

The Blessed Promises Given Joseph of Egypt and His Posterity

East & West in the Bible & the Book of Mormon

Val Brinkerhoff 1/21/2024, 16 pages

Joseph was the most blessed son of Jacob. And he is the number 1 type or symbol for the LORD Jesus in the Bible! No other mortal is compared to Jesus more than Joseph, though a 2nd type does include the servant Moses. Their missions reflect our LORD and His work. Both helped save **the house of Israel with God and for Him**. Paul expressed this best, saying, “all things were created by him, and for him” (Col. 1:16). God’s promises to Joseph and his posterity through Jacob and Moses are significant, as Joseph is a very important ancient “father” in scripture with Abraham, Isaac, and Jacob (his father). The Prophet Malachi tells us to “turn” or “remember” **the promises God made to the “fathers”** (see Malachi 4:6), as they apply to **us** today! Malachi’s book bridges Old Testament prophecy with New Testament and Book of Mormon fulfillment of them. They reveal the very “*bles-ed*” state of Joseph of Egypt as the *birthright* son of Jacob or Israel, through Jacob’s preferred wife Rachel.¹ And most importantly, they help us understand God’s great work in our day and what is about to happen!

Although Joseph was 11th son of Jacob, he was the *firstborn son* of Rachel. In the *birthright* blessing Jacob gave to Joseph, there is *supremacy*, *sovereignty*, and *priority* over things and people, and a *double portion* of blessing. There are many doubles in Joseph’s story, starting with his two sons Manasseh (born first) and Ephraim. Why was Ephraim given the *birthright* blessing when we have no record of sin in the life of Manasseh (unlike Esau *versus* Jacob and Reuben *versus* Joseph)? The answer is in many places, like Isaiah 28 and chapters 16, 20 and 21 of 3 Nephi (and #19 hereafter). We know Jacob, one of the early Patriarchs or “Fathers” in the Old Testament, rescinded the original *birthright* blessing given his *firstborn* son Reuben because of Reuben’s sin (see Gen. 35:22; 49:3-4; & 1 Chron. 5:1-3). Jacob then gave the *birthright* blessing to Joseph and his righteous *seed*. The blessing involves 3 primary things:

1. *First*, Joseph is given a great *honor* according to his blessing. It indicates that the coming of the Messiah, the *Beloved* or *Birthright* Son Jesus, “the Son of Man” - will be in his (Joseph’s) bloodline. The ancient Rabbi’s knew that the Messiah would come as **Messiah ben Joseph** (“ben” means “son of” in Hebrew) or in the bloodline of Joseph of Egypt (over 100 references in 50 ancient texts used by these Rabbi’s reveal this). The record keepers of the Bible (those of Judah) *suppressed* this knowledge purposely in favor of their own bloodline (Judah), expressing that their Messiah would come as **Messiah ben David**.² Both Messiah’s are true and literal, but express the service of one individual, Jesus in missions 2000 years apart, that of His *first* coming as a *suffering servant* (like Joseph) and that of His 2nd coming a *conquering king* (like David). Mary, His mother’s bloodline includes that of Joseph (the *birthright* son), Judah (the *kingship* line), Levi (the *priesthood* line), and that of Gentiles via the 5 women in Matthew’s genealogy of 70 people.

2. *Second*, Joseph will be “*fruitful*,” meaning he will have **numerous seed** or posterity via his two sons. Many of them will be “*fruitful*” (like Joseph) in their righteousness;

3. And *third*, Joseph and his posterity (through *two* sons) inherit many very *choice* blessings, a **double** portion, as *their inheritance*. This includes *two* special **lands**. Hereafter, we will see that these lands are located *east* and *west*. This is partly symbolized in the royal crests or insignia of the tribes of *Manasseh*, *Ephraim*, and *Judah* and the modern nations they inhabit in the last-days (Israel, the British Isles and America). Joseph was one of *two* sons born to Rachel (with Benjamin). She was Jacob’s preferred wife. Joseph’s *two* sons are represented by *two* oxen, each with *two* horns (see Deut. 33:17 Lxx). Their inheritance is in *two* Promised Lands, in Israel *east* and America *west* (in ancient Israel, Manasseh had a double portion of land, the most of any son. Some Bible listings of the 12 tribes feature a “Manasseh *east*” of the Jordan River and a “Manasseh *west*” of this river, as Manasseh was a warrior tribe that captured more lands, splitting them in *two*, see Num. 34:19-28, 1 of 4 listings of this *split* among 25 total listings of the 12 tribes in the Bible). The blessings to the sons are *doubled* in other ways too (see the 19 sets of scriptures hereafter). Joseph had *two* dreams in Genesis 37 tied to his family bowing down to him (later on). This happened literally *two* times in Egypt, and it will happen again in our day, according to JST Genesis 48. Note the 12 sets of 2’s below. There are even more...

A <i>Birthright</i> , <i>Beloved</i> son is given a <i>double</i> portion of Blessing	Rachel had 2 sons & Joseph had 2 sons
<i>Two</i> lands are inherited east and west (Israel & America)	Manasseh had 2 lands <i>in Israel east & west</i> of the Jordan
<i>Two</i> Messiahs, born of Joseph and Judah	Joseph is represented by 2 breeds of the Ox
<i>Two</i> dreams were given Joseph tied to his future family	The very large wild ox has 2 tall, long horns
<i>Two</i> times the house of Israel bows down to Joseph	The bowing down happens <i>twice</i> , anciently & in our day
<i>Two</i> times Joseph’s blessing is the longest at 5 verses, by Jacob in Genesis 49 and by Moses in Deuteronomy 33	
<i>Two</i> servants, Joseph and Daniel mirror Jesus in their suffering <i>first</i> followed by being raised up later like a king	

Those of us as Joseph's posterity through Manasseh or Ephraim inherit the covenant blessings given to this blessed son by God through Jacob and Moses. Manasseh was Joseph's *firstborn* son, while Ephraim became the *birthright* son while the family was in Egypt. It is a blessing that may switch in final part of the last-days as Ephraim succumbs to idolatry again in our day. The two boys were born of two righteous parents in Egypt - Joseph and his bride Asenath. They were married in this foreign land, but contrary to what many believe, Asenath was not Egyptian. She was Joseph's *niece* through his half-sister Dinah. And much like Sarah, who was Abraham's wife, she too was his niece. Asenath was the daughter of Haran, Abraham's deceased brother, making Asenath a niece to Joseph of Egypt.³

Joseph's life and the unique promises given him (via Jacob and Moses' words) are part of a number of important prophecies, one being how the whole house of Israel is saved by God through Joseph. This *first* occurs when Jacob's family is brought to Egypt during a great famine. It occurs again in the last-days when Joseph's two sons produce posterity that helps bless all Israel again via missionary work via the Gentile posterity of Joseph in the last-days. They preach Christ in a great "gathering" of Israel worldwide. It precedes the 2nd coming of our LORD's as both Messiah ben Joseph *and* Messiah ben David. It involves the 144,000 of Revelation 7 and 14, representing both preserved Messianic Jews (Rev. 7) and redeemed Gentile Christians (Rev. 14) on two lands east and west, in Israel and America.

Egypt in Isaiah's 66 chapters is a type for America - a "modern-day Egypt." Even with increasing corruption, this land remains the most "blessed" of all lands on earth, a land given to Joseph's "**remnant**" posterity here as an eternal *inheritance*. They are Native Americans, who with repentant Gentiles, will be part of another "great awakening" in our day - a last-day gathering of **the House of Israel**. *This* precious land of **inheritance** and other *bless-ed* things are promised to those who return to our LORD Jesus, the God of all creation (2 Ne. 10: 8-10, 19-21; Ether 2 & 13). The gathering will be to **HIM!** Note 1st Nephi 15:14 below in this regard.

"And at that day shall **the remnant of our seed** know that they are of **the house of Israel**, and that they are the covenant people of the Lord; and then shall they know and come to **the knowledge of their forefathers**, and also to *the knowledge of the gospel of their Redeemer*, which was ministered unto their fathers by **him**; wherefore, they shall come to *the knowledge of their Redeemer* and the very points of **his doctrine**, that they may know **how to come unto him and be saved**" (1 Ne. 15:14).

A Most Bless-ed Son

The book of Genesis in the KJV Bible is about beginnings. It has 50 total chapters, with 14 of them devoted to **Joseph** of Egypt (28%). Joseph's blessing from Jacob is longer, fuller, and more blessed than that of the other 11 sons of Jacob. Both Joseph and Judah's blessing are longest at 5 verses in length, but Joseph features 70 total words versus 55 for Judah's, with the word "bless" or "blessing" stated 6 times. The blessings of both sons feature prophecy tied to the coming of the LORD Jesus Christ (through each of their bloodlines). Jesus' mother Mary was of the bloodline of Joseph (the *birthright*), Judah (kingship), and Levi (priesthood). The 70 men listed in her genealogy in Matthew 1 also includes 5 women. They provide Gentile blood for Jesus, as He is the Redeemer of *all* who turn to Him.

No one is compared more to our LORD Jesus than Joseph. He and Daniel were exceptional men, both being slaves who were elevated to 2nd in command in Egypt and Babylon respectively. Various papers and websites list up to 100 parallels between Joseph of Egypt and Jesus of Nazareth. I present 25 of them on pages 10 to 11 hereafter. The most important comparison is their betrayal by their brothers, the ones they end up saving. Both are "suffering servants" who triumph in the end. Joseph was a very "*bless-ed*" son through Jacob, a beloved *birthright* son. The 2-syllables of the word "*bless-ed*" relate to one who is "in the state of the gods," Greek for those who are immortal.⁴

We know Joseph was sold into slavery in Egypt at age 17. He eventually rose to 2nd in command in Egypt under Pharaoh and then became an important leader over the whole land, according to Pharaoh's wishes, even though Pharaoh's own son became the next king. Joseph controlled the government as a beloved leader for 80 years, double the years of David and Solomon served as Israel's king. God *favored* Joseph in all things. According to the KJV Bible and apocryphal scripture like the Book of Jasher, "The LORD was with him," giving Joseph wisdom, honor, glory, riches, power, and the *love* of the people. He was not only *well-favored* by God, but was given wisdom, understanding, and knowledge by the God of heaven. He was also "*comely*," meaning beautiful in the eyes of his subjects, especially women. With all of his blessings and gifts, he remained humble, kind, forgiving, and generous to those around him, including prisoners, royalty *and* the brothers who hated him early on. It was Judah's idea to sell him to slave traders.

