The Rod of Jesse

The Rod of Jesse is a biblical term and has little to do with intellectual theory. It is also allegorical where spiritual things are like temporal things. Rod and Jesse are temporal things. The rod pertains to a new shoot out of the trunk or stem of a fruit bearing tree. Jesse is a historical person or Hebrew king. Specifically he was the father of David and of the tribe of Judah. In Hebrew, David would be called “Son of Jesse” (Ben Yishai). The tradition of the Jews held for a long time two Davidic kings. They were Messiah Ben David and Messiah Ben Joseph. The first implied a descendent of David or Jesse his father, who was of the tribe of Judah and the latter would be a descendant of the tribe of Joseph. It was not until the Dead Sea Scrolls that the Jews added a third Davidic King. He was simply called the prophet of the last days.

The following is from: <http://eom.byu.edu/index.php/David,_Prophetic_Figure_of_Last_Days>

Author: Ludlow, Victor L.

King David (c. 1000 B.C.) remains today one of the most renowned Old Testament figures. His personality, spiritual sensitivity, creative abilities, military victories, and leadership carried him to the pinnacle of popularity. He had the potential to become an ideal king, but his kingship deteriorated after his adultery with Bathsheba and his involvement in Uriah's death. However, prophecy states that a model ruler in the last days will be "raised up" from David's lineage.

The Prophet Joseph Smith taught that "the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage" (TPJS, p. 339). Elder Orson Hyde, in his dedicatory prayer on the Mount of Olives, October 24, 1841, prophesied that the Jews would return to Jerusalem and that in time a leader called David, "even a descendant from the loins of ancient David, [would] be their king" (HC 4:457).

This predicted figure corresponds to a promised messianic servant. Hosea, speaking shortly before the loss of northern Israel, foretold that Israelites would return in the latter days "and seek the LORD their God, and David their king" ([Hosea 3:5](http://lds.org/scriptures/ot/hosea/3.5?lang=eng#4)). Jeremiah prophesied of Israel and Judah's future righteousness, and of "David their king, whom I [the LORD] will raise up unto them" ([Jer. 30:9](http://lds.org/scriptures/ot/jer/30.9?lang=eng#8); cf. 23:5; 33:15-22). And in Ezekiel it is written, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them" ([Ezek. 34:23-24](http://lds.org/scriptures/ot/ezek/34.23-24?lang=eng#22); cf. also 44:1-3).

I need to interrupt to illustrate an assumption. Hosea 3:5 *Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days*. Ludlow takes the verse literally as most due. David is a term use to define a servant who is a partial remnant of Jesse the father of David. The same applies to Jer. 30:9 *But they shall serve the Lord their God, and David their king, whom I will raise up unto them,* and also Ezek. 34:23-24 *And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it*.

Speaking to Joseph Smith, the angel Moroni 2 cited Old Testament passages telling of significant figures who would be involved with Christ's millennial reign ([JS-H 1:40](http://lds.org/scriptures/pgp/js-h/1.40?lang=eng#39)). As prophesied in Isaiah, it appears that two persons are spoken of, a "rod" and a "root" (11:1, 10)-one a leader "on whom there is laid much power," the other a person with special priesthood keys ([D&C 113:3-6](http://lds.org/scriptures/dc-testament/dc/113.3-6?lang=eng#2)). These leaders are believed by some to be two forerunners, spoken of in rabbinic literature, one from Joseph and one from Judah (Encyclopedia Judaica, 11:1411).

Ludlow is correct but he fails to identify Joseph Smith as the root of Jesse. In D&C 113:3-6 the Lord gives some information the rod and the root, but does not identify either. We are led to assume that the two are yet to come.

Although noble attributes and spiritual powers characterize both of these messianic servants, Jesus Christ exemplifies these qualities perfectly ([D&C 113:1-2](http://lds.org/scriptures/dc-testament/dc/113.1-2?lang=eng#primary)). Jesus is the exemplar prophet, priest, and king. He identified himself as the prophet "like unto Moses" ([Deut. 18:15](http://lds.org/scriptures/ot/deut/18.15?lang=eng#14); [Acts 3:22-23](http://lds.org/scriptures/nt/acts/3.22-23?lang=eng#21); [3 Ne. 20:23](http://lds.org/scriptures/bofm/3-ne/20.23?lang=eng#22)) and was a high priest after the order of Melchizedek ([Heb. 5:9-10](http://lds.org/scriptures/nt/heb/5.9-10?lang=eng#8);[7:15-22](http://lds.org/scriptures/nt/heb/7.15-22?lang=eng#14)). Jesus is King of Kings ([Rev. 19:16](http://lds.org/scriptures/nt/rev/19.16?lang=eng#15)), greater than all other leaders of all time. Some see in Jesus Christ the complete fulfillment of the prophecy of a future David. Others feel that, while the titles and functions of the future Davidic king could apply to Jesus, there will also be another righteous king by the name of David in the last days, a leader from the loins of David (and thus of Judah). VICTOR L. LUDLOW

