

# **“ONE MIGHTY AMONG THEM”**

## **THE LATTER-DAY “RESTORING” PROPHETS**

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There seem to be at least three great prophets in the latter-days who will fill a position of restoration. Most Latter-Day Saints agree that one of them must be Joseph Smith. The other two, however, are much more obscure and seem to be placed in a time after the time of Joseph Smith. Of these great latter-day prophets Isaiah has said,

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (Isaiah 11:1, 2 Nephi 21:1)*

In this verse we see a discussion about five separate individuals. They are 1) Jesse, 2) the rod, 3) the stem, 4) the branch, and 5) the roots. Notice that the rod comes from the stem of Jesse, and the branch comes from the roots of Jesse. Both the rod and the branch come from Jesse, but they apparently come from two different parts of Jesse. Jesse was the father of David.

### **The Stem**

The Doctrine and Covenants helps us to understand this passage in Isaiah by explaining who some of these people are. The stem of Jesse clearly seems to be Christ.

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

*Verily thus saith the Lord: It is Christ. (D&C 113:1-2)*

According to section 113, the following verses are talking about the stem of Jesse or Christ:

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

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

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

*And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (Isaiah 11:2-5)*

Although there are few references in the scriptures that use the word “stem,” these passages just referred to seem sufficient to show who the stem is and what his relationship is to both Jesse as well as the rod spoken of.

### **The Rod**

We are also told about the rod that comes forth out of the stem or in other words, out of Christ.

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

*Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. (D&C 113:3-4)*

Although this is not specifically mentioned in the scriptures, it is generally assumed that this “rod” is Joseph Smith. Brigham Young has said,

*During a few weeks past much has been said in relation to the folly, feelings, and doings of Elders of Israel. Joseph Smith was a rod in the hands of the Lord to scourge the Elders of Israel; he was the mouthpiece of the Almighty, and was always ready to rebuke them when requisite. You who were acquainted with him know his course and life. He had a word of comfort and consolation to the humble and faithful, and a word of rebuke to the froward and disobedient. (Journal of Discourses 8:189-190, underline added)*

Brigham Young has also informed us that Joseph Smith was definitely from the house of Joseph, through Ephraim.

*Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son or one daughter in that family who is purely of the blood of Ephraim. It was in the veins of the father or mother, and was reproduced in the son or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite, and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel. (Journal of Discourses 2:268-269, underline added)*

Other scriptures seem to associate a rod with the concepts of speaking and warning. The following are some examples of such scriptures:

*But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isaiah 11:4; 2 Nephi 30:9, underline added)*

*The LORD’S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. (Micah 6:9, underline added)*

In Old Testament times it was Aaron who carried the rod for Moses and it was Aaron who was the spokesman of Moses. (See Exodus 4:30 and Exodus 7) This could indicate a type. Perhaps the Lord has used Joseph Smith as his “rod” in much the same way that Moses used Aaron - to speak and to warn.

Barring any further evidence, this person referred to as the “rod” seems to be Joseph Smith. In light of D&C 113:3-4 this indicates that Joseph Smith was a descendant of Jesse as well as of Joseph of Egypt, through Ephraim. We are also told that he has “come forth” out of Christ, and hence, may be a descendant of Christ.

### **The Root**

Now we are faced with the remaining two people, the branch and the roots. In verse 10 of Isaiah 11 we receive more information about the root(s) of Jesse.

*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Isaiah 11:10)*

Section 113 continues to explain,

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

*Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days. (D&C 113:5-6)*

Notice in these verses that, just as with the rod, this “root” is a descendant of Jesse as well as of Joseph of Egypt. However, no mention is made to Ephraim. Hence, we should not automatically assume that the root will be an Ephraimite.

In the book of Revelation we are told that Christ is a root of Jesse (David).

*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. (Revelation 22:16, see also Revelation 5:5)*

However, the root spoken of in Isaiah cannot be referring to Christ because Christ was a descendant of Judah, not of Joseph.<sup>1</sup> In addition, Paul speaks of another root of Jesse in conjunction with the Gentiles.

