

Choice Seer

(2 Nephi 2:1-50)

Verse 1

Lehi follows the traditions of his fathers by speaking to his sons in admonition and pronounces a blessing or curse upon them according to their choices in life.

Verse 2

Joseph was born during the eight year journey in the wilderness from Jerusalem to the land Bountiful (1Ne 5:56-67, 179-180, 205; 2Ne 4:44) which would mean he was in his late teens or early twenties when his father speaks to him.

Lehi confesses to his son Joseph of things he would have been too young to fully understand or remember (i.e. 1Ne 5:22-33, 44-48).

Verses 3 & 4

Lehi pronounces the blessing that he had previously obtained from God upon his youngest son. (2Ne 1: 3-11, 26-37, 52-58).

Verse 5

Lehi identifies what lineage of the House of Israel that he had come from which was from Joseph who had been sold into slavery by his brethren and carried off to Egypt (1 Ne 1:165).

Lehi felt the importance for his youngest son Joseph to understand his lineage and the covenants that had been passed down from the previous generations that would now fall upon him and his seed.

From the words of Amulek we are able to know that Lehi was a descendant of Joseph through the lineage of Joseph's eldest son Manasseh (Alma 8:3).

The Covenants of the Lord to Abraham was passed down to Joseph and his seed:

God's Covenant to:

- Abraham – Gen 17:1-8; 22:15-19
- Abraham to his son Isaac – Gen 17:15-16; 21:9-13; 26:1-5
- Isaac to his son Jacob – Gen 28:10-15; 46:1-5
- Jacob to his son Joseph – Gen 48:1-4; Alma 21:54-57
- Joseph to his sons Manasseh & Ephraim – Gen 48:14-22

Verse 6

Joseph's father Jacob gathered his twelve sons around him, towards the end of his life, and said:

“Gather yourselves together, that I may tell you that which shall befall you in the last days.”
(Gen 49:1-2)

He then proceeded to pronounce a prophetic message upon each of his twelve sons. The following is the promise that was made to Joseph:

“(22) Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: (23) the archers have sorely grieved him and shot at him, and hated him: (24) 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;) (25) even by the God of thy father, who shall help thee; and by the almighty, who shall bless thee with blessings of heaven above,

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blessings of the deep that lieth under, blessings of the breasts, and of the womb: (26) 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 separated from his brethren.” (Gen 49:22-26)

We can see by the scriptures that Joseph had the gift of interpreting dreams because of his great faith in God.

Gen 40:1-23 _____

Gen 41:25-40 _____

Gen 45:5-8 _____

Gen 50:19-25 _____

How old was Joseph when he became ruler over all the land of Egypt? _____ (Gen 41:46)

Verse 7 & 8

Joseph receives the greatest blessings above his “progenitors”.

“.. 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 separated from his brethren.” (Gen 49:26)

“.. let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.” (Deut 33:16)

One of the blessings given to Joseph was that his sons would receive the blessing that was passed down from Abraham, Isaac, and Jacob, which would be normally reserved for the first born male.

“And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.” (Gen 48:5)

“the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” (Gen 48:16)

“Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s :)” (1 Chron 5:1-2)

Another blessing that was given to Joseph was that his sons would save Israel from a spiritual starvation in the last days the same as when Joseph saved Israel when he received them into Egypt from starvation. Joseph gathered his brothers and their families together and brought them into Egypt to be protected and fed physically. Joseph’s sons will, in the last days, be instrumental in gathering Israel together again and bringing them into Zion to be protected and fed spiritually.

“And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.” (Gen 48:20)

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.” (Deut 33:17)

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The promises that were made to Abraham:

- God made an everlasting covenant with him and his seed to be their God (Gen 17:7)
- God gave him and his seed the land of Canaan for an everlasting possession (Gen 17:8)
- God would bless and multiply his seed as the “stars of the heaven” (Gen 22:17)
- God would bless, through his seed, all the nations of the earth (Gen 22:18)

Verse 9

This speaks of a future event, which is referred to as “a marvelous work” in the “latter days”.

