

What Nephi Said to Joseph Smith
The Rod, Root and Stem
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Introduction

When Nephi appeared to Joseph Smith in his bedroom, and again in a field, Nephi explained to Joseph Smith there were gold plates and the Urim and Thummim to be given to him for translation purposes. Nephi proceeded to quote prophecies from the Old and New Testament related to the work Joseph was about to begin.

Presumably the Lord through Nephi followed a logical order in presenting the content of these prophecies as he explained them to Joseph Smith. The crescendo of Nephi's quotation of prophecy is near the beginning when he quotes from Malachi the Lord's promise to send Elijah prior to the Second Coming.

*For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for **they that cometh shall burn them**, saith the Lord of Hosts, that it shall leave them neither root nor branch. And again he quotes the fifth verse thus: **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.** He also quoted the next verse differently: *And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming*" (Joseph Smith History, part 3 (September 1823), vs. 4, emphasis added).*

Nephi's discussion with Joseph Smith points to a future event prior to the Savior's Second Coming. "They," that come from Heaven to Earth, are those who dwell with God in everlasting burnings like Enoch and Melchizedek and their people. When they arrive on earth all who are living a Telestial law will burn when they appear. To prepare for their coming it is necessary for God to send the prophet Elijah to deliver this spirit to earth and the Priesthood fullness. This establishes a priesthood fellowship between those dwelling on Earth and those who dwell in Heaven. This restorative work is performed by two men sent to fulfill separate but related missions in mortality, one at the beginning of the gentile covenant and one at the end to prepare for Israel's gathering and the Second Coming of Jesus Christ.

In the end, *before the Lord's return*, these three spirits [Elias, Elijah, and Messiah] need to have been brought into the world, for the completion of the plan that Adam prophesied about and that was in the heart of the Lord from before the foundation of the world. . ." (*Things to Keep Us Awake at Night*, Denver Snuffer Jr., p.14, emphasis added).

How this preparatory work is accomplished is detailed in the eleventh chapter of Isaiah [RE Isaiah 5:3-5]. Nephi instructs Joseph Smith that Isaiah's prophecy is about to be fulfilled, suggesting the prophecy commences with the work Joseph Smith begins.

Isaiah 11:1-5, 10 [RE Isaiah 5:4]

Nephi introduces a metaphor used by Isaiah to explain latter-day events, setting the stage for Israel's gathering, grafting and bearing fruit. Isaiah uses a felled tree as a metaphor to describe how three individuals carry out the Lord's work in the last days.

The metaphor is a tree stump referred to as a stem or stock. The tree is reduced to a stump because the upper portion of the tree was felled. Israel represents the upper portion of the tree. When Israel crucified their God, Israel was cut off from the stump. Of the three people in the metaphor, the only one clearly identified is Christ.

- Question: *Who is the stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th and 5th verses of the 11th chapter of Isaiah [Isa. 5:4]?*
Answer: Verily thus says the Lord: ***It is Christ*** (RE T&C 129:1, emphasis added).

Once Israel is cut-off from Christ. The upper portion of the tree is removed or scattered. The stump or stem remains nourished by the roots, keeping the stump viable. In nature, once the tree is felled the stump begins the process of replacing the upper portion of the tree. Not only does the metaphor convey a process, but it also establishes a chronology of events. First the tree is felled. Sometime later the "Rod" or watersprout begins growing from the stump. The "Rod" applies to a person described by the Lord by revelation who chronologically follows sometime after the tree was felled.

- Question: *What is the Rod spoken of in the 1st verse of the 11th chapter [RE Isa. 5:4] that should come of the stem of Jesse?*

Answer: Behold, thus says 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.*

Christ describes the “Rod” as a servant of Christ who is “partly of Jesse as well as Ephraim or the house of Joseph.” The primary characteristic of the Rod is the Lord lays upon him “much power.”

Attempting to reveal the identity of the “Rod,” the best clue is the metaphor itself. Once the tree is felled, there remains life in the roots and the stump. The strength and energy of the tree is concentrated on restoring the upper portion of the tree that was lost. The metaphor points to a restorative process. The watersprout or “sucker” symbolizes this restorative effort.

Priesthood Covenant Implications

The Melchizedek covenant was originally offered to Israel at Mount Sinai. Israel rejected the Lord’s offer through Moses and was given a preparatory covenant based on a lesser law tied to the Aaronic covenant. This covenant was named after Moses but was passed down by lineage through the Aaronic line by the law of primogeniture or firstborn son.

The Aaronic Covenant continued until John the Baptist, at which time John the Baptist was ordained and given power to overthrow the kingdom of the Jews at the age of eight days old.

- “Therefore, he took Moses out of their midst, and ***the Holy Priesthood also.*** And ***the lesser priesthood continued,*** which priesthood holds the key of the ministering of angels, and the preparatory gospel, which gospel is the gospel of repentance, and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord ***in his wrath*** caused to continue ***with the house of Aaron, among the children of Israel, until John, whom God raised up, being filled with the holy ghost from his mother’s womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord,*** in whose hand is given all power” (RE T&C 82:14, emphasis added).

One might argue John the Baptist was given great power, but how was that power manifest among the Jews. Were the Jews aware when John the Baptist withdrew the power from them. The power given to John the Baptist didn’t save him

from Herod's imprisonment and beheading. Still, his power was sufficient to stand in defiance of the Rabbinical class and prepare the way for the coming of a new dispensation introduced by Christ.

After John the Baptist was slain and Jesus crucified, the covenant was taken from Israel and carried to the gentiles by the disciples of Jesus.

“Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, “Lo we turn unto the Gentiles”; and *the Gentiles received the covenant and were grafted in from whence the chosen family were broken off; but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established;*” (TPJS., p.15, emphasis added).

According to Joseph Smith, Israel did not accept the higher covenant and the gentiles did accept it but their covenant failed to endure and was broken. This concluded the first half of the prophecy of the first shall be last and the last shall be first. In addition to finishing the first half of this prophecy, it set the stage for the fulfillment of the second half of the prophecy.

Chronologically the second half of this prophecy begins with the covenant being first offered to the gentiles. This covenant opportunity is not coincidentally referred to as “the Restoration.” The Restoration follows after the tree representing Israel is cut-off.

Is it possible Joseph Smith is the “Rod” who is partly from Jesse and Ephraim or the house of Joseph. Could the “much power” be similar to the power given John the Baptist to wrest the kingdom from the Jews? Could it be that the power laid upon the Rod is as subtle in its manifestation as was the power given to John the Baptist?

The Priesthood of Elias

The Priesthood of Elias was distinguished from the Priesthood of Elijah and the Priesthood of Messiah by Joseph Smith. Referring to Joseph Smith's ordination at the hands of John the Baptist, Joseph said:

“In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and *I saw an angel*, [ministers under the Aaronic Priesthood] and he laid his hands upon my head, and *ordained me to a Priest after the order of Aaron*, and *to hold the keys of this Priesthood*, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office *did not extend to the laying on of hands for the giving of the Holy Ghost*; that

that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist. He came crying through the wilderness, “Prepare ye the way of the Lord, make his paths straight.” And *they were informed, if they could receive it, it was the spirit of Elias*; and John was very particular to tell the people, he was *not that Light*, but was *sent to bear witness of that Light*” (TPJS., p.335, emphasis added).