Here Ludlow assumes incorrectly by trying to put the two servants into one Christ and call him David. Giving two different versions does not escape his intent. Assumptions come from taking a literal view of prophecy and not seeing through the allegory. An ancient prophet or even the Lord may not want to give the name of the servants individually and thus uses David as an allegorical reference for servants who are partially a remnant of Jesse, the father of David.

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

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

2 Verily thus saith the Lord: It is Christ.

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

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

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

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

There are three individuals and not one. As I said in the former chapter this agrees with the three Davidic Kings of Jewish prophesy: Messiah Bed David, Messiah Ben Joseph, and The Prophet of the Last Days. Even though Joseph Smith has the name of Ben Joseph, the Ben means son of or descendant of Joseph.

The Root of Jesse

The root of Jesse and the rod of Jesse are said by the Lord to be partially a descendant of Jesse through David and partially of Ephraim who is a descendant of Joseph in Egypt. Despite the clarity, Mormon tradition applies the two servants to a time in the future State of Israel or the physical Jerusalem.

[Revelation 11:3-13](https://www.lds.org/scriptures/nt/rev/11.3-13?lang=eng#2)

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The key to understanding the above is two principles. First, the prophesy and second, how long it will remain in sackcloth. To be killed is not literal but spiritual. These two witnesses had power to *shut heaven* meaning for the Lord to stop open revelation. This means that it will rain not in the days of their prophecy, even though they were dead. To have power over the waters and turn them to blood is to allow darkness to rain during their prophecy. To smite the earth is to smith the Kingdom of God that remains after heaven is taken up. The kingdom suffers plagues or desolations for the period of the prophecy that remains in sackcloth. Let us break away for the Lords definition of the two witnesses:

[D&C 77:15](https://www.lds.org/scriptures/dc-testament/dc/77.15?lang=eng#14)

15 Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

The Jewish nation in the last days is assumed to be Israel or the physical Jerusalem rather than the New Jerusalem established through Joseph Smith. At the time of the restoration is the key. It is almost 200 years since Joseph Smith received the priesthood and the keys of the Kingdom of Heaven. We do not live the Laws of Heaven because we rejected the Law of Consecration. This is when the two witnesses *shut heaven. Built the city of Jerusalem* means the Lord is hiding the meaning of the New Jerusalem that Joseph established through the Lord. *Land of their father* is the Lords way of hiding the land of Adam. This is also why the Lord said to Brigham Young:

[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.

In addition to this the Lord cut off his voice in the last verse. This is all at the time of the restoration. So who were the two witnesses? They were Joseph and Hyrum that sealed their testimony in their blood. To seal in this case is to seal up from our understanding. Darkness would prevail for 1260 days or seven half times of about 30 years each. I will now return to Revelation 11:

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

*The beast that ascendeth out of the bottomless pit shall make war against them* is the first of seven false doctrines in the Restored Church. This is (1) tithing by income. It stems from protestant tradition. The ten remaining members of the Quorum of Twelve confirmed it in 1844. It was fallowed by (2) polygamy, (3) blood atonement, and (4) the Adam God theory. It also included the changing of the temple covenants from sealing those covenants by the priesthood to (5) sealing individuals into their exaltation. This was required by revelation from Jesus Christ or the Holy Spirit of Promise. (6) The sixth was keeping the blacks from the priesthood. Five have fallen, tithing still remains and the (7) seventh came shortly after the blacks were given the priesthood. Welford Woodruff implied it, but it became doctrine at the end of the twentieth century. It was the doctrine that the Lord will not allow the prophets to lead the saints astray. Brigham Young did precisely this with the first six false doctrines. The saints in a way killed Joseph Smith by not keeping the commandments of the Lord.