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<sup>1</sup> See Matthew 1:2-3

*And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (Romans 15:12)*

His “reign over the Gentiles” is further emphasized by the phrase, “to it [the root] shall the Gentiles seek,” as found in Isaiah 11:10. So, whoever this particular root is, it seems that he will reign over the Gentiles and will be heavily involved with the gathering of the Lord's people in the last days. It is also possible that though he is from Joseph, he might not be from Ephraim.

### **The Branch**

Section 113 does not make any mention of the “branch” which grows out of the root(s) of Jesse. Because of this we must look elsewhere in the scriptures to find out who this branch is. As we have already learned, some of these titles can refer to more than one person or group. Just as with the term “root,” the word “branch” seems to be associated with Christ in some scriptures.

*Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

*In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Jeremiah 23:5-6, underline added. See also Jeremiah 33:15-16.)*

These verses in Jeremiah seem to indicate that Christ is the branch. However, because the branch spoken of in Isaiah 11:1 grows out of the root of Jesse, the root of Jesse being a servant in the “last days,” it makes sense that there is another branch who is not Christ. The branch spoken of in Isaiah must be some other prominent figure in the last days. This idea seems to be confirmed by Lehi in the Book of Mormon. Speaking to his son, Joseph, Lehi said,

*Wherefore, Joseph [of Egypt] truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom. (2 Nephi 3:5, underline added)*

As we will discuss, all of the third chapter in second Nephi seems to be talking about this latter-day servant known as the branch.

Often in the scriptures, the word “branch” is used to describe a group of people.<sup>2</sup> The branch spoken of by Lehi cannot be a group of people because Lehi compares the branch to just one

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<sup>2</sup> See 1 Nephi 15:12 and 1 Nephi 19:24

person, Christ. If Lehi were referring to more than one person, it would make no sense to explain that it is not the Messiah to whom he refers. Basically Lehi is saying, “The person to which I refer is not the Messiah. It is a different person.” It would seem silly for him to make the statement, “The group of people to which I refer is/are not the Messiah.” That simply doesn't make much sense.

From this verse we also know that the branch will come from the loins of Joseph. This makes sense since Isaiah tells us he comes from the root, and the root comes, at least in part, from Joseph. We also know from this verse that the branch will be instrumental in manifesting the Messiah to the fruit of the loins of Joseph in the latter days.

I believe the word “them” in this verse refers to the house of Israel, not to the righteous branch. The mission of this branch is to manifest the Messiah “unto them [the house of Israel] in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom.” This idea is further supported by Nephi later in the Book of Mormon:

*And behold how great the covenants of the Lord, and how great his condescensions unto the children of men; and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations they shall become a righteous branch unto the house of Israel. (2 Nephi 9:53, underline added)*

In this verse it says that this branch “shall become a righteous branch unto the house of Israel.” Notice that it is not the branch who is receiving from the house of Israel, but the house of Israel is receiving from the branch. This suggests the idea of this branch serving a mission of some sort to the house of Israel. I think this is what Lehi was saying back in 2 Nephi 3:5. This person will be instrumental in restoring many things to the house of Israel.

Another interesting thing to note is that Nephi seems to believe that “our seed...shall become” this righteous branch. In other words, this branch will be a descendant of Lehi, and hence, most likely from the tribe of Manasseh. This concept of the “righteous branch” being an Indian prophet seems to agree with other sources as well. Going back to second Nephi chapter three, we find Lehi explaining to his son Joseph that this great seer and prophet would rise up among his seed.

*Wherefore, because of this covenant thou [Joseph, son of Lehi] art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.*

*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 Nephi 3:23-24)*

In the 1909 edition of the Book of Mormon, Orson Pratt included a footnote for 2 Nephi 3:24. He made it clear that, in his opinion, the “one mighty among them” would be “an Indian prophet.” This again suggests that the branch spoken of by Lehi will come from the tribe of Manasseh instead of Ephraim. President Kimball seems to agree with Orson Pratt.