Joseph Smith’s first ordination was performed by John the Baptist, the “Elias” preceding the ministry of Jesus Christ. In his mortal ministry, John the Baptist went before the Savior’s ministry to wrest the kingdom from the Jews and prepare the way for the Lord’s advent. John the Baptist brought the dispensation of Moses to a close and prepared the way for a new dispensation and its head, Jesus.

The initial authority and Priesthood keys given to Joseph Smith and Oliver Cowdery were Aaronic. Like John the Baptist, the work Joseph Smith began prepared the way and laid the foundation for the Restoration of Christ’s work among the gentiles.

In Nephi’s first quotation of Malachi, the prophecy begins with Aaronic language about a messenger the Lord sends prior to His coming to His temple.

“Behold, I will send *my messenger*, and he shall *prepare the way before me*. And the Lord whom you seek shall suddenly come to his temple, even the messenger of the covenant whom you delight in . . .” (RE Malachi 1:6, emphasis added).

Like John the Baptist anciently, the Lord says he sends His messenger to prepare the way before Him. That messenger is an Elias holding the Priesthood of Aaron or Levitical Priesthood. When you combine the natural progression of Isaiah’s stump metaphor with Joseph Smith’s ordination to the Aaronic Priesthood holding the “*keys of that Priesthood*,” the identity of the “Rod” is none other than Joseph Smith, the prophet who began the Restoration.

Joseph Smith Exemplifies the Role of Seer

Through angelic ministrations, Joseph was given gold plates and the Urim and Thummim, known as “*interpreters*.” Reception of the Urim and Thummim and the commandment to interpret the gold plates established him as a seer, similar to Samuel [of Saul and David’s day] prior to Samuel becoming a prophet.

When the lesser priesthood presides, there are physical instruments associated with God's Aaronic work. For example, the Urim and Thummim [seer stone], Liahona, or the gift of Aaron.

When a person advances from the Aaronic priesthood to the Melchizedek priesthood, the Lord gives them nonphysical means by which they inquire of the Lord and obtain revelation. Under the Aaronic covenant, one *must be commanded* by the Lord to inquire of the Urim and Thummim to obtain revelation.

“Lights and perfections. It appears from early Church history the term Urim and Thummim was not used until 1835; prior to that, the term applied to the instrument was “interpreters.” *The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby **all things** pertaining to **an inferior kingdom**, or **all kingdoms of a lower order**, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in [Revelation 1:12], will become a Urim and Thummim to **each individual who receives one**, whereby things pertaining to **a higher order of kingdoms will be made known**; and a white stone is given to each of those who come into the celestial kingdom, whereon is **a new name written**, which no man knoweth save he that receiveth it. **The new name is the key word**” (RE A Glossary of Gospel Terms, Urim and Thummim, p.830, emphasis added).*

A seer with interpreters or Urim and Thummim inquires about kingdoms of a lower order through this instrument *if commanded by God to do so*. Those receiving a “new name,” may use the new name as a key word whereby they inquire of the Lord regarding *kingdoms greater than the Celestial kingdom* and obtain greater light and knowledge about kingdoms above theirs.

When a man is ordained by a mortal and their ordination thereafter is ratified by Heaven, the Lord provides means for them to inquire of the Lord at their discretion to obtain revelation. That “means” is a new name given to them by the Lord.

The new name is given only to those deemed worthy of adoption into the family of God to dwell and associate with Him.

“The name of Jacob was given by man (his father); the name of Israel was given by God (his Heavenly Father). God giving someone a new name is a profound event. ***It signifies that person has a newness of life with Him. Receiving a new name from God also marks entry into His family, for when God gives a name, He is adopting him into His family. He names someone because they belong to Him***” (A Glossary of Gospel Terms, New Name, p.736, emphasis added).

Joseph Smith began the Restoration with interpreters, or seer stone, [Aaronic priesthood] and near the conclusion of His work laying the foundation of the Restoration he was given means to ask the Lord about higher kingdoms and all things relevant for the salvation mankind.

“Now the great and grand secret of the whole matter, and the summum bonum of the whole subject that is lying before us, ***consists in obtaining the powers of the holy Priesthood***. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. ***Herein is glory and honor, and immortality, and eternal life***” (RE T&C 151:9, emphasis added).

Joseph Smith, like Samuel, began with the Aaronic priesthood and ascended to the Melchizedek priesthood. This is a pattern evident throughout much of the Old Covenant record. However, in Isaiah’s day, he foretold a day when the Lord would “cover the seers” because of iniquity.

“For behold, all you that do iniquity, pause yourselves and wonder, for you shall cry out and cry. Yea, you shall be drunk, but not with wine; you shall stagger, but not with strong drink. For behold, *the Lord has poured out upon you the spirit of deep sleep*, for behold, ***you have closed your eyes***, and ***you have rejected the prophets, and your rulers*** and ***the seers has he covered because of your iniquities***” (RE Isaiah 8:7, LDS Isaiah 29:10, emphasis added).

Isaiah doesn’t mention interpreters in his record, still, his writings demonstrate a God given gift to know of things past as well as future events. The days in which Israel will be scattered, and a time when Israel is gathered in the last days. By these men God reveals “*all things*,” secret [in lower kingdoms], hidden or unknown to mankind. They, through faith, work mighty miracles and are truly “*a great benefit*” to their fellow beings.

Given the Book of Mormon testimony that God grants to some men a gift to see the past, present and future or “*truth*,” it should not be a mountain too high to believe God can do this in any generation, should He so desire.

Modern Commentary on the Rod

“Let’s go back to that 11th chapter of Isaiah because, ***man, have we made a mess of that***. Okay, ***this is “about to be fulfilled:***” Isaiah reads: “AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” ***The Rod is the servant who is a descendent of Jesse, an***

individual who is both of Judah and of Ephraim, unto whom is rightfully belonging the priesthood. Keep your finger there in Chapter 11 of Isaiah and turn back to Doctrine and Covenants 113 and you'll see where these words are explained" (*Be of Good Cheer*, Denver Snuffer Jr., p.25, emphasis added).

By all appearances one may conclude Denver contributes to the messiness because he conflates the description of the Rod with the Root of Jesse. There is no mention of the Rod receiving the Priesthood by right. The Lord only uses that phrase in the description of the Root of Jesse. This may lead some to conclude the Rod and Root are the same person. Upon deeper reflection, although the Lord limited His use of the Priesthood by right to the Root of Jesse, it does not make the phrase inserted into the description of the Rod incorrect. Consider an additional point raised by Denver that clarifies the propriety of using the phrase with the Rod.

Omitted in the transcript, but present in the recording of Denver's "*Be of Good Cheer*" talk is the phrase, "*who is a Levite*" at approximately the 2:03 mark. The Aaronic Priesthood authority was passed from father to first born son. The Levites were temple workers who worked under the direction of Aaronic high priests. John the Baptist was from the Aaronic order and by divine authority ordained Joseph Smith and Oliver Cowdery. When John laid hands on the heads of Joseph Smith and Oliver Cowdery, they were authorized to bear the Priesthood of Aaron by right in their preparation for covenant restoration.