Revelation seems to sound literal in many respects, but the allegorical interpretation is hidden. The dead bodies were literally Joseph and Hyrum and also the prophecy of heaven was killed. The great city was the New Jerusalem and *where also the Lord was crucified* refers to the saints rejecting the Kingdom of Heaven, specifically the Law of Consecration. The Jews in Capernaum did the same and the reason the Lord gave this Gospel to the Gentiles. The Mormons were the Gentiles that received the Gospel and rejected it also according to Book of Mormon prophecy.

*Shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into graves* is allegorical. The bodies of Joseph and Hyrum were not buried for two and one-quarter days, so it cannot be taken literally.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Allegorically this is difficult to interpret because it sounds so literal. The earth is always the Kingdom of God, but how will the saints rejoice? This is the Lords expression and we should understand how He feels.

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At the same time the standard should be lifted up, that the honest in heart, the meek of the earth among the Gentiles, should seek unto it; and that Zion should be redeemed and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon Mount Ephraim might cry--"Arise ye, and let us go up unto Zion, the city of the Lord our God;" that the Gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world,--when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many, the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.

Joseph Smith is using *the meet of the earth among the Gentiles.* He also quoted:

[Jeremiah 31:6](https://www.lds.org/scriptures/ot/jer/31.6?lang=eng#5)

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

The Lord uses Idumea as the world and not the earth:

[D&C 1:36](https://www.lds.org/scriptures/dc-testament/dc/1.36?lang=eng#35)

36 And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

It is like mans heart is set upon the things of the world. Joseph continues:

Isaiah, in his 24th chapter, gives something of an account of the calamities and judgments which shall come upon the heads of the Gentile nations, and this because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. The Apostle Paul says to his Roman brethren, that if the Gentiles do not continue in the goodness of God, they, like the house of Israel, should be cutoff. Though Babylon says, "I sit as a queen, and am no widow, and shall see no sorrow," the Revelator says, "Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

Isaiah uses *Gentile nations* and then says *because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.* Ordinance is singular. So what is the ordinance that the Gentiles changed and how is this breaking the everlasting covenant? It is economic and pertains to the laws of Heaven. It is the Law of Consecration that Mormons make a covenant to but do not live the Law. *If the Gentiles do not continue in the goodness of God, they, like the house of Israel, should be cut off.* In the latter days, who is the house of Israel? We like to think that it is the Jews, but it is also the Mormon saints because they rejected heaven, as did the Jews of Capernaum. To cuff off is exemplified by:

[D&C 136:42](https://www.lds.org/scriptures/dc-testament/dc/136.42?lang=eng#41)

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.

Joseph Smith closed with:

[Revelation 18:8](https://www.lds.org/scriptures/nt/rev/18.8?lang=eng#7)

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

*The Lord God who judgeth her* is where “her” means the Church. By now one should understand that after the opening of the seventh seal in Revelations, all pertains to the results of the restoration where there became silence in heaven before the hour of the Lord. Silence means no action towards the Law of Heaven. This was because of the abomination. Desolations followed, and the final redemption will eventually come in the middle of this century. Our last test will be the seven last plagues. Then Satan is bound. Mormons jump from the restoration to the resurrection without considering that which comes between. They apply all prophecy of the redemption to the restoration because the truth is clothed in sackcloth. The Lord put into the hearts of many to fulfill his will. Darkness is better than light to those who cannot see. It is better to maintain a feeling of salvation than rebel. We do this by interpreting all thing literally.

Before his death Joseph wrote:

History of the Church, Vol.6, Ch.35, p.630

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

Joseph is praying for the Gentiles *that they might have charity.* The use of *grace* would be disturbing to the Lord, for grace is a sure sign of salvation that He gives as the Holy Spirit of Promise. The Lord said to Joseph, *“if they have not charity, it mattered not unto, thou hast been faithful: wherefore they garments are clean.* Note the change in language to that of the Lord. The Lord did seem a bid angry and I believe it was because of the saints rejecting the Holy Order of the Son of God. This was rejecting Him as if they were denying Him. The Lord said countless times that the persecution of the saints was because they did not keep his commandment. If the Lord slapped them with his hand, they would believe and do, but that is the way of the Devil. The Lord prefers them to suffer judgments of the world that they might learn in time. This is the only explanation for the Lords reaction. If the Gentiles were only outside the Church and the saints did keep the Law of Consecration, Joseph would have lived to eighty-five and the Lord would cut his season short in righteousness. Perhaps Joseph considered the Gentiles as not belonging to the Church, but if the saints reject heaven then they are cut of from the lord.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