Nephi’s record would come forth unto the remnant of Joseph’s seed to bring them to the knowledge of where they came from and the gospel of Jesus Christ. This record would also help Israel come to the knowledge of who the Messiah is and what He means to them (covenants and commandments).

2 Ne 11:24-36, 40-42; 58-59, 78-86; 12:42-44, 80-91

“And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he has covenanted with all the house of Israel; that he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.” (2 Nephi 6:1-3)

Verse 10

Lehi is recounting a prophecy of Joseph that we do not have except for what we have written in the Book of Mormon. Lehi was commanded of the Lord in a dream to obtain the record from Laban which contained the record of the Jews and a genealogy of his forefathers (1 Nephi 7:60-61). When Lehi received the brass plates he searched them and found the following: (1Nephi 1:158-171)

- Five books of Moses which covered the creation, Adam & Eve
- The record of the Jews from the beginning to the reign of Zedekiah king of Judah
- The prophecies of the holy prophets from the beginning to commencement of the reign of Zedekiah
- Also many prophecies by the mouth of Jeremiah
- A Genealogy of his fathers

These records were obviously more complete than what we have today in the bible especially concerning the prophecies of Joseph of Egypt. The record was in the hands of Laban, who was also a descendant of Joseph; after having received the plates of brass had the responsibility of keeping and updating the records and then passing them on to the next generation.

“Wherefore, for this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God;” (2Nephi 11:40-41)

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Verse 11 thru 14

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“For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For no one can have power to bring it to light, save it be given him of God: for God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be him that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God.” (Mormon 4:18-20)

Seer Defined: A seer is an individual who possesses “interpreters” (two stones fastened into two rims of a bow) by which he can interpret languages, is a revelator, and a prophet which power and ability is a gift that comes from God by faith.

Characteristics of a seer:

Mosiah 5:72-81; 12:18-21, 13:2; Alma 17:52-56; Ether 1:86-101, 112-114; 2:1;
1 Sam 9:9; 2 Kings 17:13

Urim & Thummim - Exodus 28:30; Lev 8:8; Num 27:21; Deut 33:8; Ezra 2:63; Neh 7:65;
1 Sam 28:6; Omni 1:34-35; Mosiah 5:64-71

According to the Hebrew the literal signification of these two words is, lights and perfections, or the shining and the perfect. According to St. Jerome, doctrine and judgment. According to the LXX, declaration or manifestation, and truth. They were worn in or attached to the breastplate of the high priest when inquiring of God.

Outline History of the Church of Christ (pg 21) – Joseph Smith’s account of the visitation of Moroni

“Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.”

2. Out of the Fruit of Thy Loins

“Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.” (Ezekiel 37:19-20)

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“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, ...” (2 Nephi 2:12)

“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;” (2 Nephi 2:17)

3. Esteemed Highly Among the Fruit of Thy Loins

“And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And no one need say, They shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it;” (Mormon 4:32-33)

4. Unto Him will I give Commandment, that He shall do a Work for the Fruit of Thy Loins

Outline History of the Church of Christ (pg 21) – Joseph Smith’s account of the visitation of Moroni

“He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.”

5. Even to the Bringing of them to the Knowledge of the Covenants which I have made with Thy Fathers (Isaiah 29:11-12, 14, 22-24; Mormon 4:100)

Outline History of the Church of Christ (pg 21) – Joseph Smith’s account of the visitation of Moroni

“He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants.”

“But behold, there shall be many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people, which are of the house of Israel. And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel.” (2 Nephi 12:42-44)

“For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.” (2 Nephi 12:80-82)

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6. I will give unto Him a Commandment, that he shall do None Other Work

A revelation given to Joseph and Martin in March, 1829 at Harmony Pennsylvania; Book of Commandments 4:2

“and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.”