*The Lamanites must rise in majesty and power. We must look forward to the day when they will be... sharing the freedoms and blessings which we enjoy; when they will have economic security, culture, refinement, and education; when they will be operating farms and businesses and industries and shall be occupied in the professions and in teaching; when they shall be organized into wards and stakes of Zion, furnishing much of their own leadership; when they shall build and occupy and fill the temples, and serving in them as are the natives now in the Hawaiian Temple where I found last year the entire service conducted by them and done perfectly. And in the day when their prophet shall come, one shall rise “mighty among them ... being an instrument in the hands of God, with exceeding faith, to work mighty wonders.” (Teachings of Spencer W. Kimball, Pg.620)*

In addition to Elder Pratt and President Kimball, President Joseph Fielding Smith viewed this latter-day seer as a descendant of Joseph, son of Lehi.

*Father Lehi made one promise to his son Joseph and that was that from his seed should raise one who should 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.”*

*That the remnants of Joseph, found among the descendants of Lehi, will have a part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. (Joseph Fielding Smith, Doctrines of Salvation, vol. II, p. 251)*

In the book of Zechariah we find information about the branch that seems to agree with President Smith’s comments regarding the building of the temple in the New Jerusalem.

*And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: (Zechariah 6:12-13, see also Zechariah 3:8)*

In addition to the works of helping to restore the house of Israel and of building the temple and city of Zion, it appears possible that the branch may also serve as a leader of armies to provide temporal salvation through protecting the righteous and treading down the wicked.<sup>3</sup>

### **The Topical Guide vs. Pratt, Kimball, and Smith**

In the LDS version of the scriptures, the references included in chapter three of second Nephi all seem to refer to Joseph Smith as the “branch” or the “one mighty among them.”<sup>4</sup> As already pointed out, Presidents Smith and Kimball as well as Elder Orson Pratt apparently did not think these verses were referring to Joseph Smith. All three of them believed that they were referring to an Indian prophet, and hence, most likely from the tribe of Manasseh.

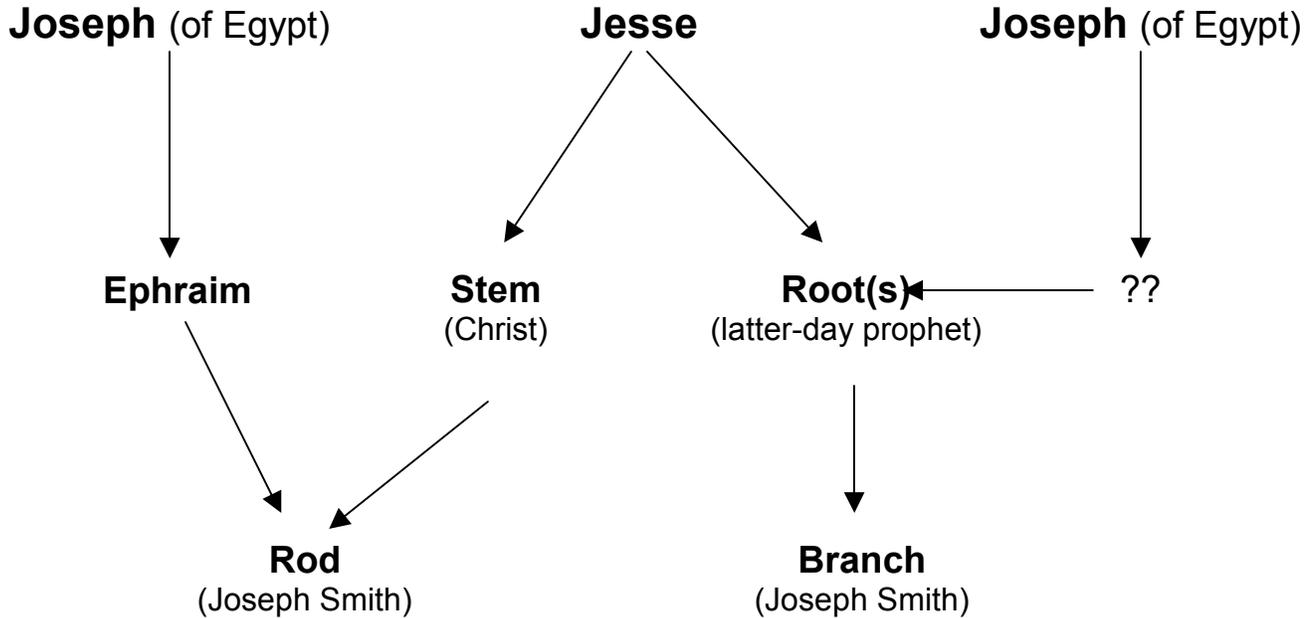
Let’s assume that the branch referred to in Isaiah 11:1 is the same branch which is spoken of by Lehi in 2 Nephi 3:5. If this is not the case, we must admit that there are multiple latter-day servants referred to as the “branch” in the scriptures. This would greatly diminish our chances of figuring out who any of the branches are. Assuming there is only one latter-day branch, the following charts try to illustrate the differences between the two approaches.

