11) Thomas, “Jacob’s Allegory,” 15.

[[12]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref12) Victor L. Ludlow, Isaiah (Salt Lake City: Deseret Book, 1982), 168.

[[13]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref13) Price identifies “the Messiah as a Shoot from the stem (stump) of Jesse, and a Branch from Jesse’s family roots” (Ross Price, Beacon Bible Commentary [Kansas City: Beacon Hill Press, 1969], 4:69). Another source clearly identifies the passage as messianic: “They need the very incarnation of God’s life in the Messiah” (Frank E. Gaebelein, ed., Expositor’s Bible Commentary [Grand Rapids, Michigan: Zondervan, 1976], 87. Wesley believes that the stem or stump “clearly implies, that the Messiah should be born of the royal house of David” (John Wesley, John Wesley’s Explanatory Notes on the Whole Bible, URL: bible.crosswalk.com/Commentaries; see also The 1599 Geneva Study Bible. bible.crosswalk.com/Commentaries. Jamieson, Fausset, and Brown argue that the Messiah arises from the stump and is also the root in verse 10 (Robert Jamieson, A. R. Fausset, and David Brown, Commentary: The Old and New Testaments [Chicago: Fleming H. Revell, 1878], 131). Matthew Henry identifies Christ as the Messiah who is called both a rod and a branch (Leslie F. Church, ed., Commentary on the Whole Bible by Matthew Henry [Grand Rapids, Michigan: Zondervan, 1960], 845).

[[14]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref14) Clarke identifies the chapter as messianic and “represented as a slender twig shooting up from the root of an old withered stem,” but he does not attempt to identify the root or stem (Adam Clarke, Clarke’s Commentary [London: Butterworth, 1810–25], 1:72).

[[15]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref15) Oswalt writes of an “anointed descendant of David . . . somehow superhuman . . . which is linked to the Messiah’s reign” (John N. Oswalt, The New International Commentary on the Old Testament, The Book of Isaiah, Chapters 1–39 [Grand Rapids, Michigan: William B. Eerdmans, 1986], 278). Delitzsch writes of a “remnant of the chosen royal family. . . . Jehovah acknowledges Him, and consecrates and equips Him for His great work” (Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah [Grand Rapids, Michigan: Eerdmans, 1949], 281–82). Broadman Bible Commentary describes primarily characteristics of the messianic king (Page H. Kelley, Broadman Bible Commentary [Nashville, Tennessee: Broadman Press, 1971], 5:231–33). Watts refers to an anointed king from the lineage of Jesse and focuses on God’s work through the king (Watts, Word Biblical Commentary, 170–71).

[[16]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref16) Tucker, The New Interpreters Bible, 139. Tucker also makes this statement: “To capitalize ‘Branch’ and ‘Spirit’ tends to impose Christian theology upon the text” (Tucker, The New Interpreters Bible, 143).

[[17]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref17) The Hebrew word for root, sores, is the same in verse 1 and verse 10.

[[18]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref18) Bruce R. McConkie, The Millennial Messiah (Salt Lake City: Deseret Book, 1982), 333; see also Bruce R. McConkie, The Promised Messiah (Salt Lake City: Deseret Book, 1978), 192–93.

[[19]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref19) Heber C. Kimball stated that the keys, power, and authority of the kingdom of God were in the lineage of Joseph Smith and others of the “Twelve” (Orson F. Whitney, Life of Heber C. Kimball [Salt Lake City: Kimball Family, 1988], 33; and Journal of Discourses [London: Latter-day Saints’ Book Depot, 1854–86], 4:248).

[[20]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref20) Several Latter-day Saint scholars also believe the powerful servant is Joseph Smith Jr. (see McConkie, The Millennial Messiah, 330–40; Sydney B. Sperry, The Message of the Twelve Prophets (Independence, Missouri: Zion’s Printing, 1941), 241; Sydney B. Sperry, Voice of Israel’s Prophets (Salt Lake City: Deseret Book, 1965), 35; Monte S. Nyman, Great Are the Words of Isaiah (Salt Lake City: Bookcraft, 1980), 71, 74; Kent P. Jackson, “The Appearance of Moroni to Joseph Smith,” in Studies in Scripture, Vol. 2: Pearl of Great Price, ed. Robert L. Millet and Kent P. Jackson (Salt Lake City: Randall, 1985), 353. Ludlow believes Joseph Smith may not be the only “root of Jesse” in these last days (see Ludlow, Isaiah, 170–74).

[[21]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref21) “The Seed of Joseph,” Utah Genealogical and Historical Magazine, October 1932, 175; emphasis added.

[[22]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref22) Perhaps the men with whom Joseph was speaking understood that Isaiah’s prophesy referred to him, but because of the sacredness of this relationship to Christ and his special calling he did not name himself.

[[23]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref23) Sperry, Voice of Israel’s Prophets, 35; see also Sperry, The Message of the Twelve Prophets, 240; Jackson, “The Appearance of Moroni to Joseph Smith,” 347, 355.

[[24]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref24) Jackson, “The Appearance of Moroni to Joseph Smith,” 354.

[[25]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref25) The Malachi verses that Moroni quoted to Joseph Smith are slightly different from the KJV. The quotations used in this paper reflect those differences and are from Joseph Smith—History.

[[26]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref26) Sperry, The Message of the Twelve Prophets, 239.

[[27]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref27) Jackson, “The Appearance of Moroni to Joseph Smith,” 348–49; see also Sperry, The Message of the Twelve Prophets, 240–43.

[[28]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref28) Dean C. Jessee, ed., The Personal Writings of Joseph Smith (Salt Lake City: Deseret Book, 1984), 214.

[[29]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref29) Joseph was the Elias referred to in John 1:21; see also McConkie, The Millennial Messiah, 336; Andrew F. Ehat and Lyndon W. Cook, comps., Words of Joseph Smith (Provo, Utah: Brigham Young University Religious Studies Center, 1980), 370.

[[30]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref30) Sperry, The Message of the Twelve Prophets, 240–41.

[[31]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref31) This is similar to Isaiah’s prophesy concerning the kingdom of Babylon: “For I will rise up against them . . . and cut off from Babylon the name, and remnant, and son, and nephew” (Isaiah 14:22).

[[32]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref32) William M. Greathouse, Beacon Bible Commentary, Minor Prophets (Kansas City: Beacon Hill, 1966), 5:440.

[[33]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref33) Joseph Smith, Teachings of the Prophet Joseph Smith, comp. Joseph Fielding Smith, (Salt Lake City: Deseret Book, 1976), 356.

[[34]](https://rsc.byu.edu/archived/volume-3-number-3-2002/joseph-smith-and-messiah-prophetically-linked" \l "_ednref34) Jackson, “The Appearance of Moroni to Joseph Smith,” 354.

understanding with confirmation.