7. I will make him Great in Mine eyes: for He shall do My Work

“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder:” (Isaiah 29:14)

“Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee.” (2 Nephi 11:142)

“For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to-day, and for ever; and I work not among the children of men, save it be according to their faith..” (2 Nephi 11:145)

“But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify in name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.” (Isaiah 29:23)

The following was said of Joseph Smith by S. M. Smucker who was bitterly opposed to those claims and teaching of Joseph Smith (ref. Outline History of the Church of Christ; pg. 19):

“But, whether knave or lunatic, whether liar or true man, it cannot be denied that he was one of the most extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been while living, will take its place among the notables of the world.”

Verse 15 & 16

These verses may seem out of context at first glance when you read “And Moses will I raise up, to deliver thy people out of the land of Egypt.” since Lehi knew that Moses had already come because of the historical record contained on the plates of brass. So why is the text written in such a manner where the raising up of a Moses was a prophecy concerning a future event? You must keep in mind the following:

- Who is providing this information and to whom? (ref. verse 1 “And now I speak unto you, Joseph, my last born.” Lehi was talking to his son Joseph.)
- Who is providing the text? (ref. verse 11 “For Joseph truly said, ...” Lehi is quoting from Joseph of Egypt words that was part of the record contained on the plates of brass.)
- Who is speaking to whom? (ref. verse 11 “...Thus saith the Lord unto me:” The Lord was speaking to Joseph of Egypt. Lehi starts quoting the experience that Joseph of Egypt had in verse 10 when he says: “For Joseph truly testified, saying :...”)

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In verse 15 and 16 the Choice Seer is being compared to “Moses” who is to come in the future, prepared of God, to deliver the house of Israel. What was God’s plan for Israel in the days of Moses and compare them with God’s plan for Israel in the days of the Choice Seer?

Moses -

- He was a descendant of Levi who’s family became known as the Levitical (Aaronic) Priesthood (Exodus 2:1-2)
- God’s plan was revealed to him to bring Israel out of slavery and lead them to the promised land (Exodus 3:7-10)
- He wrote and delivered the law as it was given him of God (Deut 31:9, 24-26)

Choice Seer -

- He was to be a descendant of Joseph and he would be used to restore the priesthood authority on earth (verse 17; Daniel 2:44)

“While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, “Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.” He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.” (Outline History of the Church of Christ pg. 35)

- God’s plan was revealed to him to bring Israel to the knowledge of the gospel and covenants of the Lord which would bring them out of darkness spiritually and to help restore them unto the lands of their inheritance by the knowledge of who they are (1 Nephi 7:15-25; 3 Nephi 7:27-31)

“When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do,” (Outline History of the Church of Christ pg. 21)

- He interpreted and delivered the fullness of the everlasting gospel and the covenants of the Lord under the protection of and by the power of God (1 Nephi 4: 16-19; Mormon 4:17-22)

“These were days never to be forgotten – to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, ‘Interpreters,’ the history or record called the “Book of Mormon.” (Outline History of the Church of Christ pg. 27 Oliver Cowdery’s account)

“For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my

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hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant;" (3 Nephi 9:95-98)

Marred – To detract from the wholeness of perfection of; spoil; Syn. – injure, hurt, harm, damage, impair

Verse 17

This verse indicates that the Choice Seer would come from the loins of Joseph of Egypt. This would also point to the fact that Joseph Smith's lineage would have had to come from Ephraim since the prophecy in Ezekiel says that the stick of Joseph would be "in the hand of Ephraim". The work that Joseph Smith performed as a Seer by the power of God fulfilled the prophecy contained in the last part of this verse "unto him will I give power to bring forth my word unto the seed of thy loins;"

Verse 18

The Book of Mormon was the "word of God" that was brought forth by the hand of the Seer and that word or record (stick of Joseph) would go forth amount the remnant of the seed of Joseph (Manasseh - Lamanites). This last record would convince them of the "word of God" (stick of Judah) which had already gone forth among them which was the Holy Bible fulfilling the prophecy of Ezekiel "and make them one stick, and they shall be one in mine hand." (Ezekiel 37:19).

"Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you." (Mormon 3:24-33)

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true." (1 Nephi 3:190-191)

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed." (2 Nephi 12:80)

Verses 19 thru 23

In this prophecy to Joseph of Egypt the Lord reveals His plan where the written records of Joseph's and Judah's seed would come together in the future ("grow together"; "they shall be one in mine hand") which would be used as a tool to reclaim the house of Israel in the latter days. (2 Nephi 12:65-73)

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The reasons why the Lord is having these records gathered into one are:

- As a witness or testimony of the word of God (1 Nephi 3: 191-197; 2 Nephi 12:59-62)
- To convince the remnant of Joseph seed as to their roots and the covenants of the Lord that would be fulfilled in the latter days. (2 Nephi 12:80-84)
- Confounding of false doctrines (2 Nephi 12:42-44)
- Laying down of contentions (2 Nephi 12:74)
- Establishing peace among the fruit of the loins of Joseph (2 Nephi 15:3-18; John 16:33)
- To try their faith (3 Nephi 11:1-5)

Verses 24 & 25

The Lord continued to prophecy through Joseph that the seer that was to bring forth this work in the latter days would have obvious weaknesses but the promise from the Lord was that He would strengthen the seer to accomplish the work given him.

“Wherefore, it shall come to pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned, shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee.” (2 Nephi 11:141-142)

“Nevertheless, the Lord God sheweth us our weakness, that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things.” (Jacob 3:8)

“For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. For no one can have power to bring it to light, save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord. And blessed be him that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God;” (Mormon 4:18-20)

“And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak thing become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness.” (Ether 5:27-29)

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.” (1 Corinthians 1:26-29)

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Verse 26

"And they that seek to destroy him, shall be confounded;"

Many basic premises of archaeology contrast radically with Book of Mormon history translated by Joseph Smith. Those who reject this work use these differences as a way to destroy the work of Joseph Smith. Let's look at some examples:

1. New discoveries continue to support this time frame. Richard Hansen of UCLA, began excavations of the ancient Mayan city of Nakbe in 1989. His findings created a stir among scholars. I quote the results of his study: *"The discovery, described by scholars as surprising and exciting, puts the emergence of an elaborate Mayan civilization with large cities back to at least 600 BC."* Interestingly, such studies caused one scholar, David Freidel, to write, *"Maya civilization banged into existence in its own way and time.... It is unsettling. For it violates the tacit rules of diffusion, and, even worse, the tacit rules of gradual evolution espoused by modern archaeology."* (The Witness, Fall 1993, p. 5)

2. The last writer in the narrative of the Nephite and Lamanite history wrote of the great destruction of the Nephite people. Then he told of what followed: "And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war." (Mormon 4:10).

- a. Such a statement is completely at variance with the picture of social life developed by modern archaeologists. Since their findings are at odds with the Book of Mormon narrative, let's pay particular attention to what they say.
- b. Vanderbilt University anthropologist, Arthur Demarest, 'had to write in 1991, "Until recent years scholars tended to idealize the Mayas as a peaceful and industrious people. The only warfare was supposed to be limited, ritualized battles between rulers as part of dynastic struggles, but rarely involving common people."
- c. But in an article entitled "Secrets of the Mayas" in 1993, Michael Lemonick wrote, "The latest discovery, announced just this week, underscores how quickly Maya archaeology is changing. Among the first myths about this population to be debunked is that they were a peaceful race." To what new discoveries is he referring?
- d. From Guatemala comes this report from Arthur Demarest: "The...kingdom collapsed into warfare far more destructive than we had ever imagined. The landscape and settlement patterns became almost medieval as many smaller states fought for survival."
- e. Now this from Belize: "Uncontrolled warfare was probably one of the main causes for the Maya's eventual downfall. In the centuries after 250 A.D. ... the skirmishes that were common among competing city-states escalated into full-fledged, vicious wars that turned the proud cities into ghost towns."