Although Joseph Smith was not a first-born son from the lineage of Aaron, Joseph received divine authority from the Lord from a "rightful heir." Ordination by divine direction made Joseph Smith a "rightful heir" because the Lord orchestrated and endorsed his ordination. This example appears repeatedly throughout scripture where in more instances than not, the first-born son is passed over and the right of firstborn is given to a younger son, like Jacob and Esau, Nephi and Laman as well as numerous others.

The interjection that the "Rod" is also Levite may explain why he is only partly from Jesse and Ephraim. The other part is Levitical. Which raises the question, what gives Denver the right to insert the Levitical lineage into the description of the Rod? As I reflected on that question, the thought came, "Why did Nephi feel obliged to alter the wording in a few of the Old Testament prophecies? Of course, the answer is: Nephi was an angel who came from the presence of God. Angels speak only the words of Christ. How did Joseph know that? I suspect in addition to Nephi's commanding light filled presence; the veracity of his message was also compelling. While Denver doesn't appear with the countenance of Nephi, the veracity of his statement resonates to me, and I believe it along with circumstantial evidence supporting the conclusion. Discerning

God's messengers is incumbent upon all of us and the basis for which we shall all be judged. I leave it to you to decide if his statement is correct.

Joseph Smith's Unfinished Business

According to the prophecy of Joseph who was sold into Egypt, a prophecy relating to Joseph Smith was never fulfilled during Joseph Smith's life. This is demonstrably true by a cursory review of the outcomes foretold by Joseph of Egypt.

“And again, a seer will I [the Lord] raise up out of the fruit of your [Joseph's] loins. And ***unto him will I give power*** [much power?] to ***bring forth my word unto the seed of your loins — and not to the bringing forth my word only, says the Lord, but to the convincing them of my word which shall have already gone forth among them in the last days.*** Wherefore, the fruit of your [Joseph's] loins shall write, and the fruit of the loins of Judah [Bible] shall write; and that which shall be written by the fruit of your 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 your loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, says the Lord. And out of weakness he shall be made strong in that day when my work shall go forth among all my people, which shall restore them who are of the house of Israel in the last days***” (Genesis 12:39, emphasis added).

The yet to be fulfilled prophecy by Joseph of Egypt refers to a time in the last days when the records of Judah and Joseph “*grow together*” to *confound false doctrine, lay down contentions, establish peace among Joseph's posterity and bring them to a knowledge of their fathers and the Lord's covenants in the latter days*. Since none of these things were done in Joseph Smith's day, the Lord made a provision to take Joseph Smith's ministry from weakness to strength.

“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 . . .***” (RE 2 Nephi 2:6, emphasis added).

Joseph of Egypt is told by the Lord that He [the Lord] will “*raise up*” to the posterity of Joseph of Egypt a man. And for the man that is raised up, the Lord

provides a “*spokesman*.” The prophet from the loins of Joseph of Egypt writes the record of Joseph and the spokesman declares it.

Just as Moses was given a spokesman, Joseph of Egypt tells his brethren the Lord does the same for a prophet from his loins. During Joseph Smith's life, there was speculation the spokesman for Joseph Smith was Sidney Rigdon or Oliver Cowdery. Neither remained with Joseph, nor did he need anyone to speak for him during his life. The time Joseph Smith must have a spokesman is in the last days, when Joseph Smith no longer speaks and the Lord gathers in one, Israel.

The dispensation initiated by Moses ended with an Elias, John the Baptist. The same is true of Joseph Smith's dispensation. It was started by Joseph Smith under the spirit of Elias and concluded in the same manner as Moses' dispensation. Elias comes to end the dispensation of Joseph Smith and prepare for a new dispensation. We know it is Elias because historically, whenever the Lord appoints a spokesman, the spokesman is Aaronic, like Aaron, the elder brother of Moses.

The Lord revealed to Joseph Smith the identity of the latter-day Elias by revelation:

- “Question: *What are we to understand by the angel ascending from the east, Revelation, 7th chapter and 2nd verse [Rev. 2:13]?*
 Answer: We are to understand that the angel ascended from the east ***is he to whom is given the seal of the living God over the twelve tribes of Israel.*** Wherefore, he cries unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, ***till we have sealed the servants of our God in their foreheads.*** And ***if you will receive it, this is Elias, which was to come, to gather together the tribes of Israel and restore all things***” (RE T&C 74:9, emphasis added).

The identity of the angel, as Elias, ascending from the East is not revealed until later in the same section. It is there we learn the angel's identity.

- “Question: *What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation [Rev. 3:13]?*
 Answer: We are to understand that ***it was a mission and an ordinance for him*** [John the Beloved] ***to gather the tribes of Israel.*** Behold, ***this is Elias who, as it is written, must come and restore all things***” (RE T&C 74:14, emphasis added).

John the Beloved is the Elias who is sent to “gather the tribes of Israel and restore all things.” However, John the Beloved fulfills this responsibility by proxy because of his role as a translated being.

“And the Lord said unto me, John, my beloved, what do you desire? For if you shall ask what you will, it shall be granted unto you. And I said unto him, **Lord, give unto me power over death, that I may live and bring souls unto you.** And the Lord said unto me, Verily, verily I say unto you, **because you desired this, you shall tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues, and people.**

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to you? For he desired of me that he might bring souls unto me, but you desired that you might speedily come unto me in my kingdom. I say unto you, Peter, this was a good desire, but my beloved has desired *that he might do more, or a greater work yet among men, than what he has before done; yea, he has undertaken a greater work. Therefore, I will make him as flaming fire and a ministering angel. He shall minister for those who shall be heirs of salvation who dwell on the earth,* and I will make you to minister for him and for your brother James [Jacob]. And unto you three I will give this power and the keys of this ministry until I come. Verily I say unto you, you shall both have according to your desires, for you both joy in that which you have desired” (RE Joseph Smith’s History, 13:18-19, emphasis added).

John the Beloved, as a translated being performs his responsibilities vicariously through a mortal residing on earth. Like the post mortal ministry of John the Baptist, John the Beloved ministers to men who are “*heirs of salvation.*” A Book of Mormon type for this event is king Benjamin and the angel who ministers to him prior to the repentance of his people.

Under John the Beloved’s directions, an heir of salvation performs the work of Elias by becoming the spokesman for Joseph Smith’s writings. Through the spokesman’s efforts Joseph Smith transitions from being weak during the time of his mortal ministry to becoming strong as the spokesman vindicates Joseph after his name has been used for both good and evil.

The spokesman represents Joseph Smith at the beginning of the spokesman’s earthly ministry and then introduces a new dispensation leading to the next step in Priesthood progression. The spokesman transitions from the spirit of Elias to the spirit of Elijah.

Establishing the Macro View of Nephi’s Instructions to Joseph Smith

“In the end, before the Lord’s return, these same three spirits [spirit of Elias, Elijah and Messiah] *need to have been brought into the world, in order for the completion of the plan that Adam prophesied about and that was in the heart of the Lord from before the foundation of the world.* The Spirit of Elias declaring the gospel has to come again into the world, *and it did in the person of Joseph Smith, and in the message that he brought, and in the scriptures that he restored, and in the message and the practices that he was able to bring about, however short-lived that success may have been. Elias and the Spirit of Elias came through Joseph Smith into the world.*” (*Cry Peace- 4*, Denver Snuffer Jr., emphasis added).