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<sup>3</sup> See Daniel 11:3-9

<sup>4</sup> See verse 7, footnote “a”; verse 15, footnote “b”; and verse 24, footnote “a”.

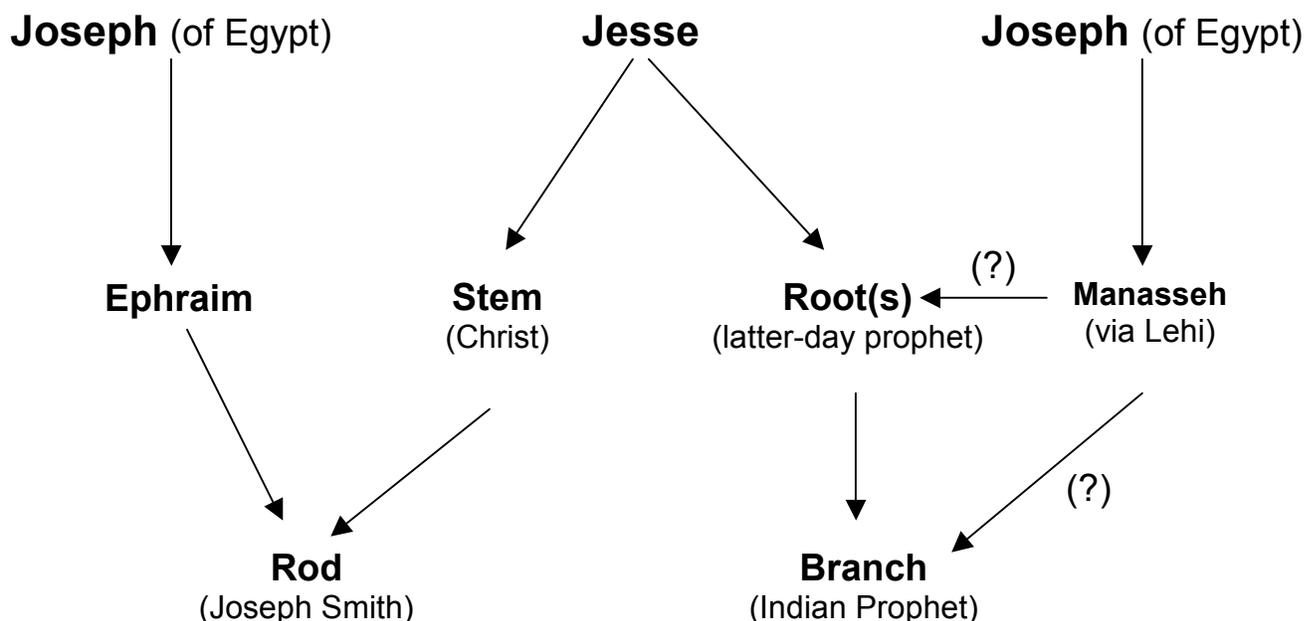
# TOPICAL GUIDE VERSION



If the branch spoken of by Lehi is Joseph Smith, then we begin to experience quite a bit of difficulty making sense out of any of this. If the branch grows out of the root of Jesse, and the root is a latter-day prophet “that shall rise to reign over the Gentiles; in him shall the Gentiles trust” and “to [him] shall the gentiles seek,” then we must look for a prophet who fits the qualifications of this root and who lived before the time of Joseph Smith. I am not aware of any latter-day prophet of whom Joseph Smith could have been a descendent. Yet that seems to be what we need to find if we follow the implications of the topical guide.

In the chart below, the question marks by the word “Manasseh” are placed there to suggest that we do not know when the blood of Manasseh enters into the picture. This scenario seems to make much more sense, receives greater support, and fits together very well. One of the only questions left to answer is when the blood of Manasseh enters the picture. In this scenario the branch is undoubtedly from Manasseh, through Lehi and his son, Joseph. However, we do not know whether the root will be from Ephraim or Manasseh. All we know is that the root will have his mission among the gentiles and that the branch will apparently have his mission among the House of Israel, especially the seed of Lehi.

# THE PRATT, KIMBALL, SMITH, VERSION



With the idea in our mind that the “one mighty among them” is an Indian prophet who comes after the time of Joseph Smith, let's review some of the things said about this prophet to see if second Nephi chapter three makes more sense to us.

Let's begin with verse 11.

*But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. (2 Nephi 3:11)*

It appears that this servant will “bring forth” new words to the people. Notice also that at the time of this prophet, at least some of the word had “already gone forth among them.” Perhaps this refers to the work which Joseph Smith had already done. This makes even more sense in light of verse 12. This verse is apparently talking about the Bible and the Book of Mormon.

*Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto*

*the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. (2 Nephi 3:12)*