3. The Book of Mormon says, **"And behold, we at this time do pay tribute to the king of the Lamanites, to the amount of one half of our corn, and our barley, and even all our grain of every kind "** However, American archaeologists have always maintained, that barley did not exist here in the New World. This conclusion has been used to criticize the Book of Mormon. That is, until a recent discovery has been made here in Arizona. In *Science* 83, December, an article by Daniel Adams appeared. It was called "Last Ditch Archaeology." Adams wrote, **"Perhaps the most startling evidence of Hohokam agricultural sophistication came last year when salvage archaeologists found preserved grains of what looks like domesticated barley, the first ever found in the New World."**

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Verse 27

Joseph of Egypt is still being quoted and he makes a statement of affirmation concerning the prophecy that was given him of the Lord. Joseph actually quotes part of the prophecy that identifies the lineage of the Seer where verse 27 would read as follows:

For this promise, of which I have obtained of the Lord "...of the fruit of thy loins..." shall be fulfilled.

Verse 28 & 29

Joseph makes another statement of affirmation concerning his faith in what he was given and then provides more specific information for a testimony of the truthfulness of the prophecy and the work that the Seer would perform. Verse 29 plainly identifies that the Seer would share Joseph's name and that the Seer would also be named after his father. The enemies of the Book of Mormon would point out that Joseph Smith was a very cunning man where he framed this prophecy in such a way that it pointed to him which would provide credibility to the work that he was endeavoring to do. Yet there are some in the Restoration that do not believe Joseph Smith met the prophetic criteria and are still waiting for the Seer and the work to be performed.

Verse 30

In this verse Joseph reveals more details concerning the Seer and the work that the Lord will use him for. Joseph of Egypt was able to rise to a stature equal to Pharaoh and by his hand provided the means to preserve his estranged family (the house of Israel) from a physical starvation and extinction, by the power of the Lord. The Seer would bring forth a written record that would bring a spiritual salvation to Joseph's people (the house of Israel), by the power of the Lord.

(1 Nephi 3:18-19, 183-188; 4:16-24; 3 Nephi 9:86-93; Romans 11:13-27)

Verse 31

Joseph is again affirming his faith in the prophetic message that he had received of the Lord concerning the coming forth of two men. One man whose name would be Moses and another man whose name would be Joseph; both would be instrumental in preserving the house of Israel, by using the gifts of the Lord that would be given them.

Verse 32 thru 35

Joseph continues to provide more detail concerning the man Moses where he would:

- "...give power unto him in a rod;" (Exodus 4:17, 20)
- "...give judgment unto him in writing." (Exodus 24:12)
- "...I will make a spokesman for him." (Exodus 4:10-16)

Verse 36

The comparison begins between Moses and the Seer and between Aaron and the spokesman. You find the statement "I will raise up unto the fruit of thy loins; and I will make for him a spokesman." is a reference to the Seer and the spokesman.

Choice Seer

(2 Nephi 2:1-50)

Verse 37 thru 38, & 44 thru 47

Now in this verse the prophecy identifies the work of the Seer which is to "...write the writing of the fruit of thy loins, unto the fruit of thy loins;". Joseph Smith fulfilled this prophetic statement when he received the gold plates of Mormon "the writing of the fruit of thy loins" and translated the record by the power of God through the use of the Urim and Thummim. This record, the Book of Mormon, is mainly addressed to the descendants of Lehi "unto the fruit of thy loins;" who are the seed of Joseph of Egypt. At the end of the verse the prophecy identifies the work of the spokesman where it says "the spokesman of thy loins shall declare it".

There are two schools of thought concerning who the spokesman for the Seer is.