The *three days and an half* is allegory for *time, times and half a time*. This is the same as 1260 days that the Church is driven into the wilderness with a clock of sackcloth as to understanding prophecy. When the prophecy comes clear to us, it is as if we see Joseph and Hyrum *stand upon their feet.* We thensee the message of salvation like we never did before. It is to love our neighbor as we love ourselves. It is being able to live in equality, for that is the economy of God that failed so many times because we think the load is more subjective rather that to become responsible to our brothers. We live in hypocrisy rather than in obedience to sound economic principles. To hear *a great voice in heaven saying unto them, Come up hither* applies to all who at the end of the *three days and an half* or seven half times learn to keep the covenants including the Law of Consecration. Heaven is the pure in heart and has little to do with something after the resurrection until we learn first. Ascending to heaven means living the economic laws of Heaven.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

We are beginning to see during the seven last plaques or according the Egyptian prophecy, the final tribulation before Satan is bound and the resurrection begins.

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

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

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

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

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

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

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

Not only is the root of Jesse have a right to the priesthood, the restored Church is for an ensign of the people because of the keys of the kingdom in the priesthood. This is not the power to seal individuals into exaltation, but the power to seal the covenants made that the individual can be judge by a revelation from Jesus Christ according to the covenant made.

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

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

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

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

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

Before a rod can come out of the stem of Jesses (Jesus Christ), a branch shall grow out of the roots of Christianity. This fits the allegory perfectly. There is a lack of discussion or dialog to full-fill a complete description in the Church. I have never heard an authority specify even and interpretation with the evidence so strong. The Lord knew the history and created the allegory to hide the prophecy until man is ready to receive it. Perhaps this is the reason there is so much darkness in the Church. They cannot even establish something so obvious. The Lord gave us the Stem, but did not identify the root and the rod. Mormon thinking follows the idea that the Lord did not say that Joseph Smith was the root of Jesse, so why should we believe. Prophecy is sealed in sackcloth, so we are missing something. Now is the time of the end, so why not begin to understand prophecy. The past is so full of literal interpretations that one wonders if it is even helpful to study allegory. Apostles do it all the time if it is their creation, but do not try to interpret the allegory of prophecy.

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

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

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

This reference is a bit confusing like many others. The first verse refers to the Redemption of Zion, but before that will eventually be accomplished, the root of Jesse *shall set up an ensign for the nations* to eventually gather the *dispersed of Judah.* Prophecy often includes both the rod of Jesse and the root of Jesse together. This is done because they are related and it was the case that although the prophecy was in allegory, it was possible that Judah could have been gathered after Joseph Smith, because he had the keys. The Lord would have cut his season short if the saints would have accepted the Law of Consecration. Prophecy had to be vague because of the possibilities. The Lord however knew what would happen and therefore kept the allegory from our understanding. It is important to note that the redemption of Zion must come up naturally *without hand* if we fail when the Gospel was restored. Because the priesthood and the keys are already present, the redemption of Zion can come. The rod of Jesse will *declare* but not restore. Then will the gathering begin? Missionary and Temple ordinances allow us to seal covenants for that Day of Judgment by Jesus Christ, whether we are living or have passed on. There is no other plan. Those who think they have a better way do not understand what has been set fourth. They usually think of something with less responsibility. In this they seek for the honor of men rather than of God.

Looking back in history, Joseph Smith stood-up for the word of God and is an ensign to all people and in 1830 and organized by a command of our Lord the Church of Jesus Christ of Latter-Day Saints. The Root of Jesse we can surmise as a promise to the Gentiles whom Paul was beginning to teach that the “Root of Jesse” is whom the Gentiles will seek. Some could interpret this to be sometime after Paul. What is clear is the Root of Jesse during Paul’s reign on earth is not Christ or Paul himself but someone that will restore the Gospel of Jesus Christ to its perfect frame.