Joseph was honored by Pharaoh and the people of his kingdom. It is said that “he had dignity in his countenance” and was “great” and “mighty,” yet he had a “sweet voice.” He also had tremendous success as a military leader, commanding the Egyptian army against its enemies, including the posterity of Esau. He was blessed with favor in all things, including the love of his father Jacob. This created much jealousy among his brothers. In “*The Testaments of the Twelve Patriarchs*” (a book detailing the last words of Joseph’s brothers to each of their children, edited by translator R. H. Charles), we read how his brothers first sought his doom, then later came to love and respect him. Many now see Joseph as the premiere type for Christ in scripture, primarily because of his *mercy* for many around him, and the *saving mission* he performed for the whole **house of Israel** in Egypt!

Prophecies and covenants tied to Joseph as the *birthright* son of Jacob, reveal that his past service to the **House of Israel** is a *type* for a similar future mission of *salvation* in both a physical and spiritual sense. These promises will soon fall into the hands of you and I as Joseph’s posterity here (see 1 Ne. 15:12-16; Jacob 3:3-6; Jacob 5 allegory). The primary focus of most of these blessings, are in association with Native Americans, through the *bless-ed* bloodline of Lehi of the Book of Mormon. He traced his lineage through Joseph’s firstborn son Manasseh (see endnote 1). Those of Manasseh will rise up into these blessings as a rose, while those of Ephraim will fade from them as a flower.

The Promises to Joseph of Egypt & His Posterity

As seen in 18 sets of scripture hereafter, the believing **remnant** of Jacob - through Joseph, are about to rise up soon, becoming a “**light**” to the whole house of Israel in the last-days. Many of them are in the west, in a land given Joseph’s posterity here in America. They are Native Americans of Manasseh and Ephraim, descendants of Joseph the house of Jacob or Israel. They and Gentiles on this chosen land west have been in *captivity* (physically first and then spiritually later on). Both groups have become “altogether **bowed down** under *sin*.” And like Esau versus Jacob, and Reuben versus Joseph, both of whom were given *the birthright* blessing after the *firstborn* son sinned, the posterity of the son Ephraim is about to lose his *birthright* blessing here, also *rescinded* because of a past *sins*. This fulfills the prophecies of God in 3 Nephi chapters 16, 20 and 21 and Isaiah 28, where “*the drunkards of Ephraim*” here (guilty of idolatry anciently in the east and today here in the west) become a “*fading flower*,” while the Native Americans of the bloodline of Israel become a “**blossoming rose**” (Isa. 28:1-4). These prophecies in the Bible and Book of Mormon are of great importance. I believe they reveal that the Manasseh **remnant** here will soon rise up into the *firstborn* leadership role, replacing Ephraim (or the Gentiles here), having last-days authority and responsibility to cleanse the land, preparing it and the people for the return of our King. A humble last-days servant like Moses among **them** appears to help prepare the way (see 2 Ne. 3:24) for the return of the King of kings, YeHoVaH - Jesus, God of the Old Testament. He calls Himself “the Son of Man” **77** times in the Four Gospels (a divine one or God in human form, see Dan. 7).

Who is “**the remnant**,” who are the Gentiles, and who is the special servant like Moses, and what is about to happen, and where? The best starting point to explore these truths, remains “**the promises God made to the fathers**” Abraham, Isaac, Jacob, and **Joseph**. This is echoed in the *first* scripture given Joseph Smith by the angels *first* visit to Joseph on Rosh Hashanah of 1823 in chapters 3 and 4 of Malachi (see JSH 1:36 & 39). I present 18 scriptures tied specifically to Joseph of Egypt on the following pages, and thus to many of us who are his posterity on this land west (America). Although select verses are given hereafter, I encourage you to read more in the actual chapters to gain full context and understanding, letting the Holy Ghost bear the truth of these things to **you!** My work hereafter will help you generate good questions to ask God. Why is this important? **These prophecies are about to be fulfilled!**

1. Genesis 37 / Jacob - Joseph had two dreams in this chapter; (1) Joseph’s sheaf stood up in the field and his brothers sheafs **bowed down** to his (vs. 7); And (2) The Sun (father), Moon (mother) and Stars (his 11 brothers) all bowed down to Joseph as the “*birthright*” son (vs. 9). The pattern of Joseph’s *2 dreams* shared with his family while a young man is followed by his imprisonment and his interpretation of the dreams of *2 men* while there (the baker and cup bearer of Pharaoh). They forgot about him for 2 years. Later they remember him and his gift. Joseph then interprets 2 of Pharaoh’s dreams, whereupon he is released from imprisonment and made second in command over all Egypt. Joseph’s first 2 dreams while young were prophecies of future service to his family occurring in Egypt (when he became high and lifted up). It is a type for the latter service of his posterity once again, in gathering and blessing the whole house of Israel a second time, much of it in modern-day Egypt (which is America in the book of Isaiah), the Promised Land west. The dreams are a type of Joseph’s life and how he, like the future **Messiah**, will first suffer as a servant, and then later be exalted, as a king, many bowing down to him, as he saves many (Joseph’s family – the house of Israel). The LORD Jesus saves all who come to Him in repentance. He is the *suffering servant* first as **Messiah ben Joseph** and then later the returning and conquering king as **Messiah ben David**.

2. Genesis 48 & JST Gen. 48 / *Jacob Blesses Joseph's two Sons Manasseh and Ephraim* Joseph served the entire house of Jacob by bringing them to Egypt, saving them from death via famine. His father's house then bowed down to him in Egypt, not knowing who he was (the JST version adds that this is a type for our day). In verse 19, Jacob states that Manasseh shall become a people, but Ephraim will be greater in number (10x as many) and will become a multitude of nations, or a great many nations (Gentile nations). This was not be the land of Palestine, the land given to Abraham, Isaac, and Jacob in covenant by God, for there was *no* room there for *a multitude of nations*. A separate land is thus revealed in this verse, a land given Joseph's posterity. This land is revealed to us in the next chapter.

In the JST version of Genesis 48, Joseph is told that his seed will continue to be a **light** to Jacob's posterity in the future, helping to deliver the family again, bringing salvation to them when they are in captivity *and* altogether **bowed down** under sin (our day). This is a *two*-part promise, applying to Joseph's day, when his ten brothers came to Egypt to buy food and bowed down to him in Gen. 42:6. The sons did so again after Jacob died in Gen. 50:18. All will bow down to Joseph's posterity as teachers of truth in our day when things worsen in this land.

Seeing Joseph's seed in the future, Jacob prophesied of two primary things:

"For thou hast *prevailed* and thy father's house hath **bowed down** unto thee, even as it was shown unto thee . . . [2 times in Gen. 37:5-11] wherefore thy brethren *shall* bow down unto thee, *from generation to generation, unto the fruit of thy loins forever*; For thou shalt be a **light** unto *my people*, to deliver them [past *and* future] in the day of their captivity, from bondage; and to bring *salvation* unto them when they are altogether **bowed down under sin**" [in our day] (see JST Gen. 48:10-11, bold & italics added). See also endnote 1.

3. Genesis 49:22-26 / *Jacob's Blessing on his Birthright Son Joseph* - Joseph is a type for Jesus. Joseph is shot at in verse 23 of Jacob's blessing, a symbol of the jealousy and hatred of his brothers, just like that of Jesus the Messiah, who would be born in his (Joseph's) bloodline (Galileans north) and hated by family (Judeans south). Jacob said:

"Joseph is a *fruitful* bough, even a *fruitful* bough by a *well*, whose *branches run over the wall*: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is **the shepherd, the stone of Israel**;) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto *the utmost bound of the everlasting hills*: they shall be on the head of Joseph, and on the **crown** of the head of him that was *separate* from his brethren" (Gen. 49:22-26, KJV bold & italics added).

Jesus was a *Galilean* from Nazareth in the *north*. He was mostly rejected by his supposedly more sophisticated *Judean* brothers in Jerusalem in the *south*. They had the Romans crucify Him. Joseph's brothers wanted him dead too. Reuben stepped in and saved him, putting him in a pit or cistern without water. Judah suggested that he be sold as a slave. Arrows **pierce** the body, just as nails and a sword **pierced** the body of Jesus in the atonement (see Psalm 22:16; Zech. 12:10; Rev. 1:7). Joseph's bow has *strength*. God has made his hands *strong* (both of these are words are tied to *priesthood* power in scripture). The Almighty shall richly bless him. He is a *fruitful* bough (or **vine**, meaning *much posterity and righteous actions*) by a well with the **branches** of his family tree *running over the wall* (the Atlantic Ocean separating nations). The sons and daughters of Manasseh and Ephraim will become numerous on the land of his inheritance west, a *choice land* where many in the future will gather to (*House of Israel* - Manasseh & the mixed blood of *Gentiles* through Ephraim). Note that **Judah and Joseph** have promises featuring 5 verses each (longest of the sons).

Note that the blessings on *both* Judah and Joseph feature a prophecy of the coming Messiah, who is born into Mary's bloodline featuring the **blood** of both of these sons *and* others, including Gentiles. **Judah's** blessing is very much centered on **kingship**, and the coming of the Messiah as Israel's future **King** (Messiah ben David). It features many symbols tied to **kingship** generally (Jesus rode on a *white colt* in His triumphal entry into the Holy City). Note at the end of the blessing the ties to the **grapevine** and the LORD's atonement in the Garden of Gethsemane, where Jesus *the choice vine* or (**the true vine**) willingly bleeds from every pore for you and I. It soaks his clothing in "**the blood of grapes**" (see verses 8-12). King Jesus apparently tied the *white colt* he rode there to olive tree perhaps wrapped in a **grape vine**. And then note that Jesus is also prophesied to come through the bloodline of Joseph in Jacob's blessing on him. In verse 24, our LORD is called "**the shepherd, the stone of Israel.**" His mother Mary (married also to a Joseph) had the blood of not only **David** in her, but that of **Joseph** (the **birthright** line), **Levi** (the **Priestly line**), and others, including the blood of the **Gentiles**. This is seen in the genealogy of the 5 women listed in Matthew 1.

Joseph's posterity (through Manasseh and Ephraim) are described as inheriting blessed lands called "*the utmost bound of the everlasting hills.*" This may represent portions of the land of Israel in the east and those in the west in American.