The work Nephi describes to Joseph Smith is a process whereby the Lord reintroduces to a fallen world the spirits of Elias, Elijah and Messiah. This spiritual ascension began with Joseph Smith introducing the spirit of Elias [Aaronic Priesthood] into the world. The next spirit to be introduced, possibly soon, is the spirit of Elijah.

“We have yet to take the Spirit of Elias seriously enough to move on to receive something further.” (ibid)

What does it mean to take the Spirit of Elias seriously enough to receive something further? The following should give an approximation of what is required.

“We cannot see the fulfillment of the covenants and the promises that were given in the prophecies without [living] by every word that proceedeth forth [from] the mouth of God today. There is an enormous amount of work to be done. You can have your individual religious connection with God, *but you are not aligning yourselves with the complete restoration that was interrupted by the deaths of Joseph and Hyrum Smith. There's work left to be done.* Part of the work of *rebuilding the restoration—and remembering and honoring what went before—was an act of penitence; an act of group repentance; an act of sincere, devoted, deliberate confession of the failure, acknowledging the failure, preliminary to the act of repenting and returning and recovering.* That is an effort that— An individual can always repent of their sins. But *God wants a people to repent, as a people, of their sins.* Covenants don't get given out, generally, one-on-one with God *when He is trying to create a people. Covenants get given out to people.* The purpose of the extending of the Covenant in Boise was *God acknowledging and recognizing this confession of the sins, the confession of the failure, the desire to repent and return.* And what we had in the record, in the scriptures, *had been altered, had been corrupted, had been manipulated—just like the New Testament canon*

underwent alterations during the third and fourth century. And the Christological debates of the third and fourth century, in order for one side to win their argument about the nature of Jesus Christ, they changed the content of the New Testament, so that the New Testament supported their view of Jesus Christ. Like that, there were those in the early days of Mormonism who felt that they had the right to make sure that revelations through Joseph Smith conformed to their view of what they thought would be the right way. And so changes and alterations and insertions got made, not only into scripture, but also into historical documents. Letters were changed; journal entries were changed; duplicate journals were put together, in order to replace journals that did not corroborate. And so, that the corruption that happened in the New Testament era has been mirrored in the Restoration through Joseph Smith in our era” (Every Word, Part 1 podcast, Denver Snuffer Jr., emphasis added).

Demonstrating to God we take the Spirit of Elias seriously is repenting of our sins and confessing the duplicity and corruption that led to hiding the sins of our ancestors and ignoring the adulteration of the scriptures and historical documents. All for the purpose of preserving power, wealth and popularity of those who preside over Joseph Smith’s heritage and legacy. In the event we rise to this standard and embrace the truth, no matter the adverse consequences and sacrifices accompanying those admissions, there can come hope for progress in the form of the Spirit of Elijah.

“But we are now facing a crossroads in which it may be possible to restore again and continue the work and move forward. Moving forward successfully however, will require the Spirit of Elijah. This time the Spirit of Elijah is not to prepare a people so that they might ascend into heaven but instead to prepare a people so that those who come will not utterly destroy them. There must be a people prepared to endure the burning that is to come” (Things to Keep Us Awake at Night, Denver Snuffer Jr., p.14).

Just as Enoch’s people *were prepared, shielded and brought worthy to ascend* so as not to be destroyed by the flood, the Spirit of Elijah must prepare people in order for them to endure the day that is coming that shall burn the wicked as stubble. *That will be people living in a place of peace and they will be the only people who are not at war one with another. They will be people who accept a body of teachings and allow them to govern their daily walk; both with each other and with God, so that they receive “commandments, not a few” and “revelations in their day” because that is what the people of Zion must necessarily be willing to do.” (Cry Peace - 4 podcast, Denver Snuffer Jr., emphasis added).*

The spokesman for Joseph Smith reclaims Joseph's reputation, integrity of work and character by expounding what Joseph Smith taught and correcting fallacies perpetuated about him. The spokesman elaborates on what we must do to resume the Restoration begun by Joseph and move forward to receive the Spirit of Elijah. The person who closes the dispensation of Joseph Smith by honoring Joseph, becomes the one restoring the Spirit of Elijah back to earth, to prepare for the return of Enoch and Melchizedek's people.

Before transitioning from Elias to Elijah there is something about Joseph Smith that should not be overlooked. On a personal level, Joseph Smith did not remain at the Aaronic level of Elias. He advanced much further personally. However, the people professing to follow him did not advance and gradually eroded and altered Joseph's teachings, drawing further from God and His work.

Convergence of Prophetic Events

Nephi began his instructions to Joseph Smith by quoting prophecies of Malachi from the Old Testament. Included in Malachi's prophecy was the Lord's declaration:

“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” (RE Malachi 1:12, emphasis added).

Following Nephi's quotations of Malachi and specifically this reference to the Lord sending the “*Priesthood*” by Elijah's hand, Nephi turns to the prophecy of the Rod, Stem and Root in RE Isaiah 5:3-5. To increase Elias Higbee's and our understanding of Isaiah's prophecy, the Lord answers a series of questions regarding the Stem of Jesse, the Rod and the Root of Jesse.

The Lord identifies the Stem of Jesse as Christ. The Rod springing from the Stem of Jesse is identified as Joseph Smith. In the context of the Spirits of Elias, Elijah and Messiah, the Spirit of Elias was brought into the World by Joseph Smith. Chronologically, Joseph Smith was the first to spring from the Stem of Jesse after Israel is cut-off. The Rod didn't bear fruit in Joseph Smith's Day. But the promise of the Lord in RE Isaiah 5 is that a branch from a graft will bear fruit.

Thereafter, in the last days, a “sprig” or branch of Jesse who stands for an ensign to the peoples, shall be sought by the nations. The graft between the “shoot” and the “sprig” or union between a young branch [gentiles] and the branch or “sprig” [Adam's original religion or “Root”] from the original tree combine and bear fruit. Combining the “Rod” with the “Sprig” enables both branches to become productive. You could say the Rod is associated with the record of Joseph and the

“Sprig” or branch from Jesse restoring the teachings of the Patriarchal Fathers. When new and old records as well as people combine, you see the fulfillment of the prophecy given by Joseph who was sold into Egypt. Jesse and Joseph “grow together.”

“. . . 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 . . .” (RE 2 Nephi 2:4, emphasis added).

We know Joseph Smith introducing the Spirit of Elias to the world results in the record of Joseph [Book of Mormon] coming forward. The record of Judah is more than the Bible as presently constituted. Joseph Smith attempted to take his people back to the Garden of Eden religion originating with Adam and the Patriarchal Fathers, all of whom knew God. Their records explain how they came to know God and intended they be used for our instruction, should we “rise up” to receive them through the Spirit of Elijah.

For us to open lines of communication with our Patriarchal Father’s, God must send the Priesthood by the hand of Elijah to prepare a people who can withstand the glory of those who dwell with God in everlasting burnings. Without this preparation, the earth becomes desolate because the presence of those who come will burn those unprepared to dwell in their presence.