Notice in this verse that we are no longer equating “the fruit of thy loins” with just one person. Multiple people wrote the Book of Mormon and multiple people wrote the Bible. It is true that they were either all of Joseph or all of Judah, but it makes no sense to speak of just one writer of the Book of Mormon or the Bible. This verse is not talking about what the latter-day branch or seer will do. It is talking about some of the tools this seer will use to convince the people of the word of the Lord. These tools seem to be already in existence by the time this prophet arrives on the scene. This idea of “the book” appearing before this prophet appears is also supported later in the chapter.

*Wherefore, because of this covenant thou [Joseph, son of Lehi] art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.*

*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 Nephi 3:23-24, underline added)*

These verses seem to place the rising up of the “one mighty among them” after, or around the same time that the seed of Joseph “hearken unto the words of the book.” Notice also in this verse that this person brings to pass “much restoration unto the house of Israel, and unto the seed of thy [Joseph, son of Lehi] brethren.” Although Joseph Smith preached to the Indians, both the restoration of the house of Israel and of the Indians are, for the most part, still future events. These events certainly did not happen during the time of Joseph Smith.

The next point of interest is found in verse fourteen.

*And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; (2 Nephi 3:14, see also 3 Nephi 21:10)*

The people who sought to destroy Joseph Smith were eventually successful, not confounded. Although they were confounded in their attempts to destroy his work, they did eventually kill him in Carthage jail.

The next interesting element is found in verses 17 and 18.

*And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.*

*And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. (2 Nephi 3:17-18)*

First, notice that power will be given to this seer “in a rod.” We must ask ourselves if this rod could refer to Joseph Smith, who had already prepared the way for the branch. With the evidence already presented, I feel that this conclusion is at least a possibility worth considering. These verses also claim that the great seer will not speak much and that he will not be mighty in speaking. Joseph Smith was a very good orator and spoke a great deal during his lifetime. It is true that Sidney Rigdon was considered Joseph Smith's spokesman.<sup>5</sup> There is also evidence that Oliver Cowdery was called to be a spokesman for Joseph.<sup>6</sup> However, for all intents and purposes, neither Rigdon or Cowdery ever really had to fulfill that assignment.