4. JST Genesis 50:25-36 / Joseph - Joseph states that he has obtained a promise that a righteous **branch** shall be raised up from his loins, a **prophet**, though not the Messiah. One in this bloodline is **Moses** (Tribe of Levi) who delivered the Israelites out of ancient Egypt. The Lord, through Joseph says that later the house of Israel will be scattered again, and that a new one like unto Moses will deliver Israel (here in the west) again. The Lord said:

"a **branch** [of the family tree] *shall be broken off* and shall be *carried into a far country* [Lehi and his family, and others are brought to America]; nevertheless *they* shall be remembered in **the covenants** of the Lord, when the Messiah cometh [a second time]; for *he* [this "**branch**"] *shall be made manifest unto them in the latter-days*, in **the Spirit of power**; and shall bring *them* [the house of Israel on this Promised Land west] *out of darkness* into *light*; out of hidden *darkness*, and out of *captivity* unto *freedom* [spiritually and physically]. And a **seer** shall the Lord my God raise up, who shall be a **choice seer** *unto the fruit of my loins* . . . and he shall be *esteemed highly* among the fruit of thy loins; and unto **him** will I give commandment that he shall do a work *for* the fruit of thy loins, **his brethren**. And **he** shall bring them to a **knowledge of the covenants** which I have made with thy *fathers*; And I will make him *great* in mine eyes, for he shall do my work; and he shall be great **like** unto him [Moses] whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a **seer** will I raise up to deliver my people out of the land of Egypt . . . called Moses . . .

And again, a **seer** will I raise up *out of the fruit of thy loins*, and unto **him** will I give power *to bring forth my word* unto the seed of thy loins; and *not to the bringing forth of my word only*, saith the Lord, but to **the convincing them of my word**, which shall have already gone forth among them in *the last days*; Wherefore the fruit of thy loins shall write [Book of Mormon], and the fruit of the loins of Judah shall write [the Bible]; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto **the confounding of false doctrines**, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing *them* [the believing Lamanites or house of Israel] *to a knowledge of their fathers in the latter days*; and also *to the knowledge of my covenants*, saith the Lord. And out of weakness shall **he** [the choice seer] 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*. And *that seer* will I bless, and they that seek to destroy him *shall be confounded*; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation" (JST Gen. 50:25-36, see also v. 38).

Jesus is "**Prophet**" or "**Branch**" of the tree of life (house of Israel) addressed in Isaiah *and* the Book of Mormon (and other scripture like Zechariah). Those connected to Him as **branches** of the tree are **servants**. Jesus was the perfect servant of the Father as **Messiah ben Joseph**, seeking Father's will in all things. In a number of scriptures Jesus is compared to **Moses** because He *delivered* His people *physically* in miraculous form in the Exodus *and* the latter again in the Atonement *spiritually*. He was the power behind the actions of Moses and his rod as Jehovah (see Deut. 18:15; Acts 3:22-23, 7:37; John 5:46-47, 6:14, 7:40; JS Matt. 24:55; 1 Ne. 22:20-21; 3 Ne. 20:23, 21:10-20, 28:34). A special last-days **servant**, known as the "choice seer" or "mighty and strong one" is compared to Moses here and elsewhere because of his future mission of *deliverance* for many in the house of Israel (see 2 Ne. 3:24). We must listen to **Jesus as God** *and* His last-days servant, or scripture says we will be "**cut off.**" The servant is called "**him**" in 3 Ne. 21:11 and the one "**he hath chosen and sent**" in 3 Ne. 28:34. He is the servant of 2 Nephi 3:24. The words "**cut off**" are repeated **7 times** as a warning in 3 Ne. 21. This Servant will lead many out of captivity in our day, much like Moses did (see 2 Ne. 3:9). This part of the JST is similar to 2 Nephi 3 or #8 hereafter. See also 2 Ne. 3:12 and 2 Ne. 29:12.

5. Deuteronomy 33:13-17 / Moses - The posterity of Joseph is blessed by Moses to be very **fruitful** in the 10,000's of Ephraim and the 1000's of Manasseh. They are also greatly blessed in the prosperity of all things, including their **lands** called "the everlasting hills" (Gen. 49 & Isa. 2:1-5). The two horns on **two kinds of oxen** addressed by Moses are significant, and appear to represent two important concepts;

(1) The two types of large oxen addressed in verse 17 are (a) the *shor* or *bullock*, a domesticated type of oxen, and (b) the *rem* or *reem*, a wild ox. The bull ox is a symbol tied to the tribe of Joseph. Both breeds are large and powerful. The later ox no longer exists. They are believed to symbolize our LORD in His two-part mission of *the suffering servant* or **Messiah ben Joseph** (who died for our sins in the meridian of time), and *the later conquering King Messiah ben*

David. Again, Jesus has the blood of Joseph, David, Levi and others in Him through His mother Mary (including that of Gentiles, via the genealogy of the 5 women listed in Matt. 1).

(2) The two horns are symbols of power and the ancient world (*priesthood* power in Israel) and appear to represent the 2 grandsons Manasseh and Ephraim and their numerous posterity. Like Joseph their father, they are a blessing to the rest of the house of Israel, preaching the gospel of Christ in the last-days. They push the people together towards truth (in the LORD Jesus and His atonement), as part of a great **gathering of Israel** in the last-days. The 12 oxen below baptismal fonts in temples showcase this servant role, a heavy burden on the backs of the oxen. Like Genesis 49, Joseph's blessing by Moses is the longest and most detailed *again*. It also has 5 verses *again*. Moses prophesied

“May the Lord bless his land with the precious dew from heaven above and with the deep waters that lie below; with the best the sun brings forth and the finest the moon can yield; with the choicest gifts of the ancient mountains and the fruitfulness of the everlasting hills; with the best gifts of the earth and its fullness and the favor of **him** who dwelt in **the burning bush**. Let all these rest on the head of **Joseph**, on the brow of **the prince** among his brothers. In **majesty** he is like a **firstborn bull** [the domesticated Shor or bull that was *sacrificed*, all the 1st born were the LORD's, thus this is both a symbol for **Joseph of Egypt** and the future **Messiah ben Joseph**, *the suffering servant* of Isa. 53]; his **horns** are the **horns** of a **wild ox** [the extinct Reem, a symbol again for Joseph of Egypt who overcame and rose to power as a king in Egypt, as well as Jesus who rose and will return at the 2nd coming as a king, both as **Messiah ben Joseph** and **Messiah ben David**, the bloodline of Israel's kings]. With them he will **gore** the nations, even those at the ends of the earth [judgment of wicked nations, see #19]. Such are the ten thousands of Ephraim; such are the thousands of Manasseh” (Deut. 33:13-17 1978 NIV, compare to the 1611 KJV & the 270 BC Lxx).

6. Psalm 77:14-55 / David - King David prophesied in song that God has *and* would do more wonders among his people, the house of Israel. Note that Joseph and Judah are singled out among all of Jacob's sons again. It will be part of the Lord's last-days “**marvelous work and a wonder.**” The Native American posterity of Joseph rises up here in America in our day - to bless the whole house of Israel here, as Joseph did in ancient Egypt.

7. Jeremiah 31:31-33 / Jeremiah - This important Old Testament Prophet is significant for many reasons. One is the prophecy of a New Covenant made with Israel and Judah (they were split after Solomon's reign). Jeremiah addressed the *first* covenant in verse 32. It was made with Jacob's people after God delivered them from Egypt with Moses' help (Ex. 12 – 13). It would not be carved *on hard* tables of **stone** this time but *in the softened hearts* of those who are repentant (vs 33). And this later covenant would include the 2 separated “houses” from Jacob's loins, those of **Israel north** – including the *Galilean* Jews (of **Joseph** & the lost 10 Tribes) and **Judah south** (with Benjamin) – the *Judean* Jews. This 2nd covenant is being fulfilled in the redemptive covenant established by Jesus in His mission. He went *personally* to the blessed, lost sheep of **the house of Israel only** (Matt. 15:24). Jesus said they in America were the “other sheep” in *His household* that needed to be brought in by **Him personally** (3 Ne. 15:16-24). They were **the house of Israel** on this land *west* in 3 Nephi, the “other sheep” He spoke of, **not** the Gentiles of the New Testament, as many suppose. Jesus taught the higher law of the **12** beatitudes to both groups of “**the house of Israel**” *personally*, whereas Paul and others taught the Gentiles, who were blessed with *the presence of the Holy Ghost* (not Jesus *personally*).

The **house of Israel** (actual seed of Jacob) was the *first* group offered this 2nd covenant during Christ's mission. They were smitten and scattered for rejecting Jesus, as they had Him crucified. This *first* group will then be the *last* to receive it in our day, when they are offered the fulness of Christ's gospel once again. In the Book of Mormon Jesus said this fulness would be taken from the Gentiles and given back to **the House of Israel** (see 3 Ne. 16, 20 & 21). *The Gentiles* were the *first group* to receive this covenant via Paul and the other Jewish Apostles. The Gentiles throughout the world are *adopted* or *grafted* into God's fold via this 2nd, heart-centered “Christian” covenant, made possible by the atoning blood of Jesus and his teachings. Note too that the year 2012 was that time Mayan Elders said represented the end of one age *and* the beginning of another. This date may represent the end of “the time of *the Gentiles*,” and the beginning of “the time of **the house of Israel**,” the first group now being last to receive this fulness once again.

8. Ezekiel 37:15-28 / Ezekiel – This prophet addresses the coming together or reconciliation of the 2 separate houses of **Joseph** and **Judah** in the last-days. In verse 21 Ezekiel states, “I [God] will take the children of Israel from among the heathen [or Gentiles], whither they be gone, and will gather them on every side, and bring them into their own land.” Ezekiel speaks of a resurrection or renewal of the dry bones (v. 1 to 14), which may represent *unbelief* in both houses in our day (on both lands east and west). God's 2nd word to Ezekiel then addresses how this is to occur, bringing the whole house of Israel together again as one, with one shepherd, Jesus. It is aided by 2 sticks or books available in our day (vs. 17); the Bible and the Book of Mormon. They together contain much of the gospel in its

fulness. Note how Ezekiel, in verse 17 is addressed in 1 Nephi 13:40-41, the verses centered on “the plain and precious things” (or “truths”) removed from the Bible by designing men (this is stated **7 times**). It says:

“And the angel spake unto me, saying: These **last** records, which thou hast seen among **the Gentiles**, shall establish the truth of the first which are of the twelve apostles of the Lamb [in the chosen seed], and shall make known **the plain and precious things** which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto **him**, or they cannot be saved. And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of **thy seed** [to be taken to the Native American remnant of Jacob and Joseph on this land] as well as in the records of the twelve apostles of the Lamb [the Bible]; wherefore they both shall be established in one; or there is **one God** and **one Shepherd** [Jesus] over all the earth” (1Nephi 13:40-41).