Having God send this Priesthood by the hand of Elijah is epically important. This Priesthood restores the connection between Heaven and Earth. Parsing the Savior’s description of the “Root of Jesse” is critical to understanding how the Lord introduces the Spirit of Elijah through a descendant of Jesse as well as of Joseph.

A Descendant of Jesse as well as of Joseph

Jesse is the father of king David who reigned over Israel anciently. It is through Jesse’s lineage the Savior was born. In addition to Christ’s lineage, Joseph Smith spoke of a descendant of David, by the name of David who assumes the throne and kingdom of David in the last days.

“Although David was a king, *he never did obtain the spirit and power of Elijah and the fullness of the Priesthood*; and *the Priesthood that he received* and 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, emphasis added).

The subject matter discusses king David and the consequences he suffered for the murder of Uriah. There remains something deeper to be understood beyond those consequences.

What is the significance of king David not receiving the “*spirit and power of Elijah?*” The answer is, Elijah brings the power to seal in time and eternity those things acquired in mortality. Without the spirit and power of Elijah and the fullness of the Priesthood, king David was without power to seal his throne and kingdom to himself. Having fallen short of receiving the spirit and power of Elijah and the Priesthood fullness, Joseph Smith informs us a descendant of David bearing David’s name will receive all that king David had and receives the spirit and power of Elijah and the Priesthood fullness. With those powers the latter-day David seals all that king David received in addition to the inheritance he [David] receives for his faithfulness and devotion to the Lord.

The latter-day David is the man to whom the Lord fulfills the prophecy of Malachi that states:

“Behold, I will send you [David] Elijah the prophet *before* the coming of the great and dreadful day of the Lord. And *he* [David] shall *seal the hearts of the Father’s to the children and the heart of the children to their Fathers*, lest I come and smite the earth with a curse” (RE Malachi 1:12, emphasis added).

The greater work Joseph Smith prepared the gentiles for follows after Joseph Smith introduced the Spirit of Elias into the world. Like Moses’ dispensation ending with John the Baptist, (the Elias from Christ’s day), Joseph Smith’s dispensation concludes through the ministry of a second Elias, John the Beloved (through angelic ministry).

Concluding Joseph Smith’s dispensation through angelic means is appropriate because it began by angelic ministry, through John the Baptist. Also, John the Beloved was a disciple of the Baptist prior to becoming a disciple of Christ. In effect, John the Baptist mentored the Beloved in preparation for his future role as an Elias.

John the Beloved ministering to David in the last days is also appropriate. If the latter-day David receives the throne and kingdom of David, and king David had not received the spirit and power of Elijah and the fullness of the Priesthood, the throne and kingdom inherited by the latter-day David would be Aaronic. In effect John the Beloved closes the gentile dispensation as it began. Thereafter, the latter-day David receives the spirit and power of Elijah and a fullness of the Priesthood enabling him to expand and seal the kingdom God grants him thereafter.

The Latter-day Roles of John the Beloved and Elijah

“Well, there’s a parable. It’s just one verse– it’s a very short parable. It moves along, but it’s a response that Christ gave to the question that was put to him by his disciples, asking him, “Tell us what the signs of your return is going to be.” And He goes through a list of things, but He ends with a little parable at the end. And our translation makes it seem kind of morbid, so I’m going to substitute “body” for “carcass,” because it sounds like what you’re dealing with in the current King James version is morbid, not a living body. But He says one of the signs that is going to be at His return is ***“where the body is, that’s where the eagles will gather”*** (Matthew 24:28). ***The “body” is the New Jerusalem. The “eagles” are going to be angelic ministrants who are going to come. There has to be an opening that occurs in order to prepare the way. The opening at this end is going to be handled by someone who has remained behind, [John the Beloved] and the opening at the far end is going to be the one to whom the assignment was given to open the way for His return– Elijah, the one who was promised.***

Now, I want to be really clear. ***I don’t expect either of those individuals to have any public ministry again. They have a role in Zion, and those who dwell in Zion are going to have some contact with them. John will have a role, but the work of Zion is the work of flesh and blood”*** (*Zion will Come*, Denver Snuffer Jr., pp.15-16, emphasis added).

Descendant of Jesse as well as of Joseph

The dual lineage of both the Rod and Root of Jesse is not limited to literal lineage. It embodies a restoration and reunion of two groups of Israel who must be brought together before the Lord’s family may be reunited. Descendants of Jesse hold the right to the throne through the right of the first-born son [subject to Divine endorsement], and the birthright of Israel is held through the lineage of Joseph through Ephraim [subject to Divine endorsement]. The competing claims must be joined under one head in preparation before Israel may be gathered.

For these keys to be combined under one head, both lineages must be present in the man who lays claim to the throne and birthright held *“by right”* through Jesse and Joseph. Both lineages of Israel must be present so reconciliation between *“Judah,”* [kingship, sometimes used in the Book of Mormon as a generic reference to Israel] and *“Joseph”* [including gentiles, no king, who repent and are joined with Israel] prior to Israel being gathered.

David’s *“right”* to the Priesthood is established when he exercises his Priesthood key for raising an *“Ensign.”*

“. . . And the people that are going to go there are going to say, “Let us go up to the mountain *where the Lord has an ensign erected.*” [Root of Jesse] And *that will be His house.* And *He will come,* and *He will accept it, or we won’t have Zion*” (Defending Zion, Denver Snuffer, podcast, July 8, 2018).

The Root of Jesse is given Priesthood keys “*by right*” to establish an ensign. Historically, an ensign or “standard” was used in battle. Typically, it was a flag held high on a staff where soldiers gathered to become organized and instructed. As opposed to the military application, the ensign raised by the Root of Jesse takes a different form.

. . . “The *ensign* that is prophesied to be established in the context, in the meaning, *of that day* had *reference to a zodiacal, a constellation, a depiction of the heavens themselves.* So *when an ensign is going to be reared, and it’s going to tell you about how to walk in the paths of God, this is talking about something very, very different than what most of us today would envision*” (Temple part 5, Denver Snuffer, podcast, September 23, 2018).

The Spirit of Elijah returns to earth to open a corridor between Heaven and Earth. Angels ascend and descend through a corridor established by John the Beloved at the bottom [Earth] and Elijah at the top [Heaven] preparing for a union between the two locations prior to the Second Coming. The Patriarchal Fathers return to Earth to teach their posterity how they ascended so their children can know God as the Fathers do and understand their own potential as God's posterity. The Fathers and their children on earth are sealed together and reside with God and their Patriarchal Fathers. The “sealing” is made possible when Elijah opens this portal, reconnecting Heaven with Earth, the Father’s with their children. In this manner the hearts of the Patriarchal Fathers are joined with the hearts of their children to form Zion on Earth as it is in Heaven. “One heart, one mind, dwell in righteousness, and there were no poor among them.”

“And He’s [the Lord] had prophets describe it [Zion]. It’s in the everlasting mountains; it’s not on the plains of Missouri. And the people that are going to go there are going to say, “Let us go up to the mountain *where the Lord has an ensign erected.*” And *that will be His house.* And He will come, and He will accept it, or we won’t have Zion” (*New Jerusalem*, Denver Snuffer Podcast, June 10, 2018, emphasis added).