It simply seems awkward to try to fit Joseph Smith into the entire picture of this chapter. It is true that much of it fits Joseph Smith. But it also seems true that much of it does not.

It also seems that the whole chapter is talking about only one person. It appears to indicate that the branch (v. 5), the Joseph (v. 15), and the one mighty among them (v. 24) are all referring to the same choice seer. There is no indication that more than one person is being spoken of anywhere in the chapter.

In studying this topic I have searched (by computer) through the Journal of Discourses, Teachings of Spencer W. Kimball and Ezra Taft Benson and Joseph Smith, the Articles of Faith, Jesus the Christ, Lectures on Faith, and Gospel Doctrine. It is simply amazing how little is spoken of concerning 2 Nephi chapter 3. Why? Why wouldn't these authorities in the church want to make a big deal about this great latter-day prophecy, especially after the death of Joseph Smith? One would think that, especially in the Journal of Discourses, they would want very much to point the finger at the connection between Joseph Smith and the chapter talking about this great latter-day seer or righteous branch. Why didn't they do this? One possible reason is that they knew that it was not talking about Joseph Smith in the first place. If this prophecy is really speaking about a great Indian prophet of the latter days, it becomes clearer why it wouldn't be as popular of a topic as it should have been. After Joseph's death, many people were probably looking for a new prophet/leader. If this Indian prophet were preached openly from the pulpit,

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<sup>5</sup> See D&C 100:9

<sup>6</sup> D&C 28:1-3

many of the members of the church would have probably been deceived - leaving Brigham Young and the church behind in search of this new prophet. Many of the early saints probably wouldn't have realized that the coming of this prophet was still a future event. In fact, even today many people might do the same thing if it were taught from the pulpit of general conference.

It is possible that the third chapter of second Nephi is speaking dualistically. Perhaps it is speaking of both Joseph Smith as well as an Indian prophet named Joseph who will surface much closer to the coming of Christ. The very least I think we can say is that Spencer W. Kimball, Joseph Fielding Smith, and Orson Pratt must have recognized the obvious parallels this chapter has with Joseph Smith and still chose to make very direct connections with a future Indian prophet. The very least we should do is keep an open mind on the subject and watch and pray always, lest we be deceived.

### **Summary**

From what has been discussed, the following can be summarized:

#### **Jesse**

This is the father of David.

#### **The Stem**

This is Jesus Christ. Who can trace His lineage directly to David, and hence Jesse.<sup>7</sup>

#### **The Rod**

The Rod is apparently Joseph Smith. However, this is not as solidly supported in the scriptures as one would like. The Rod seems to be a descendant of Jesse through the Stem, or Christ. He is also a descendant of Ephraim. Brigham Young's claim that Joseph Smith was a "pure Ephraimite" only serves to cloud the picture because Jesse and Christ are both descendants of Judah, not Ephraim. If the Rod is not Joseph Smith, we seem to be at somewhat of a loss as to who he might be.

#### **The Root**

This person is a servant in the last days that will be both a descendant of Jesse as well as of Joseph. However, he will not necessarily be of Ephraim. He will fulfill a mission to the Gentiles and will be involved with the gathering of the Lord's people.

#### **The Branch**

The Branch will be a latter-day servant who is apparently a descendant of Jesse, via the Root, as well as of Joseph of Egypt, via Joseph, the son of Lehi. His missions are many. He will help in the restoration of the house of Israel, including the seed of Lehi. He will also be instrumental in

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<sup>7</sup>

See Matthew, chapter one.

the building of the temple and the City of Zion on the American continent. He may also serve as a temporal defender of the righteous from the wicked.

## 2 NEPHI 3:9-24 PARALLEL STRUCTURE

9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the

loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

13 And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand,

by the power of the Lord shall bring my people unto salvation.

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

22 And now, behold, my son Joseph, after this manner did my father of old prophesy.

23 Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

24 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.