9. Amos 5:15 & 9:9-11 / Amos - The Lord will be gracious to *the Remnant of Joseph*. A special tabernacle or temple, like the one built by King David, will be re-established in our day, one featuring thanksgiving, praise and worship with much singing and music (the Tabernacle of David featured 24/7 worship with some 4,000 musicians and 288 prophetic singers, serving in round the clock shifts, see 1 Chronicles, chapters 15, 16 & 23). It will have great **power** to *push away darkness and evil* as a type of **weapon** and will also greatly aid in *parting the veil* to the living God in heaven.

“it may be that **the Lord God of hosts** *will be gracious unto the remnant of Joseph*” (Amos 5:15).

“I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All *the sinners of my people* shall die by the sword, which say, The evil shall not overtake nor prevent us. *In that day* will I raise up **the tabernacle of David** that is fallen, and close up the breaches thereof; and I will raise up his ruins, and *I will build* it as in the days of old” (Amos 9:9-11).

10. 1 Nephi 10 and 2 Nephi 3 / Lehi - In 1st Nephi 10, father Lehi *prophecies* of what is to become of **the House of Israel** - through the loins of his sons and daughters on this choice land of their inheritance. Nephi starts by saying: “my father [Lehi] spake much concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off and should be scattered upon all the face of the earth.” Lehi then finishes Nephi’s words stating:

“And after **the house of Israel** should be scattered they should be *gathered* together *again*; or, in fine, after the Gentiles had received the fulness of the Gospel, the **natural branches** of the olive tree, or the **remnants of the house of Israel**, should be *grafted* in, or come to the knowledge of the **true Messiah, their Lord and their Redeemer**” (1 Ne. 10:14).

Then in 2 Nephi 3 Lehi adds to this prophecy by revealing more in a patriarchal blessing pronounced upon his youngest 6th son, Joseph. In it, young Joseph is told that a latter-day *special deliverer*, a “**branch**” **Prophet** will rise up through his loins who will be “**like unto Moses**” of old. He is born in the posterity of not only Lehi, but of Joseph of Egypt through him (or Lehi, who was of the Tribe of *Manasseh*, see Alma 10:3). In various scriptures this servant *may* be called “the choice seer,” “the Branch Prophet” or “the One Mighty and Strong.” Much of 2 Nephi 3 points to *those* (more than one) by the name of **Joseph**, which is also the name of his father. One appears to be the Prophet Joseph Smith, the one helping to bring forth the Book of Mormon (some even suggest Joseph Smith III), but neither of them are Native Americans. Verse 24 appears to point specifically to a powerful *possibly* Lamanite servant. He may lead the Lamanite **remnant** in the end times (portions of the JST version of Genesis 50 may address him as well). I wrote about one who may fill this role in the book *The Remnant Awakens* (one of over 40 family members in a row by the name of **Joseph** - he lives in Central America).

“And may the Lord **consecrate also unto thee this land**, which is *a most precious land*, **for thine inheritance and the inheritance of thy seed with thy brethren**, for *thy security* forever, if it so be that ye shall keep the commandments of the Holy One of Israel . . . And **there shall rise up one mighty among them**, who shall do much good, *both in word and in deed*, being *an instrument in the hands of God, with exceeding faith*, to **work mighty wonders**, and do that thing which is great in the sight of God, unto the bringing to pass *much restoration* unto the house of Israel, and **unto the seed of thy brethren**” (2 Ne. 3:2 & 24).

In the next chapter Lehi blessed his son Sam (like Nephi, Jacob & Joseph) to inherit this special land (see Ether 2 & 13). An angel (thought to be Nephi *or* Moroni) quoted 2 Ne. 3:24 to Joseph Smith on his first visit to the young prophet on Rosh Hashanah of 1823 (this is 7 years before the Book of Mormon would be printed). It was one of 45 total scriptures given him that night (see “The 45 Scripture Given Joseph Smith by an Angel on Rosh Hashanah of 1823”, www.7witnesses.com, Church History category). Only 5 of these 45 scriptures are found in JSH 1:36-41. Of them, 2 focus on a *special* last-days servant who will gather those of Joseph’s of Egypt’s seed in the end times.

11. 2 Nephi 9:53 & 25:21 / Nephi - The valiant one Nephi, prophesied that **his seed** and also that of Lehi through Joseph (his youngest son) would be preserved on this blessed land west, that the **covenants** made to Joseph of Egypt may be fulfilled in our day (see also 1 Ne. 15:14). God’s last-days **servant** is raised up in *this bloodline* too.

“And behold **how great the covenants** of the Lord . . . and because of **his greatness**, and his *grace* and *mercy*, he has promised unto us that **our seed shall not utterly be destroyed** [like the Nephite seed was] according to the flesh, but that *he would preserve them* [the Native American remnant]; and in future generations [our day] **they** shall become a *righteous branch* unto **the house of Israel**” (2 Ne. 9:53, *see also* 2 Ne. 25:21).

12. 2 Nephi 10 / Jacob - Another valiant one by the name of Jacob was the brother of Nephi here on this land. Both were sons of father Lehi. Jacob prophesied of the 2nd gathering of the House of Israel through *Joseph, Manasseh, and Lehi* - on this choice land, west. He studied the precious words of *Isaiah* found in the Brass Plates, those Isaiah words Christ commanded us all to “*diligently search*” in 3 Nephi 23:1-3. There are some 234 verses in 21 of Isaiah’s chapters in the Book of Mormon, mostly centered on Israel and her gathering in our day. Part of that gathering is by “*nursing fathers and mothers*” addressed by Jacob (2 Ne. 10:9) and by Isaiah (49:23). Jacob tells us that a “*righteous branch*” of Israel is brought to this land by God. He adds that his brethren obtained “the promises” God made to Abraham, Jacob, and Joseph, all “fathers.” He added that God showed him that “many of our children shall perish in the flesh because of *unbelief*, nevertheless, God will be merciful unto many; and our children shall be *restored*, that they may come to that which will give them the *true knowledge* of their **Redeemer**” (vs. 2). This is “*the fulness*” of the precious gospel of Jesus Christ. Priestcraft, false traditions of fathers like Laman and Lemuel, and *unbelief*, all led to the “darkened” state of many until this final “*restoration*” occurs. **Five** times (a covenant number in scripture) Jacob tells us that *they* will be gathered to **Christ** upon *this* very choice Promised Land *west*. Quoting Jesus, Jacob said “**I have covenanted** with their *fathers* that *they* shall be *restored* in the flesh, upon the earth, unto the lands of *their inheritance*” (see verses 7, 10, 19 – 21).

13. Alma 26:36 & 46:11-24 / Alma - Alma addresses the people of the Book of Mormon as *the branch* of the family tree of Jacob (from Joseph in Alma 26:36, see Gen. 49:22) and then tells the story of Captain Moroni and his liberty flag. It was used to motivate his people to come to Christ and defend their rights and freedom. Captain Moroni stated:

“Behold, **we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph**, whose coat was rent by his brethren into many pieces . . . let us remember the words of Jacob, before his death, for behold he saw that *a part of the remnant of the coat of Joseph* was preserved and had not decayed. And he said – Even as **this remnant** of garment of my son *hath been preserved by the hand of God*, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment . . . my soul hath joy in my son, because of that part of his seed which shall be taken unto God.”

14. 3 Nephi (chapters 16, 20 & 21) / *Jesus Christ* - In addition to 3 Nephi 11 and 12, these 3 critically important chapters in the ministry of Christ the LORD among the **remnant** here on this Promised Land west reveals the future **blessed** state of Joseph’s posterity here in the last-days. Please read them as there is very good doctrine in them *and* from the LORD’s own mouth - too much to include all of it here. The **remnant** here then rises up after the Gentiles fall (the apostasy and corruption of non-believers *and* many of the Latter-day Saints (see Mormon 8). The Gentiles had the temporary custodial care of the fulness of the gospel from about 1829 to 2012, after which this fulness is rejected by them (2012 was the time of “*the end*” according to Mayan elders). According to the LORD’s own words, this “fulness” is then returned to **the house of Israel** or **the Manasseh remnant** that remains on this blessed land west. They rise up with the help of “**the branch Prophet.**” See also #4 for more on this Servant *and* listening to him *and* especially Christ the LORD whom he preaches and serves.

3 Nephi 16 truths - the remnant here is “**the other sheep**” of the LORD’s fold addressed in the New Testament (John 10:16), *not* the Gentiles there. The Gentiles scatter and oppress them here in the latter-days. They have much

of *the fulness* of the gospel for a time, then corrupt it and lose it (modern LDS Church, see Mormon 8). This **fulness** is then taken to **the remnant** here by way of **the servant** (addressed in 2 Ne. 3:24) so that there is *one fold and one shepherd* – Jesus. Note in verse 3 that **they – the remnant of the house of Israel** hear **His voice** and **see Him**. The Gentiles are only given the Holy Ghost, *not* God’s personal **voice** or presence generally (see also 21:2). Verse 10 reveals the *sins* of many modern Gentiles, the reasons why the *loose the fulness* of the Gospel of Christ, but the *repentant Gentiles are numbered among the remnant*. **The remnant** then inherit this land.

3 Nephi 20 truths - Jesus provides bread & wine *miraculously*, as he did for His people in the New Testament. He is the manna from heaven. He tells **the remnant** there and us today to search Isaiah’s prophecies as His people are about to be brought to a knowledge of their Redeemer in fulfillment of the Father’s covenant to them. **This land is going to be given them through the judgments of Jesus and the remnant** as they go through the Gentiles *as a lion through the sheep*, with none to deliver. Jesus stated; “I establish in this land, unto **the fulfilling of the covenant which I made** with your father Jacob; and it shall be a **New Jerusalem**. And the powers of heaven shall be in the midst of this people; yea, even **I will be in the midst of you**. Behold, I am he of whom Moses spake, saying: A **prophet** shall the Lord your God raise up unto you of your brethren, like unto me; **him shall ye hear** in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear **that prophet** shall be **cut off** from among the people” (versus 43-45, addressing “**my servant**” can be applied to **Jesus** in the meridian of time and **His remnant servant** in our day, preparing the way for Jesus).

3 Nephi 21 truths – A *great and marvelous work* is about to occur, involving **the servant** (verses 10 & 11). It is the fulfillment of the Father’s covenant to the house of Israel. He is *marred* and *healed* that he might teach his people. “For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I **cut off** from among my people, O house of Israel; And **I will execute vengeance and fury** upon them, even as upon the heathen, such as they have not heard. But if they will **repent and hearken unto my words**, and harden not their hearts, I will establish my church among them, and they shall come in unto **the covenant** and be numbered among this **the remnant of Jacob**, unto whom **I have given this land for their inheritance**; And they shall assist **my people, the remnant of Jacob**, and also as many of **the house of Israel** as shall come, that **they** may build a city, which shall be called the **New Jerusalem**” (see “*a*” versus “*the*” New Jerusalem in #17 hereafter).