“The fact is that a pillar of fire by night and a pillar of smoke by day *is an allusion, an attempt to refer to things we are familiar with, to describe things that we are not familiar with. A conduit that reaches up into heaven,* as the temporary appearance of the Lord to Joseph in the First Vision, *is*

intended to be a permanent connection at some place. It will be one of the reasons why people say, “Let’s not go up against the people of Zion because Zion is too terrible.” The presence of God is dreadful to the wicked; it’s frightening to them. They get near it, and it convicts them of their unworthiness. They dare not go up.

But the pure and the humble and the noble are drawn to it. They will want to be there. And so that conduit, that fiery pillar, that stairway to heaven, Jacob’s ladder, the chariot of fire—all of those things are an attempt to describe that heavenly connection, that heavenly presence.

A great deal of reflection and study is needed to understand all this implies. This is an introduction of some basic information about the Mother of God or “the Mother of the Son of God after the manner of the flesh.” More will be given in a temple—where mankind’s understanding of things kept hidden from the world will be greatly increased—when God directs one be built to His name” (Temple part 5, Denver Snuffer, podcast, September 23, 2018, emphasis added).

The raising of this ensign opens a conduit between Heaven and Earth through which revelation is poured out upon the earth dispelling the flood of lies covering the earth today. Hidden knowledge is poured out upon Earth’s inhabitants and they gain clarity, either to the convincing the gentiles “of peace and life eternal” or “delivering them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity both temporally and spiritually.”

The coming of the Spirit of Elijah and the fullness of the Priesthood has a profound effect on David of the latter-days. His connection to Heaven brings a flood of light and knowledge to a darkened world, sufficient to heal all willing to receive it and condemning those convinced they know better.

“Leave it for God to decide when we have done enough to justify Him moving His hand again to restore that which was lost. What need is there for a family head if there is no family to organize? *When He does that, it will be through “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 . . . God will send one who “holds the scepter [symbol of kingship] 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.” Become that person. Work on your own faith, spirit and challenges and allow*

God to fulfill His promises in His own due time through His way” (Plural Marriage Transcript, Denver Snuffer Jr., pp.46-47, emphasis added).

Given the descriptions of the “ensign” and the “Root of Jesse” it isn’t difficult to understand why the Root of Jesse and the ensign the Lord raises by his hand is attractive to the gentiles, whom Isaiah says, “to it shall the gentiles seek.” After the Root of Jesse establishes the ensign, interesting things trigger a gathering of Israel:

- “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. 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”

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. [You see, it’s knowledge, full of knowledge of the Lord. That’s what you have to lay hold on.] And in that day [Last days] 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. [spirit of Elijah, T&C 151:9] And it shall come to pass in that day, that the Lord shall set his hand again the second time [Jacob 6:2, clearly the purview of the Root of Jesse] to recover the remnant of his people, which shall be left.

Well, ***this shall shortly come to pass***. Not then, not that day, but by and by. (*God in Our Day Part 1*, podcast, December 15, 2019).

Two events transpire in Isaiah’s prophecy. Isaiah first mentions the Lord will “set His hand again the second time to recover his people.” Isaiah’s description appears to be self-explanatory, but Jacob in the Book of Mormon clarifies Isaiah’s prophecy by explaining the significance of what “setting His hand the second time” means:

“And in the day that he shall ***set his hand again the second time to recover his people***, is the day, yea, ***even the last time***, that ***the servants of the Lord shall go forth in his power to nourish and prune his vineyard***. And after that, ***the end soon cometh***” (RE Jacob 4:1, emphasis added).

The raising of the ensign is both a beginning and an end. It is a beginning for those who gather to the ensign seeking the Lord. And for those who harden their hearts against the work of the Lord, the world soon ends.

In addition to the gathering of the Lord's family to the ensign raised for that purpose, these events affect the relationship between Ephraim [birthright] and Judah [throne of Israel].

- “*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. But they [Ephraim and Judah] shall fly upon the shoulders of the Philistines [Israel's enemies] 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. And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind [the Lord's tool for dividing the Red Sea] he shall shake his hand over the river, [Priesthood power, like Moses & Elijah] and shall smite it in the seven streams, [divide and conquer] and make men go over with dry feet. And there shall be a highway for the remnant of his people which shall be left from Assyria, [dominant, oppressive adversary from Hezekiah's day] like it was to Israel in the day that he came up out of the land of Egypt*” (RE Isaiah 5:5, emphasis added).

Ephraim [repentant gentiles] and Judah [scattered of Israel] unite and by divine Priesthood empowerment pass through Egypt's (United States) military and any enemies that confront them.

Ephraim and Judah Unite

“That will be people living in a place of peace and they will be the only people who are not at war one with another. They will be people who accept a body of teachings and allow them to govern their daily walk; both with each other and with God, so that they receive “commandments, not a few” and “revelations in their day” because that is what the people of Zion must necessarily be willing to do . . .

Joseph Smith said the Spirit of Elias was revealed to him, *but “the Spirit of Elijah holds something more. It holds the revelations, ordinances, endowments and sealings necessary to accomplish turning the hearts of the fathers to the children by securing an unbroken thread between the living and the fathers in heaven. This can only be done in a temple prepared for that purpose.”* I'm reading Joseph. Without sealing of living children *to the fathers in heaven, who dwell in glory and who sit upon thrones*, the return of

the Lord with Enoch and the other thousands who will accompany him would result in none escaping the judgments to come" (*New Jerusalem*, Denver Snuffer Podcast, June 10, 2018, emphasis added)

A union occurs between Ephraim and Judah that is more than a union between people. It refers to the union between their records, languages and religious beliefs in God. It is typified by kings Mosiah, Benjamin and Mosiah. Be attentive to the details. Mosiah's people are descendants of Joseph, the people of Zarahemla are descendants of Judah through Mulek, the only surviving heir to Zedekiah's throne. The first Mosiah and his subsequent heirs are all seers with a Urim and Thummim presumably. Ancient, lost records are restored. All the elements are there should you choose to explore the account deeply.

The Root of Jesse-the Man of Flesh and Blood

*"We're promised that one will come who will be part of Jesse and part of Ephraim who will set in order [—whose identity will be established by the work accomplished and not by the foolishness of prideful claims made by someone who's done nothing. If the work is done, once it's completed, you might be able to guess—but any fool can run around **claiming themselves to be whatever their peculiar schizophrenia allows them to claim** (Noah podcast, Denver Snuffer Jr., April 7, 2019).*

Because of prophecies made to the patriarchal fathers, the right to found this future city of peace descends from a specific ancient line. There will be an heir descended from both Jesse and Joseph who will accomplish it" (Was there an Original, Denver Snuffer Jr., p.35).

"Time and time again, the location of Zion is approved by the Lord in different spots precisely because the entirety of North and South America would be an acceptable place to found Zion. But within those general geographic parameters, *it must be in the mountains*. It must be among the natives who are originally here. *It must be established under the guidance of someone who hails from both the tribe of Ephraim and is a descendent of Jesse*. You can read that in the *Doctrine and Covenants*. And *it will surely come"* (Zion, Denver Snuffer Jr., April 12, 2014, emphasis added).

Conclusion

Two men, one has come, [Joseph Smith, "the Rod"] and one ["the Root of Jesse"] is paving the way for the Second Coming of Jesus Christ. The process

involves the Spirit of Elias, a man who, like John the Baptist, prepares and re-introduces the Aaronic Priesthood to Earth. The foundational work of Joseph Smith began the work of Elias when Joseph and Oliver Cowdery were ordained to this priesthood under the hand of John the Baptist.