Nephi did not change the order of the wording. It is basically aligned and mimics that of Isaiah. This becomes important. Why would God place the description of the Rod of Jesse first and then the Root of Jesse after? Does not a tree begin with the stem or seed? Once the seed initiates growth if sprout’s roots, then a trunk, branches and in time a rod comes. There is another scripture that aligns with Gods writing and why he inserted what is first shall be last? Yes and this is first seen in the New Testament seven times [Matthew 12:45](https://www.lds.org/scriptures/nt/matt/12.46?lang=eng#45), [Matthew 19:30](https://www.lds.org/scriptures/nt/matt/5.30?lang=eng#29), [Matthew 20:16](https://www.lds.org/search?q=Matthew+20%3a16&lang=eng&domains=scriptures), [Matthew 27:64](https://www.lds.org/scriptures/nt/matt/27.64?lang=eng#63), [Mark 9:35](https://www.lds.org/scriptures/nt/mark/9.35?lang=eng#34), [Mark 10:31](https://www.lds.org/scriptures/nt/mark/10.31?lang=eng#30), and [Luke 13:30](https://www.lds.org/scriptures/nt/luke/13.30?lang=eng#29).

Man tends to place things in consecutive order and expects the first description to come forth followed by the next and so on. That is a how a man thinks. For myself, I can understand but when one is to decipher what is found in the earths sub-surface one must account for recent events which are last to understand the first which is old. Easy for a geologist but for common man this can be difficult; however, this is also a way for God to hide-up the interpretation until the time he deems is ready. Remember he is always in control.

In the Book of Mormon there are two references to the same statement which are [1 Nephi 13:40](https://www.lds.org/scriptures/bofm/1-ne/13.40?lang=eng#39), [1 Nephi 13:42](https://www.lds.org/scriptures/bofm/1-ne/13.42?lang=eng#41) and [Ether 13:12](https://www.lds.org/scriptures/bofm/ether/13.12?lang=eng#11). These three references are very rich in symbolism and importance to our Lord Jesus Christ and his father wishes the understanding of the first to be understood by the last. In the time we are in today this seed of importance will only grow stronger.

The Doctrine and Covenants further expounds with emphasis on this symbolism in [D&C 29:30](https://www.lds.org/scriptures/dc-testament/dc/29.30?lang=eng#29) and [D&C 29:41](https://www.lds.org/scriptures/dc-testament/dc/29.41?lang=eng#40). The words as written down by Joseph Smith by the Lord himself are strong in D&C 29:30.

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

In the above verse stresses that “*last shall be first in all things whatsovever I have created by the word of my power, which in the power of my Spirit*”.

With the above statement we infer the first reference of the Rod of Jesse as written in Isaiah is last while the reference to Root of Jesse is first. This suggests the person who is described as the Root of Jesse “Joseph Smith” will come first yet is last in the description.

Evidence five from the Lord himself in D&C 113: In [D&C 113:5-6](https://www.lds.org/scriptures/dc-testament/dc/113.5,6?lang=eng#4) states:

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

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

From the lords mouth himself describes the Root of Jesse in verse six with added detail never seen until March 1838 to an answer a prayer by Joseph Smith himself. In this answer Christ states the Root of Jesse is a descendant of Jesse and from Joseph. Is not Joseph Smith a descendant of Joseph? More important description assigned to the Root of Jesse is also found in verse six which is the priesthood and keys of the kingdom. What kingdom? Kingdom of God who since Joseph Smith Died in 1844 has spread throughout the world to many places where my family and I have seen in Indonesia, Nigeria, Thailand, Kuwait beyond the country where it began.

Suffice to say the description of the Rod of Jesse is more complicated. How? Look at the description of the linage in verse four in D&C 113:4. This person is a mutt like many of the world today. I don’t claim to know him but I know the description of him that is yet to be. He the Rod of Jesse cannot come forth until the Root of Jesse is established throughout the world so that the tree cannot be taken-up as it did centuries before by Satan. God requires the church to grow, establish the Roots of Jesse which began through the Stem of Jesse whom is Jesus Christ himself.

My testimony is firm and sound that this part of prophecy of Isaiah describing the Root of Jesse is established and intertwined with the growth of the church. It is virtually impossible to up root what has been established. The interpretation is fixed and sure.

It is my hope in some 5-15 years or sooner the reference to the Root of Jesse be widely understood to represent Joseph Smith and be realized by many fellow members of the Church of Jesus Christ. This is my prayer and hope as we are in the time of end when all interpretation will be realized by all those who search the scriptures and ask in prayer for the spirit of understanding with confirmation.