15. Helaman 15 / Samuel the Lamanite – Samuel, a Native American or Lamanite, called the Nephite nation to repentance (they are a type for the Gentiles of America *today*). They have polluted the holy church of God (Morm. 8:36-38) because of idolatry, false traditions, and **unbelief**, traits in their more mixed blood. Those of the posterity of **Joseph** of Egypt (*birthright* son, house of Israel) have **believing blood**. It is passed down through Lehi to the Native American people remaining here. **Unbelief** is a primary theme addressed by Helaman (15:17), the LORD Jesus (3 Ne. 16:8), Mormon and Moroni (Morm. Chapters 8 - 9), and Ether (4:3). It opposes *great faith* in the LORD Jesus, as found among much of the Manasseh Remnant, seen in their burying of weapons of war. For this and other reasons, God promised that their seed would **not be utterly destroyed**, as would the seed of most Nephites. The believers “are yet alive” among us, a statement made by their forefather Joseph, who was *forgotten* by his brethren in Egypt.

16. Mormon 5:10-26, Moroni 8:22-41 / Mormon - As the writer and compiler of the Book of Mormon, the Prophet Mormon prophesied of a great re-gathering of the seed of Jacob in the last-days through Joseph’s seed on this land, a restoration of the covenant people to their Redeemer, Jesus. Mormon tells us that the Gentiles who came to this land (mostly from Europe) have *temporary care and responsibility* for **the house of Israel** on this land (those called “*my people*” by the LORD). They have a duty to share the fulness of the gospel of Christ with them, bringing them to their Redeemer. This has not happened yet, but it will with the LORD’s last-days servant who is one of them. Mormon concludes by restating the LORD’s own words about the **remnant seed** going through the unrepentant Gentiles as a lion, with none to deliver. They like the ancient wild ox (now extinct) or Auroch “**gore**” many with their large horns. The horns represent authorized power in judgment from God (see “**gore**” [NIV] versus “push” [KJV] or “thrust” [Septuagint or Lxx]). In chapter 8 Mormon addresses the sorry state of the Christian churches of our day on this land (including those in the LDS church), stating that “**your churches**, yea, even **every one**, have become polluted because of the **pride** of your hearts.” A house cleaning is coming, and it will be by America’s enemies *and* by **the remnant**. The pattern in the Book of Mormon is that the wicked enemies take out the wicked among the people. Mormon and his son Moroni witnessed the destruction of their people on this land (this was around 385 AD).

17. Ether 13:5-8 / Ether - The prophet Ether wrote about “the brother of Jared,” a 33rd generation descendant from this Prophet. Jared lived at the time of Nimrod and the Tower of Babel. Like Lehi and his family, Jared and his family inherited this “choice” Promised Land west for a time, the most blessed land on the earth (according to Ether). He also stated that “**a**” New Jerusalem will be on this land, a gathering place for the righteous. Ether chapter 13 uses the words “**a**” and “**the**” when addressing this city. Is the one here **THE** New Jerusalem that comes down from heaven, **or** is there another which is a type for it - **a** gathering place for those of Joseph, a remnant of his house or family here (with others) in the west? Some call this “choice land” “*the land of first inheritance*,” believing it is where Adam and Eve sojourned for a time after leaving the Garden of Eden. That is a second question to ask the LORD (Zeniff sought this sacred land, as have others, Mosiah 9:1). That does not confirm this belief, however. Joseph of Egypt was *the* favored *birthright* son whose posterity inherited this favored land. That is clear in the Book of Mormon. God has warned all upon it, however, that just like the Promised Land of the Israelites in the old world, sin leads often leads people to be removed from their land (this happened twice with their removal by the Assyrians north [Galilean Jews removed] and by the Babylonians south [Judean Jews removed]). Thus, only those who worship the Great King of Heaven and Earth – our LORD Jesus – can remain on such blessed lands. They are **the remnant** of Jacob or Israel currently here, select Native American brothers and sisters through Lehi (see also Ether 2:7-12 & 13:2-12).

“after the waters had receded from off the face of this land it became **a choice land above all other lands, a chosen land of the Lord**; wherefore the Lord would have that all men should serve him who dwell upon the face thereof; And that it was the [future] place of the New Jerusalem, which should come down out of heaven” (Ether 13:2-3; see also Rev. 21:9-27).

Note that there is *no* temple in the massive future city called THE New Jerusalem, as “God and the Lamb are the temple of it.” Temples or “Houses of the LORD” will be built in other places prior to this city descending to earth, including those in Old Jerusalem and one in “*the land of first inheritance*” or North America.

18. Moroni 1:3-4, 10:1-5, 30-34 / Moroni - Speaking to “his *brethren* the Lamanites” in the last-days (as do most of the Prophet-writers throughout the Book of Mormon), Moroni pleads with all to “**come unto Christ**” in humility, that the Holy Ghost may whisper truth to the repentant. It is like a “familiar [good in this case] spirit from the dust.” It is a family message from one also of **the house of Israel**. The very last page of Moroni’s message is the Title Page of the Book of Mormon. It tells us that the book is “Written to the **Lamanites, who are a remnant of the house of Israel** [through Joseph of Egypt] and to Jews and Gentiles” dwelling on this choice land in our day. The book was hid up unto the LORD, “to come forth . . . by way of the Gentile” for their salvation and that of others. We are to be saved together, just like in the New Testament.

19. Scriptures on Why Lehi Was Brought to America, the Promised Land West There are a number of key scriptures pointing out why God brought Lehi here, just before Jerusalem was destroyed (because of wickedness *there*). I recommend reading each listed here. They are tied to the promises God made to **Joseph** (and us as his posterity) in *prophetic blessings* by **Jacob** (Gen. 48:13-20; 49:22-26), by **Moses** (Deut. 33:13-17), and in prophecies by **Amos** (5:15), by **Lehi** (to Joseph’s posterity here in 1 Ne. 5:5; 2 Ne. 3:4-5), by **Nephi** (1 Ne. 2:20, 2 Ne. 25:21), by **Jacob** (revealing the *iniquity* of polygamy rising again in this land,⁵ Jacob 2:23-25), and by **Alma** (26:36, 46:23-24).

God promised Joseph that he would be very *fruitful* in seed or children, Ephraim having a greater number of them than Manasseh (Gen. 48:49; Deut. 33:17). Ephraim was set “*before*” Manasseh (Deut. 33:20). I believe this is a “*timing*” thing based on the *timing* of “the fulness of the Gentiles,” a fulness of their wickedness in the last-days here in America and the west generally. This is when Manasseh will finally “*blossom as the rose*” following Ephraim’s “*fading flower*” phase, when they reject “**the fullness of my gospel**” (see Isa. 28:1-4; 3 Ne. 16:10-20). This is what we are seeing **now** in America. The judgments promised in all scripture are coming to the world. America may be first. These promises to Joseph may help push away the Chinese and Russian invaders on this land, while also “treading down” and “tearing in pieces” the wicked Gentiles here, those having “salt that has lost its savor” (3 Ne. 16:15). It will be much like “a young lion” among “flocks of sheep” (see 3 Ne. 20:11-22, especially vs. 16). The “**horn**” of Manasseh will be one of “iron” (3 Ne. 20:19). The **Shor** (the domesticated ox) and **Reem** (the wild ox) are the animal symbols tied to the house of Joseph (the **2 horns** or sons of Joseph). They (representing Jesus as Messiah ben Joseph, the strong bull and King of kings, Judge over all will leads main servants, including those of the Joseph’s righteous last days posterity) when they “**gore**” the wicked and the enemies of God and Israel here in America and around the world (see Deut. 33:17 below). The word “push” in verse 17 of the 1611 AD King James version is rendered “**thrust**” in the 270 BC Lxx or Septuagint, and “**gore** the nations” in the 1978 NIV. Moses blessed Joseph and his posterity, stating in verse 17:

“In majesty he is like a **firstborn bull** [the **Shor**, representing a suffering servant – like Joseph as a slave in Egypt, and Jesus as *Messiah ben Joseph*]; his horns are the horns of a wild ox [the **Reem** or extinct wild ox – like the later Joseph when he became a king in Egypt, and like Jesus when He returns at the second coming as both *Messiah ben Joseph*, and the conquering king *Messiah ben David*]. With them [the horns, representing his righteous posterity through Ephraim and Manasseh in the final part of the end times] he will **gore** the nations, even those at the ends of the earth. Such are the [righteous] ten thousands of Ephraim; such are the thousands of Manasseh (Deut. 33:17 NIV).

Those of Manasseh (and Ephraim) may serve with the posterity of other sons of Jacob in *judgment* upon the Gentiles in all nations on earth. In the Old Testament, those of Manasseh were great warriors, having defeated so many enemies that they ended up having a double portion of land obtained from them. This is reflected in the Manasseh east inheritance and the Manasseh west inheritance in lands on both sides of the Jordan River. In the 25 listings of the 12 Tribes in the Bible, 5 of the listings feature this split of the tribe of Manasseh east and west.

Revelation chapters 7 and 14 feature 2 sets of 144,000 servants of **Light** (Jesus). Chapter 7 features those *preserved* Messianic Jews of the 12 Tribes of Israel, whereas chapter 14 features *redeemed* Gentile Christians. Both of these groups of special servants are committed fully to the LORD Jesus, **the Son of Man**, also known in Rabbinic literature as **Messiah ben Joseph** and **Messiah ben David**. The servants are obedient to Him in the last-days. They appear to help **Him** as the great Judge and King of kings “tread down” the wicked nations of the earth in the end times.

Conclusion God is recovering His people, the remnant of Jacob or Israel. Here in America this includes our Native American brothers and sisters, *and* righteous repentant Gentiles who will turn to Him. The Title Page of the Book of Mormon says the book was written to the Lamanites, the Native American remnant seed of **Joseph** of Egypt (and the other fathers of the Bible) through Lehi. The Bible *and* the Book of Mormon have significant truths tied to the gathering of all the **house of Israel**. The Book of Mormon says this choice land is the *Promised Land* of Joseph’s descendants, including the forgotten Manasseh **remnant** of Joseph through Lehi! The Book of Mormon is directed to them! They are about to rise up in a great awakening to Jesus. In March of 1975 Pastor Billy Graham said, “The greatest moments of Native History lie ahead of us if a **great spiritual renewal and awakening** should take place. The Native American is a sleeping giant. He is awakening. The original Americans could become the evangelist who will help **win America for Christ!** Remember these **forgotten** people.”