Thereafter, Joseph laid the foundation for the gospel of Jesus Christ to be restored through a portion of the Book of Mormon, the Inspired Version of the Bible combined with Lectures on Faith, the Doctrine and Covenants and the Pearl of Great Price.

Joseph Smith is the “Rod” spoken of in the 11th chapter of Isaiah [RE Isaiah 5] and was given much power to reintroduce the Doctrine of Christ and illuminate more of the Savior’s teachings through Book of Mormon content offered to the gentiles as a “covenant.”

Joseph Smith sought diligently to move the people beyond the Spirit of Elias and the Aaronic Priesthood by introducing the church to the Melchizedek Priesthood but those ordained to this priesthood fell short of their covenant obligation and the Lord withdrew this priesthood from the church but not Joseph Smith.

- “And again, verily I say unto you, let all my saints come from afar, and send swift messengers, yea, chosen messengers, and say unto them, Come all of you, with all your gold, and your silver, and your precious stones, and with all your antiquities, and with all who have knowledge of antiquities that will come, may come. And bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and ***build a house unto my name for the Most High to dwell therein***. For there is ***not*** place found on the earth that ***he may come and restore again that which was lost unto you, or which he has taken away, even the fullness of the Priesthood***” (T&C 141:10, emphasis added).

The purpose for constructing the Nauvoo Temple was to restore the priesthood fullness the Lord removed from the church, not from Joseph and Hyrum Smith. If the priesthood fullness was withdrawn from the church, all that remained with the church was the lesser, Aaronic Priesthood. This mirrors exactly what happened to Israel, when Moses and the Holy Priesthood were taken from them and the Aaronic Priesthood remained.

- Therefore, ***he took Moses out of their midst, and the Holy Priesthood also. And the lesser priesthood continued***, which priesthood holds the key of the ministering of angels, and the preparatory gospel, which gospel is the gospel of repentance, and of baptism, and the remission of sins, and the law of carnal

commandments, *which the Lord in his wrath caused to continue with the house of Aaron, among the children of Israel, until John*, [the Baptist] whom God raised up, being filled with the holy ghost from his mother's womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old *unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord*, in whose hand is given all power" (T&C 82:10, emphasis added).

Remarkably, the exact repetition of these events between Moses and Joseph Smith is possibly the reason the Lord inspired both Joseph of Egypt and Joseph Smith through revelation to compare the two prophets.

- “. . . 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 for ever. 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 one a spokesman for him*. [Aaron]
- And the Lord said unto me also, *I will raise up unto the fruit of thy loins*, [Joseph Smith] *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 . . .*" (RE 2 Nephi 2:5-6, emphasis added).

Joseph of Egypt points to parallels between Moses and Joseph Smith that link their ministries together. The most glaring is that both men write and have spokesmen. Joseph Smith writes the record of Joseph but the spokesman from Joseph declares the words Joseph Smith writes in the record of Joseph or Book of Mormon.

The more subtle parallel between the two is the Lord empowers Moses “in a rod” and Joseph Smith is “the Rod, on whom much power is laid” in Isaiah’s metaphor. Play on words, possibly? Could it have another parallel through the story of Moses instructing Aaron to gather rods with the names of each tribe of Israel, Aaron’s name representing the tribe of Levi to be placed in the tabernacle. The rods are held overnight, and when Moses returns to the tabernacle the following day, he finds Aaron’s rod is the one that blossomed and bore the fruit of almonds. Is this like Isaiah’s prophecy where “the branch from his graft bears fruit?” All of this is tied to the Priesthood of Aaron and the Spirit of Elias held by Joseph Smith from John the

Baptist. When the rod of Aaron is linked to the tabernacle overnight, it blossoms and bore fruit instantly. Could the combination of the rod of Aaron residing in the “tabernacle,” [Temple] represent the Spirit of Elijah and the Priesthood fullness that invigorates the severed branch and allows it to bear fruit? Is that a type for the fulfillment of Isaiah’s prophetic metaphor? Is this how the “branch from its graft bears fruit?”

The Lord Compares Moses and Joseph Smith by Revelation

- “Behold, I say unto you, Oliver, that it shall be given unto you that you shall be heard by the church in all things whatever you shall so teach them by the Comforter concerning the revelations and commandments which I have given. But behold, ***verily, verily I say unto you, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph, for he receives them even as Moses.*** And you shall be obedient unto the things which I shall give unto him, ***even as Aaron***, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if you are led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, you may do it, but you shall not write by way of commandment, but by wisdom. And you shall not command ***him who is at your head*** and at ***the head of the church, for I have given him the keys of the mysteries of the revelations which are sealed, until I shall appoint unto him another in his stead***” (RE T&C 10:1, emphasis added).

Following Joseph Smith’s ordination the Lord gave to Joseph Smith, “*the keys of the mysteries of the revelations which are sealed*” and those keys relate to the higher, Melchizedek Priesthood. They were never given to the church, only to Joseph and due to the Lord’s instruction to Oliver, Joseph alone held those keys. What was removed from the church was any semblance of the fullness of the Priesthood. It was not restored at Nauvoo and given Joseph Smith’s words regarding king David and his latter-day heir, the fullness of the Priesthood and Spirit of Elijah would not be given until Elijah delivers them to a descendant of David, by the name of David in the last days.

Spokesman for Joseph Smith

The prophecy of Joseph of Egypt said Joseph Smith would write the record of Joseph but the spokesman for Joseph Smith declares it. The mortal ministry of Joseph Smith bore none of the fruits described by Joseph of Egypt. In fact, Joseph of Egypt said Joseph Smith would not be made strong until Israel is gathered in the last days,

the responsibility of the “Root of Jesse” and John the Beloved. Since Joseph Smith died and no longer speaks in mortality, the spokesman from Joseph declares the words Joseph Smith wrote. The “Root of Jesse” is initially linked to John the Beloved through Israel’s gathering. John the Beloved is the Elias who brings the dispensation of Joseph to an end through ministering as an angel to the “Root of Jesse,” a mortal man and heir of salvation.

Before Israel is gathered and all things are restored, the matter of making Joseph Smith strong from weakness must be done before we progress prophetically from the Spirit of Elias to the Spirit of Elijah.

“There’s so much left to be done! ***Right now the only thing that can be done is to remind you of the Restoration,*** and that is available to all. Everyone’s invited. Everyone. ***But don't expect the Lord to give us anything further or permit us to move one inch further until we first remember what we've been given.*** And even if you are in a fallen world among a fallen people who are proud and who are arrogant and who think themselves more than they really are, ***if you will love your wife and if your wife will love you, you are in the image of God, and that will be preserved unto all eternity.*** No matter what else you may have to go through between now and then, ***that's what He's trying to preserve. That is the image of God.***” (Marriage and Family, Denver Snuffer Jr., p.29 emphasis added).