## ISAIAH 11:1-15 PARALLEL STRUCTURE

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

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

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

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

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

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

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

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

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

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

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

## 2 NEPHI 3 CHIASMS

- (V. 3) A And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. 4 For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.
- (V. 5) B Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless,
- C to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power,
- D unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom.
- (V. 6) E1 For Joseph truly testified, saying:
- E2 A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.
- (V. 7) E1 Yea, Joseph truly said:
- E2 Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them,
- F even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.
- (V. 8) G And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.
- (V. 9) OMISSION And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. 10 And Moses will I raise up, to deliver thy people out of the land of Egypt.
- (V. 11) H But a seer will I raise up out of the fruit of thy loins;
- I and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.
- (V. 12) J Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together,
- K unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.
- (V. 13) L And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.
- (V. 14) M And thus prophesied Joseph, saying: Behold, that seer will the Lord bless;
- N and they that seek to destroy him shall be confounded;
- O for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled.
- P Behold, I am sure of the fulfilling of this promise;
- (V. 15) Q And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.
- (V. 16) P Yea, thus prophesied Joseph: I am sure of this thing,
- O even as I am sure of the promise of Moses; for the Lord hath said unto me,
- N I will preserve thy seed forever.
- (V. 17) M And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing.
- L Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.
- (V. 18) H And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that
- J he shall write the writing of the fruit of thy loins, unto the fruit of thy loins;
- I and the spokesman of thy loins shall declare it.
- (V. 19) (H and K are switched for emphasis) K And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. 20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.
- (V. 21) G Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith,
- F unto the remembering of my covenant which I made unto thy fathers.
- (V. 22) E1 And now, behold, my son Joseph, after this manner did my father of old prophesy.
- (V. 23) E2 Wherefore, because of this covenant thou art blessed;
- D for thy seed shall not be destroyed,
- C for they shall hearken unto the words of the book.
- (V. 24) B 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.
- (V. 25) A And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.

## 2 Nephi 3:17-18 “Sub-Chiasm”

17 A1 And the Lord hath said:

A2 I will raise up a Moses;

B and I will give power unto him in a rod;

C and I will give judgment unto him in writing.

D Yet I will not loose his tongue, that he shall speak much.

D for I will not make him mighty in speaking.

C But I will write unto him my law, by the finger of mine own hand; and

B I will make a spokesman for him.

18 A1 And the Lord said unto me also:

A2 I will raise up unto the fruit of thy loins

B and I will make for him a spokesman.

C And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins;

B and the spokesman of thy loins shall declare it.

19 C And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins.

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## 2 Nephi 3:9-14 “Sub-Chiasm”

9 A And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

10 B And Moses will I raise up, to deliver thy people out of the land of Egypt.

11 C But a seer will I raise up out of the fruit of thy loins;

D1 and unto him will I give power

D2 to bring forth my word unto the seed of thy loins--

E and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

12 F1 Wherefore, the fruit of thy loins shall write;

F2 and the fruit of the loins of Judah shall write;

F1 and that which shall be written by the fruit of thy loins,

F2 and also that which shall be written by the fruit of the loins of Judah, shall grow together,

E unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

13 D1 And out of weakness he shall be made strong,

D2 in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

14 C And thus prophesied Joseph, saying: Behold, that seer will the Lord bless;

B and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled.

A Behold, I am sure of the fulfilling of this promise;

## 2 Nephi 3:5-11 “Sub-Chiasm”

- 5 Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless,
- A** to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days,
- B** in the spirit of power, unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom.
- 6 **C** For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.
- 7 **D** Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.
- E** And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them,
- F** even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.
- 8 **E** And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.
- 9 **D** And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. 10 And Moses will I raise up, to deliver thy people out of the land of Egypt.
- 11 **C** But a seer will I raise up out of the fruit of thy loins;
- B** and unto him will I give power to bring forth my word unto the seed of thy loins--and not to the bringing forth my word only, saith the Lord,
- A** but to the convincing them of my word, which shall have already gone forth among them.