A Top 25 Listing of Some 100 Similarities Between Joseph of Egypt *and* Jesus Christ – the Son of Man

Joseph of Egypt	The LORD Jesus
1. Joseph was a shepherd (Gen. 37:2).	Jesus is “the good shepherd” (John 10:11).
2. Joseph was sold as a slave into Egypt (Gen. 37:26-28).	Jesus was betrayed for 30 pieces of silver—the price of a slave (see Exodus 21:32; Matthew 26:15).
3. Joseph’s brothers did not recognize him when they came to Egypt to buy food. He then revealed himself to his brothers when they came to speak with him a second time (Gen. 42:7-8, 45:1-5).	Christ’s people did not recognize Him as their Savior (Luke 4:22, 28–29; John 1:10). Jesus will be revealed to Israel at His Second Coming (Matthew 24:30–31; D&C 88:104).
4. By following God’s guidance, Joseph had enough bread to save Egypt from famine (see Gen. 47:13-19).	Jesus Christ is “the bread of life”(John 6:35 & 51).
5. Joseph was the beloved of his father Jacob (37:3). He Lived with him before he was taken to Egypt (vs. 2-4).	Jesus is the beloved of the Father (Matthew 3:17). He lived with Him before coming to earth (John 1:2).
6. Joseph was hated by his brothers (Gen. 37:4, 5, 8) because of Jacob’s special love for him.	Jesus was hated by His brothers (John 15:25; Luke 19:14) because Jesus claimed God as His Father (John 5:18).
7. Joseph saved the whole house of Israel while in Egypt, a type for similar service in the last-days in America, modern-day Egypt in Isaiah’s book (Gen. 47:25).	Jesus saved all those who repent come to Him (Acts 13:23).
8. Joseph’s brothers plotted to kill Joseph (Gen. 37:18-20).	The Jews plotted to kill Christ (Matthew 12:14; 26:4)

9. Joseph was stripped of his special coat (Gen. 37:23).

10. Joseph was sold into Egypt at the proposal of Judah (37:26–27).

11. Joseph was sold for the price of redemption (Gen. 37:28).

12. Joseph's blood sprinkled coat (goat blood) was presented to his father (Gen. 37:31).

13. Joseph became a prosperous servant while in prison (Gen. 39:1-3).

14. Joseph was sorely tempted by Potiphar's wife and did not sin (Gen. 39:7-12).

15. Joseph was falsely accused (Gen. 39:16-18), but attempted no defense. He knew His future mission (Gen. 39:19). He did not speak up in the pit where he was held.

16. Joseph was cast into prison and was innocent (Gen. 39:20).

17. Joseph won the respect of the chief jailor (Gen. 39:21). He was numbered with transgressors, including the cupbearer and the baker of the King (Gen. 40:1-3).

18. Joseph was delivered from prison by the hand of God (Gen. 41:14; 45:7-9).

19. Joseph was seen as the Revealer of secrets from God (Gen. 41:16, 25). This the meaning of his Egyptian name, given him by Pharaoh.

20. Joseph was exalted, set up as second in command over all Egypt (Gen. 41:39-40). All were to pay homage to him and every knee was to bow to him (Gen. 41:43). This occurred with his whole family, a type for it occurring again in our day, when Israel is bowed down with sin.

21. Joseph was thirty years old when he began his ministry in Egypt (Gen. 41:46).

22. Joseph's exaltation in Egypt was also followed by a period of famine through much of the world (Gen. 41:53-54).

23. Joseph was revealed to his brothers at their second coming return to Egypt (Gen. 45:1-5).

24. Joseph was revealed as a man of Compassion (Gen. 45:1-2). Seven times we read of Joseph weeping (Gen. 42:24, 43:30; 45:1-2; 45:15; 46:29; 50:1; 50:15-17).

25. Joseph warned Pharaoh of coming dangers and famine and suggested he make preparations (Gen. 41:33-36).

Jesus was stripped of His coat too. He was covered with a scarlet robe (Matthew. 27: 28).

Jesus was betrayed and handed over to the Jews by Judas (Matthew 27:3).

Jesus was sold for thirty pieces of silver (the price of a slave) (Matthew 26:15).

Jesus is our scapegoat and His blood was presented to the Father as a sin offering (Hebrews 13:12; Leviticus 16:8-10).

Jesus became was a very properous servant to the Father (Phil. 2:6, 7; Luke 22:27; John 13:1-17; Isa. 52:13; 53:10).

Jesus was tempted by Satan and did not sin (Matthew 4:1-11; Heb. 2:18; 4:15).

Jesus was falsely accused also (Matthew 26:59-61). He gave no defense at His trials, remaining quiet the whole time (Isaiah 53:7).

Jesus was put to death, but Pilate found no fault in Him (John 19:4, 6).

Jesus won the respect of a Roman centurion standing at the cross (Luke 23:47) while being crucified with two thieves (Mark 15:28).

God raised Jesus from the tomb (Acts 2:32; 10:40).

Jesus is the Revealer of Truth from God (John 17:8; 8:28; 12:49; Revelation 1:1). God gave Him a new name (Philippians 2:9, 10; Matthew 1:21; Acts 5:31).

Jesus was and is highly exalted by God and those who love Him. All creation bows down to Him (1 Peter 3:22; Phil. 2:9-11). Peter publicly declared the Lordship of Jesus Christ on Pentecost (Acts 2:36). He is the King of kings and the Great High Priest over all.

Jesus was thirty years old when He began His public ministry in ancient Israel (Luke 3:23).

'The time of Gentiles' has ended, meaning 'the time of Jacob's trouble' is upon us (Jer. 30:7; Dan. 12:7; Mark 13:19-20; Amos 8:11-12). Famine and judgment is coming.

Jesus is to be revealed to Israel as their God at His second coming return in Israel (Zech. 12:10; Matt. 24:30-31; Rev. 1:7).

Jesus wept over His people multiple times (John 11:35). He was their Creator and Redeemer.

Jesus warned all that death was not the end. He urged us to be on the watch and pray (John 14:3; Luke 21:36).

End Notes (4 pages)

¹ **The Firstborn Son vs. the Birthright Son** Why was Manasseh, firstborn son of Joseph, by-passed for the *birthright* blessing under the hands of Jacob his grandfather? We must first start with the concept of the *firstborn* son via the *birthright* son.

Jesus is the *Firstborn* of the Father. He is the Great High *Priest and the King* of all kings. He is the type for all “firstborn” sons. They are to lead in *both* types of *governing* within the Kingdom of God, which on earth, is the House of Israel. God said all things *firstborn* “are mine,” including *the Levites* (those in the priesthood those who ministered unto the LORD at the Tabernacle). They replaced *firstborn* males in the other Tribes of Israel after the Golden calf incident near Mt. Sinai (see Num. 3:1-13). In addition to *the Levites*, all *offerings*, whether *animals* or *Firstfruit offerings* of the field were made to God in the Old Testament as symbols of the future Lamb of God Jesus and His atonement for all sin. God called the House of Israel his “*firstborn*” in the Exodus. They are the *firstfruits* in Romans 11:16 (Paul went to the Gentiles after they – the House of Israel – rejected the *firstborn* Son of God among them). The Passover in Egypt was sometimes called “the ordinance of the *Firstborn*, the saving of the House of Israel there in captivity, via the blood of the Lamb (Jesus). The last of 10 plagues involved the death of *firstborn* males in Egypt and that of their animals. They worshipped a false god, rejecting the true God, Creator and Redeemer of earth and all creation.

Firstborn Sons In the ancient, *secular* world ruled by kings, the literal *firstborn* son (birth order) became the next ruler, whether he was good or evil. There were blessings *and* responsibilities tied to leading the people. The blessings included land, wealth, and power to lead the people into good or evil. These blessings were passed down to the king’s *firstborn* son as an “inheritance”. Wicked kings ignored their *responsibilities* to the people, to serve them and bring them to the true God, like a caring father. Instead they used their positions for self-serving reasons. King Noah was such a king in the Book of Mormon (see Mosiah 8). Brigham Young was much like him, seeking power, wealth, and many wives.

Birthright Sons God’s kingdom on earth was to be different. Kings like David and Solomon in the Bible *and* Benjamin and Mosiah in the Book of Mormon were put in place by God to *serve* their people, in wise and inspired ways. They led both *spiritually* and *physically* like a good father in a family. In the Bible stories of the Patriarchs (kings and priests), the natural *firstborn* son was rarely the *birthright* son. This is because it was God who chose the one to lead the House of Israel in connection with the son’s *righteousness* or some other characteristic known by God. When the nation of Israel was more *righteous*, it was God who chose the king over the people *and* those who were to be priests, based on the individuals *righteousness* and character. These 3 primary things were what determining factors in who received the *birthright* blessing.

There are 8 examples in the Bible of the *firstborn* son not receiving the *birthright* blessing. The most relevant example for our day is #6, Ephraim, who received the *birthright* blessing rather than Joseph’s *firstborn* son Manasseh. There is no record that he was sinful, like Cain, Esau, or Reuben below. Why then was Manasseh by-passed for the *birthright* blessing? As seen hereafter, this choice is tied to 5 related things; (1) *righteousness* or some other personal *characteristic* known by God, in connection with, (2) *bloodline*, in connection with, (3) *timing*, relative to, (4) God’s foreknowledge of the *future posterity of both sons*, in association with, (5) *fulfillment of prophecy*.

(1) **Seth** took the place of Cain, *firstborn* son

(2) **Shem** took the place of Japheth, *firstborn* son

(3) **Abraham’s** *firstborn* son Ishmael through Hagar, was not the *birthright* son. Isaac was, because of *Sarah* (Abram and Sarai were 1st cousins). This was more of a *bloodline* issue, not one tied to *sin*.

(4) **Isaac** and *Rebecca’s* *firstborn* son Esau (a twin *with* Jacob) lost his *birthright* to Jacob, because of Esau’s sin. He sold or traded the *birthright* blessing away to Jacob (with Rebecca having a hand in this too). Rebecca and Isaac had close family connection (bloodline). They were family.

(5) **Jacob’s** *firstborn* son Reuben was replaced by the *birthright* son Joseph. He was favored by God and his father Jacob, based on his *character*, *righteousness*, and *gifts*. Joseph was Rachel’s *firstborn* son (and Jacob’s 11th son of 4 wives). Rachel was Jacob’s *avored* wife. Reuben was replaced because he slept with Bilhah, Jacob’s 2nd wife, a handmaid to Leah. See Jacob’s Family Tree farther below.

(6) **Joseph’s** *firstborn* son Manasseh was not given the *birthright* blessing by the grandfather of the two sons, Jacob. He instead chose the younger son *Ephraim* via inspiration of God. Why?