“This search into the highest heaven is the search to find holiness. Joseph Smith wanted us to ascend, like the ancients, into that realm of light and truth. How can any of us be content to listen to the institutional fare? It is incapable of sustaining spiritual life. ***Joseph’s ideas and teachings are as far above those teachings of today as the heavens are above the earth. The restoration once sought to find what God declared as “His way” to Isaiah:*** “For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, ***so are my ways higher than your ways, and my thoughts than your thoughts.***” How the restoration has fallen! It is little wonder so many now hold Mormonism in contempt. It has become unnecessarily contemptible ***when it ought to be inspiring***” (*Shattered Promises*, Denver Snuffer Jr., p.9, emphasis added).

“That was what Joseph Smith lived. That was what he described the restoration as having included. ***That was what he attempted to turn into a ritual to be housed in the temple so that everyone in the ceremony could experience the same kind of angelic ministerance coming and talking to you and giving to you the obligation to live a higher life [Spirit of Elias] and then a higher life still [Spirit of Elijah], and then yet another higher standard of***

conduct, until at last you're purified sufficiently to come and embrace the Lord through the veil, and upon embracing Him through the veil receive from Him, not a name but a seven-fold blessing that stretches from time into eternity [Spirit of Messiah]. Any of you who have been through the temple will realize that what goes on there is something that is very other-worldly, very foreign, very strange, very unusual. We don't typically see that level of ritual in the Mormon religion that's really relatively informal. But in the temple it gets quite formal. ***It's because that was the process by which Joseph Smith learned about what went on throughout history.*** Do you really believe that God would trust into the hands of a wicked man, a liar, and a deceiver, the restoration of the gospel for the salvation of every one that would live in the world thereafter? I feel like it's silly that you have to defend the character of Joseph Smith to Mormons. But given the latest essays that have been published by the most successful Church that claims him as their founder, I find that the ridiculous is necessary. ***Joseph Smith was a good man. Joseph Smith was a far better man than most of you think he was. Joseph Smith was true and faithful to everything that had been entrusted to his care . . .***" (*Mormon History Fireside*, Denver Snuffer Jr., p.11, emphasis added).

Transition from the Spokesman [Rod, Elias] to the Servant [Root of Jesse, Elijah]

The latter-day work of John the Beloved is, as Elias, Aaronic. As mentioned earlier, John the Beloved and the "Root of Jesse" share the divine commission to gather Israel in the last days, in preparation for Christ's return. Joseph Smith taught that king David from ancient Israel will have a descendant from his lineage who receives Elijah and his spirit and the fullness of the priesthood in the last days. David's heir shares the name of David and latter-day David is portrayed in prophecy as one that transitions from the Priesthood of Aaron to the Melchizedek Priesthood and Elijah. RE Ezekiel 19 bears striking similarities to the prophecy of Joseph of Egypt and affirms this transition.

Both accounts mention combining records of Judah and Joseph, albeit Ezekiel refers to the records as sticks. Where the two chapters diverge is when Joseph of Egypt refers to the record of Judah [Jesse] growing together with the record of Joseph. After Ezekiel foresees the "stick of Judah" combining with the "stick of Joseph," Ezekiel speaks of a latter-day king assuming the throne of Israel. In Ezekiel's prophecy we witness David's transition from Aaronic king to a "prince for ever."

“And say unto them, Thus says the Lord God: Behold, ***I will take the children of Israel from among the heathen where they are gone, and will gather them on every side and bring them into their own land. And I will***

make them one nation in the land upon the mountains of Israel, and one king shall be king to them all. And they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all. Neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions, but *I will save them out of all their dwelling places wherein they have sinned, and will cleanse them. So shall they be my people and I will be their God.*

And *David my servant* shall be *king over them*, and *they all shall have one shepherd. They shall also walk in my judgments, and observe my statutes, and do them.* And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelled. And they shall dwell therein — even they, and *their children, and their children’s children for ever.* And *my servant David shall be their prince for ever*” (RE Ezekiel 19:5-6, emphasis added).

In verse 5 of Ezekiel 19, David is given the title of king. When Samuel was commanded by the Lord to establish a mortal king in Israel, a change in priesthood occurred. Samuel transitioned from a “seer” to a prophet reflecting a move from the Aaronic Priesthood to the Melchizedek Priesthood. Saul became king and assumed the role of the head of the Aaronic Priesthood under the direction of Samuel.

Support for this interpretation is given by Joseph Smith’s discussion of king David anciently. If David never received the Spirit of Elijah or fullness of the priesthood, what priesthood did he have? It must have been a lesser priesthood than Elijah’s priesthood. That would be Aaronic.

In verse 5 David is anointed king over Israel, but when Israel begins to “*walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelled. And they shall dwell therein — even they, and their children, and their children’s children for ever*” Israel’s inheritance becomes eternal, suggesting Elijah arrives with the power to seal. At the same time David experiences a change of title. As Israel receives an inheritance from the Lord to be passed from generation to generation, David transitions from king [Aaronic] to “prince for ever” [Melchizedek, Eternal], a prince to the King of Kings.

The Transitional Process from Aaronic to Melchizedek

The event that marks this transition is when the “Root of Jesse,” (also the latter-day Davidic king), is empowered by God to raise the ensign in preparation for the gathering of Israel. This power descends from Heaven with Elijah when two groups repent and turn their hearts to God. Nephi saw this day and linked it to the day when the great and abominable church is destroyed. Of that day Nephi wrote:

- “And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters, and she had dominion over all the earth, among all nations, kindreds, tongues, and people. And it came to pass that *I beheld the church of the Lamb of God, and its numbers were few* [repentant gentiles] because of the wickedness and abominations of the whore who sat upon many waters. Nevertheless, *I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small* because of the wickedness of the great whore whom I saw. And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all the nations of the gentiles, to fight against the Lamb of God. *And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb* [repentant gentiles] *and upon the covenant people of the Lord* [Israel], *who were scattered upon all the face of the earth. And they were armed with righteousness and with the power of God in great glory.*
- And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth. And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots, and behold, thou seest all these things. *And when the day cometh that the wrath of God is poured out upon the mother of harlots — which is the great and abominable church of all the earth, whose foundation is the Devil — then at that day the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people who are of the house of Israel.* (RE 1 Nephi 3:28-29, emphasis added).

The Church of the Lamb of God and those of Israel who gather are armed and empowered with righteousness and “great glory” when the Spirit of Elijah and the fullness of the Priesthood are sent from Heaven to reveal truth reserved in Heaven for our day. The challenge of our day is to identify the “Root of Jesse,” receive sacred truth that builds upon the Restoration and prepare to receive the Spirit of Elijah when the “ensign” is raised to gather Israel.

Following these events, we will witness the fulfillment of Joel’s prophecy as quoted by Nephi to Joseph Smith:

- “And it shall come to pass afterward that *I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall*

dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will show wonders in the heavens and in the earth — blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before *the great and the terrible day of the Lord come*. And it shall come to pass that *whoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call*” (RE Joel 1:12, emphasis added).

When the Spirit of Elijah is sent, and the portal between Heaven and Earth opens, preparations between the two kingdoms begin. Our hearts turn to our Father’s in Heaven for instruction and their hearts turn to us as their posterity. All in preparation for the Savior’s return and a reunion with those who arrive with Him.

The subject of the gathering of Israel is also a work for the “Root of Jesse” but far too ambitious a project for this paper. That will be reserved for another day.