(7) **Moses** took the place of Aaron, *firstborn* son

(8) **David** was the youngest of all his brothers

God’s Foreknowledge Unlike the wrong *bloodline* of Ishmael through the Egyptian woman Hagar (3 above), or *sin* in the case of Cain, Esau, and Reuben (1, 2 & 5 above), we have **no written record** tying Manasseh to sin or poor character while in Egypt! Instead we see that God had foreknowledge of *sin* in the *future posterity* of both Ephraim and Manasseh, at different points in time, *and* on two different *Promised Lands*, and that Jacob’s blessing giving the *birthright* to Ephraim was tied to *fulfillment of prophecy* for our day, as Manasseh is destined to “blossom as the rose” once Ephraim becomes “a fading flower.”

The Book of Jasher, for example, records that Manasseh as a valiant *firstborn* son, evident in various 3 events involving him interacting with Joseph’s brothers Judah and Simeon in Egypt. We see no *rebellion* or *sin* with Manasseh, nor character flaws, only

good service to his father Joseph. He favored Manasseh in these events and wanted him to receive the *birthright* blessing as evidenced in his negative reaction to Jacob's choice of Ephraim. God had Jacob give the *birthright* blessing to Ephraim because of His foreknowledge of what would occur with the posterity of both sons. Ephraim would eventually become a "fading flower" and then Manasseh would blossom as a rose. This fulfills prophecy in Isaiah and especially the Book of Mormon (see 1 Ne. 15:12-16; Jacob 3:3-6; the Jacob 5 allegory).

Tame vs Wild Trees The whole issue here is one of *timing* tied to *sin* - in the *future posterity* of the House of Israel (Manasseh) and that of the *Gentiles* (those mainly of mixed blood, including Ephraim), and where they came to dwell on *two different lands*, as well as *prophecy*. Those of *Ephraim* of the Northern Kingdom (mostly Samaria), for example, sinned by turning away from God into idolatry (see all of Hosea). For this rejection, they were *scattered to the world* by way of the Assyrians (later inhabiting what is what is now called Europe). Such sin often began with mixed marriages to those of surrounding *Gentile* nations. Isaiah 28 and each chapter of Hosea reveals Ephraim's collective *sins* in northern Israel. Isaiah describes the people as "*the drunkards of Ephraim*", having a "*crown of pride*". They "*exalted*" themselves, "*provoking God to anger*". They became a "*fading flower*" and went a "*whoring*" after the gods of foreign nations.

Similar sins eventually infected the southern kingdom too, of Judah and Benjamin in the *south*. They too were eventually *scattered to world* as a result of the invasion of Babylon, with many being taken into bondage. After they returned to the Holy Land things worsened again. They collectively rejected the LORD Jesus when He came among them personally. The God of Israel was even crucified when He came among them. Paul and other Jewish Apostles then took the fulness of the gospel of Christ to the *Gentiles*. It thrived for a time among them then until the early Christian Church became very polluted too. Jerusalem was completely destroyed. God brought Lehi and his family to America just prior to it. The House of Israel had been planted here, through Joseph as the *birthright* son, and his son Manasseh (Lehi was of Manasseh, Alma 10:3). Later the seed of Ephraim and Judah came to this land too, via Ishmael and his daughters, and Mulek.

Like ancient Israel in the *east*, the House of Israel on this Promised Land *west* also became polluted. It began with the *unbelief* of Laman and Lemuel, the two eldest sons of Lehi. They and their posterity, though *unbelievers*, they did not embrace the *materialism*, *polygamy* of the later Nephites, nor *secret combinations*, all of which led, to the total destruction of the Nephite nation. The unbelieving, darker skinned Lamanites were not totally destroyed like the Nephites on this land, as promised them by way of a number of Book of Mormon prophets. These same prophecies said the remnant of Jacob through Manasseh would rise again in our day, when "the time of the Gentiles" ended (3 Ne. 16:10), and when "the time of Israel" returns. That day is right around the corner.

The Nursing Fathers & Mothers Prophecy of Isaiah - Temporary Custodial Care of the Remnant Following the dark ages in lands *east*, God brought select believing *Gentiles* to the *Promised Land* of America west, once again. They wanted religious liberty here. They were the early pilgrims of Europe who had Bibles. Many of these Europeans had the mixed blood of *Ephraim* in them. Later Joseph Smith ushered in a Restoration of "fulness" in Christ's gospel for a time, with the aid of the Book of Mormon, and its return of many "*plain and precious things*" taken from the Bible (1 Ne. 13). *The Title Page* of the book says it was written to the Lamanites, the remnant of Joseph (of the House of Israel) remaining on this land, along with "Jews and Gentiles". It has had greatest success with the remnant (in terms of numbers) in Central and South America (less than 50% stay in the modern LDS Church). It has failed worse in North America, primarily because of the corruption of the LDS Church and other Christian churches, and pressure to conform to the ways of the white man and his culture in these churches.

The Gentiles, including Latter-day Saints were to be "*nursing mothers and fathers*" to the House of Israel here (see Isaiah 49:23 and 1 Nephi 21:22-23, 22:8 and 2 Nephi 10:8-9). Native Americans here (mostly of Manasseh) were to be under the *temporary custodial care* of Gentiles. Instead they have been smitten and forgotten, pushed onto dry, windswept lands mostly in the west. Their nursing care was also to include instruction in the *fulness* of the gospel of Jesus Christ (as contained in the Bible and Book of Mormon). The Latter-day Saints have had this "fulness" within these two books, but have pushed a corrupted "church" upon them more than Christ as Savior. Their Native culture has been suppressed as well.

God saw that *the Gentiles* would again turn from Him and the fulness of the Gospel as contained in both books. He said that this "*fulness*" (which focuses on *saving* the House of Israel) would be taken from *the Gentiles* and be given to the remnant of Joseph here in the later part of the end times, and in fulfillment of prophecies given by Jesus Himself in 3 Nephi 16, 20 and 21. The Manasseh remnant has rejected modern-day Mormonism and with it the Book of Mormon. It has in it very useful truths tied to; (1) Their identify as the House of Israel through Joseph of Egypt and Lehi; And (2) The "fulness" of Christ's gospel when combined with the Bible.

Prophecy states that the eventual reception of the full gospel of Christ by the House of Israel on this land will not occur until *the Gentiles* - who had it for a time as *temporary custodians* - corrupt it and reject it again in their many polluted churches as addressed in Mormon chapter 8 (and 3 Ne. 16:10). This was around 2012. According to Mayan Elders, the year 2012 marked the end of *one age* and the beginning of *the next*, or the end of "*the times of the gentiles*" and the beginning of "*the times of Israel*", the *first* being *last* to once again to obtain the knowledge of their LORD and His gospel in its fulness.

A Marvelous Work and a Wonder This fulness of light among the gathered House of Israel on this land (the Native Americans) is the result of God's outpouring of His Spirit in the coming days (Joel 2) and the important work of the special last-days *servant*, known as the "branch" prophet, the "choice seer", or the "one mighty and strong". He will "set in order the house of God" taking *truth* and *light* to the Manasseh remnant and to *repentant Gentiles* who will receive him and his teachings in our day (see 3 Ne. 28:34). His work is God's work in *recovering* Israel here - "*from their lost and fallen state*" a second time in our day! It *fulfills*

many covenant prophecies in the Bible, especially those in *Isaiah* and *the Book of Mormon*. This is why Jesus commanded readers of the Book of Mormon “to diligently search *Isaiah*” (3 Ne. 23:1-3). It is “the marvelous work and a wonder” spoken of by Nephi in 1 Nephi 25:17, the blessed work of 1 Nephi 15:12-16. They will be brought to Christ their Redeemer, and then help *lost* but repentant Gentiles return to Him too in His pure way! In this way these people will “blossom as the rose” (see Bk of Comm. 52:21-26; D&C 49:24-25, 109:65; JD 15:282; 3 Ne. 21:22-26).

Jacob’s Family Tree As discussed earlier, *natural* birth order does not automatically grant *birthright* status in the kingdom of God on the earth. Joseph became Jacob’s *birthright* son, replacing the *firstborn* son Reuben because of his *sin* and because Joseph was favored by God, based on Joseph’s *character, righteousness, and choices* with the family *bloodline*. Joseph was Jacob’s 11th son, but was Rachel’s *firstborn* son. She was Jacob’s *favored* wife. Ishmael was not born of the favored wife of Abraham. This wife was not of the purer bloodline of the House of Israel like Sarah was. Reuben slept with Bilhah, Jacob’s 2nd wife, a handmaid to Leah (alternative stories suggest another reason, see their stories in scripture and commentaries on-line). And Jacob was tricked by into taking Leah as a wife *first*. Fourteen years later, Laban finally gave Rachel to him as a wife, his *favored* wife all along, the one God chose for him to bring for Joseph of Egypt and his two *favored* sons.

Jacob’s 2 wives (and their handmaidens) provided the 12 sons of the House of Israel.

Leah (oldest daughter of Laban, *first* wife via trickery of Laban) / Leah’s 6 sons are given below

Rachel (daughter of Laban, preferred wife of Jacob) / Her 2 sons are Joseph and Benjamin

Bilhah (*handmaid* Rachel, sister to Zilpah [according to Book of Jubilees])

Zilpah (*handmaid* of Leah, sister of Bilhah [according to Book of Jubilees])

Birth order of the 12 sons of Father Jacob

Jacob’s Favor Among His 4 Wives

1. **Reuben** via *Leah*

1. **Rachel**, Jacob’s *favored wife* / 2 sons

2. **Simeon** via *Leah*

2. Bilhah loved Jacob & became his *favored wife after* Rachel’s death / 2 sons

3. **Levi** via *Leah*

3. Leah was jealous of Jacob’s favor for Rachel / 6 sons - most

4. **Judah** via *Leah*

4. Zilpah was Leah’s handmaid / 2 sons

5. **Dan** via *Bilhah*

6. **Naphtali** via *Bilhah*

7. **Gad** *Zilpah*

8. **Asher** via *Zilpah*

9. **Issachar** via *Leah*

10. **Zebulon** via *Leah*

Dinah (daughter) via *Leah*, an 11th child, believed to be the mother of *Asenath* (with Shechem), Joseph’s wife. *Dinah’s* child *Asenath* (thought to be illegitimate) may have been taken to Egypt, becoming the adopted daughter of Potiphar, priest at On. For more on *Asenath*, see endnote 3.

11. **Joseph** via *Rachel* – the *favored* wife of Jacob and God - her *firstborn* son was Joseph (Jacob’s 11th son)

12. **Benjamin** via *Rachel*

Scriptures supportive of the topics of this endnote, include:

Priesthood *Gen. 9:18-27, 10:2-5, 12:1-4, 21:9-13, 22:18; Ex.4:22, 13:2, 12, 15; Lev. 18:7-8; Num. 18:15, 27:8-11; Judg. 11:1-2; 2 Sam. 7:12-16, 24, 29; Psalm 2:7-9, 89:27; Prov. 19:14; Luke 2:23; Gal. 3:8; Heb. 1:5; Rev. 1:5; JST Gen. 14; Moses 7:1, 6-8, 12, 22; *Abra. 1:2-4, 2:8-11; Alma 13:1-12; 2 Nephi 3; D&C 28:2 & 5; 43:2-7; 84; 86:7-10; 107:16-17, 40-52; 110:12; 118:8.**

Birthright Revoked on the 1st born son Reuben

Gen. 35:22; 49:3-4; & 1 Chron. 5:1-3

Law of the Favored Wife & Firstborn Son

*Deut. 21:15-17 (law of *favored* wife status and their firstborn son)*

Promised Land west as an Inheritance

2 Nephi 10:8, 10, 19, 20, 21; Ether 1 and 13.

Manasseh rising up in our Day

1 Nephi 15:12-16; Jacob 3:3-6; Jacob 5 Allegory

Nursing Fathers and Mothers

Isaiah 49:23 and 1 Nephi 21:22-23, 22:8 and 2 Nephi 10:8-9

² **Jesus as Messiah ben Joseph and Messiah ben David** See the excellent book, *Messiah ben Joseph*, by David Mitchell, Campbell Publishers, Glasgow, Scotland. See also my book, *The Key of David*.

³ **The Asenath Puzzle** Joseph married *Asenath* in Egypt. Research reveals that she was most likely not an Egyptian, but instead Joseph’s niece, through his half-sister *Dinah*. *Asenath* appears to be the missing 70th person in the genealogical list found in Genesis 46, the one tied to Jacob’s “70 descendants” when he arrived in Egypt. *Asenath* was already there, the daughter of *Dinah*, who was the daughter of Jacob and Leah. God made it all happen. *Asenath* is also of the House of Jacob or Israel. Both *Asenath* and *Dinah* (daughters) are the only women listed in Genesis, beyond Jacob’s 4 wives. *Asenath* is the special wife of the birthright son Joseph, the mother of the two sons Ephraim and Manasseh. They became adopted sons into the House of Israel, even though they were really Jacob’s “grandsons”.

Two Key Scriptures The two main scriptures unveil the puzzle of the missing, 70th descendant of Jacob. They are Genesis 34:2 (giving us the *Dinah* and *Shechem* relationship) and Genesis 46:5-27 (the listing of Jacob’s 70 descendants when he arrived

in Egypt). The listing in Genesis 46 gives us 69 listed “sons” as descendants when he arrived in Egypt. The clue to the missing or 70th descendant of Jacob, one already there with Joseph and his two sons, is that it is a daughter - not a son, through Leah and Dinah. She is Asenath Joseph’s wife. Once again, she and Dinah her mother are the only daughters listed in Genesis 46, and the only other females listed there beyond Jacob’s four wives (Leah, Rachel, Zilpah and Bilhah).

Three Key Facts (1) Genesis 46 states that Jacob had 70 descendants when he arrived in Egypt. It is typical that only sons were normally listed, not daughters. Of these only 66 sons are listed there, as 3 were already there in Joseph and his 2 sons Manasseh and Ephraim. Though technically “grandsons” there were given blessings as if they were sons; (2) Leah had 33 descendants in the genealogical listing in Genesis 46, but only 32 are listed as making the trip to Egypt. The missing descendant in both lists must be Asenath; And (3) Joseph was a valiant righteous man, often compared to Jesus Christ. He was Jacob’s birthright son. He knew the law relative to marrying outside the family bloodline and would not have married a Canaanite or Egyptian wife (the blood of Ham was in Egypt). There are 17 scriptures in the Bible forbidding one in the House of Israel to marry an “unbeliever”, especially a Canaanite (see 10 of these in Gen. 24:3, 37; 28:1, 6-9; Ex. 34:16; Num. 36:8; Deut. 7:3-4; Josh. 23:12; 1 Kings 11:2; Ezra 9:12-14). Joseph, like the three Patriarchs or “fathers” before him, Abraham, Isaac, and Jacob, obeyed God’s law and took a wife within the House of Israel. Asenath was Joseph’s niece, daughter his half sister Dinah. She was 18 years old when she married Joseph at age 30 in Egypt. They had two special sons, those populating much of North America.

See John P. Pratt, Jacob’s Seventieth Descendant, Meridian Magazine, Aug. 18, 2000

http://www.johnpratt.com/items/docs/lds/meridian/2000/puzzle_ans.html

4 The Blessed State of the Gods The state of the gods is immortality. The righteous and obedient enter into “*the state of the Gods*” when keeping God’s higher law as contained in the 12 *Beatitudes*, given to the disciples of Jesus in the Bible and the Book of Mormon (see JST Matthew 5 and 3 Nephi 12). According to Old Testament scholar W. F. Albright and New Testament scholar C. S. Mann, the word translated as “*Bless-ed*” in Matthew 5 is tied to being “*fortunate*,” to be “*of the State of the Gods*.” They add, “*Fortunate*. The word in Greek was used in classical times [to mean] *of the state of the gods* in contrast to [that of] men. The usual English “*bless-ed*” has more and more come to have liturgical or ecclesiastical overtones, and we have chosen “*fortunate*” as the being the best translation available to us” (see W. F. Albright and C. S. Mann, *The Anchor Bible, Matthew*, Garden City, New York: Doubleday, 1971, p. 45).

5 The Iniquity of Polygamy Among the Nephites & those at Jerusalem It is clear in the first 3 chapters of Jacob and elsewhere in the Book of Mormon (see especially **Jacob 2:25; 3:3-12**; Mosiah 11:2) that the great wickedness at Jerusalem included the **iniquities** of **Sodom** (sexual sin) and **Egypt** (idolatry). Lehi left Jerusalem before this city was destroyed, many of its people taken into bondage in Babylon. The later Lamanites of the Book of Mormon were preserved on this promised land west, even though they were unbelievers because they did **not** embrace 2 things; (1) polygamy (they loved their wives [single] and their daughters), and (2) they did not allow **secret combinations** to come in among them. Both of these sins crept in among the Nephites (and the Saints at Nauvoo). They were destroyed as a people, largely because of practices tied to “Sodom and Egypt.”

Both types of sin are introduced by Lucifer and his fallen angels. They corrupted the earth throughout the Old Testament. Israel often turned to these 2 serious iniquities, typically practiced together. They brought curses upon the land and the people. Satan/Lucifer uses them together today to corrupt all mankind. One of the best examples in the Bible is the story of Israel and Baal-Peor, addressed in multiple places in the Bible (see Num. 23-25 & 31). God did not allow Balaam to curse Israel for Balak (the king of Moab). Instead, Balaam (a non-Israelite who had spiritual gifts) told Balak how he could **get God to curse Israel**, by sending in the daughters of Moab into the tents of Israel’s fighting men. They then committed fornication and adultery and turned to Moab’s false gods with the women (these false gods were the fallen angels or “sons of God” of Gen. 6:4). The Israelite men offered up food and wine as sacrifices to them following their sexual sin. They thus broke 2 major commandments, #1 and #7. It brought a great curse upon Israel, with thousands dying in a great plague. John calls serious *sexual sin* (an **iniquity**) “Sodom” and he calls idolatry “Egypt” in Revelation 11:8. Jacob of the Book of Mormon makes it clear that this was a primary reason God had Lehi escaped Jerusalem, that a **righteous branch** or **seed** of the House of Israel through **Joseph** might be preserved on this land.

Latter References Added to Jacob 2:30, pointing to Malachi 2 and D&C 132 God sought to raise up a people committed to **Him**, not the false gods of the Old Testament, who were the fallen angels of Genesis 6:4. They were worshipped among the nations of the earth *after* mankind rebelled at Babel in Gen. 11. God then raised up Abraham and Israel as His inheritance (see Deut. 32:8-9 NIV). Relationship with God is like a good marriage. We should not **divorce** God from our lives. Malachi 2:11-16 (one of 2 references put in the footnote of Jacob 2:30 a - by *modern* LDS supporters of Brigham Young’s polygamy) is really a reference to these false gods and idolatry generally – **not** a reference about polygamy (Israel kept returning to these false gods). They descended to earth and took mortal woman as wives in rebellion against God. And they practiced sexual perversion and other significant sins. The sexual sins became a focus of the “Sodom” side of things, whereas “Egypt” represented the idolatry of worshipped them as false gods. They were mixed together as spoken of by John (Rev. 11:8). This is the **context** of these Malachi 2 verses, **not raising up** more people via polygamy.

In Jacob 2:23-30, Jacob was addressing raising up a “righteous branch” or “righteous seed” unto God upon the new Promised Land (of America), a people **separated** from evil. Modern polygamy practices were put in place by Brigham Young at Nauvoo first, not by Joseph Smith! When Jacob addresses “raising up righteous seed” in this land (Jacob 2:25 and 30), he is **not** talking about God giving authorization for polygamy among men here, but about **separating ourselves from evil**, as Lehi did by taking

his family out of Jerusalem (the evils there *included* polygamy, as practiced by David and Solomon). They came to this land so they could prosper **away** from the evil. Jacob saw the same evils of David and Solomon rising among his people too. He was calling the men among his people to **repentance**, and he was riding his garments **free** from *their* **sins** and **blood** (by the shaking of his garments) as their primary teacher (and king), like Paul did in Acts 18:6, when he too shook his garments free of the sins and blood of wicked, unbelieving Jews whom he was teaching. Joseph Smith did this too, just before he was murdered, calling Brigham Young and other leaders of the church to repentance. See my paper, *Joseph Smith's Last Charge at Nauvoo*.

The other reference to D&C 132 (in Jacob 2:30a *with* Malachi 2) should be avoided. It was modified and added to by Brigham Young after Joseph was murdered, all to **support** Young's polygamy. Young instituted the "spiritual wifery" practice among the Saints secretly at Nauvoo, and then later in Utah he made it an official Church doctrine. He used Joseph's name to justify it, when Joseph was actually fighting against it before his murder. Young was ultimately responsible for Joseph Smith's murder (Richards and Taylor took him out in Carthage Jail, at Young's request), as Joseph was actively fighting against the **secret** practice of it by Young and other church leaders at Nauvoo. They were part of "the Secret Chamber" (see D&C 38). Young led it. See my book, *The Secret Chamber*, Amazon.