1. Mormon is considered by some to be the "spokesman". As was mentioned, the spokesman "shall declare it" which would mean that he would declare the writings of the fruit of the loins of Joseph of Egypt. Mormon was used of God to make an abridgment from the writings of the fruit of the loins of Joseph (Nephi's record 3 Nephi 2:94). In Mormon's own words in 3 Nephi 2:97 he says "I have been called of him to declare his word among his people, that they might have everlasting life." Mormon goes on in verses 98 thru 101 and in Mormon 2:36-43 and explains to the reader that he was directed of God to make a record "a small record" where he would be able to declare the word of God, to the descendants of Joseph and the Jews, through the abridgment that he had written that they may be persuaded to believe in Jesus Christ and his gospel. (3 Nephi 2:93-109; Mormon 2:36-43)
2. In 2 Nephi 2:46-47 we find that the Lord was going to "raise up one mighty among them" or among the descendants of Lehi. This "one mighty" was to work "mighty wonders" and "do that thing which is great in the sight of God" which would bring about a great restoration among the house of Israel and the seed of Joseph. In verse 45 the promise is made to Lehi's son Joseph that his seed would not be destroyed and that they would eventually "hearken unto the words of the book" where those who believe the "one mighty" fulfill the prophecy "the spokesman of thy loins shall declare it" the writings of the fruit of the loins of Joseph (the Book of Mormon).

Verse 39 thru 43, & 48 thru 50

"...they shall cry from the dust;"

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isaiah 29:4)

"And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, as the voice of one crying from the dust: Farewell until that great day shall come;" (2 Nephi 15:16)

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, Did I not declare my words unto you, which were written by this man, like as one crying from the dead? Yea, even as one speaking out of the dust?" (Moroni 10:22-23)

(2 Nephi 11:83-85, 123-160; 12:1-2; 3 Nephi 13:1-5; Mormon 4:17-21, 32-33)

Choice Seer

(2 Nephi 2:1-50)

“Therefore, behold, I will proceed to do a marvellous work among this people, even a **marvellous** work and a **wonder**: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:14)

“For in that day, for my sake shall the Father work a work, which shall be a great and a **marvelous** work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.” (3 Nephi 9:95)

Marvellous

Strong's number: 6381

Hebrew: pala'

Pronunciation: paw-law'

a primitive root; properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make) great, difficult, wonderful: --accomplish, (arise...too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous(-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful(-ers, -ly, things, works), wondrous (things, works, -ly).

Wonder

Strong's number: 6382

Hebrew: pele'

Pronunciation: peh'-leh

from 6381; a miracle: --marvellous thing, wonder(-ful, -fully).

Young's Analytical Concordance –

Marvellous – To make wonderful, do singularly (Hebrew “pala”)

Wonder – A wonder, singular thing (Hebrew “pele”)

“But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be **marred** because of them. Yet I will **heal** him, for I will shew unto them that my wisdom is greater than the cunning of the devil.” (3 Nephi 9:96-97)

Marred

To detract from the wholeness of perfection of; spoil; Syn. – injure, hurt, harm, damage, impair

Choice Seer

(2 Nephi 2:1-50)

“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.”

“A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.”

“...he shall be esteemed highly among the fruit of thy loins.”

“And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren...”

“...which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.”

“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.”

“And he shall be great like unto Moses,”

“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.”

“...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.”

“And out of weakness he shall be made strong,...”

“And they that seek to destroy him, shall be confounded.”

“And his name shall be called after me; and it shall be after the name of his father.”

Choice Seer

(2 Nephi 2:1-50)

“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;”

“...I will raise up unto the fruit of thy loins; and I will make for him a spokesman.”

“...I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins;”

Choice Seer

(2 Nephi 2:1-50)

Heal

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul: oh save me for thy mercies' sake. (Psalms 6:1-4)

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee. (Psalms 41:4)

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. (Isaiah 57:18-19)

Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. (Jeremiah 3:22)

What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? (Lamentations 2:13)

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. (Luke 4:18-19)

Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. (John 12:39-41)

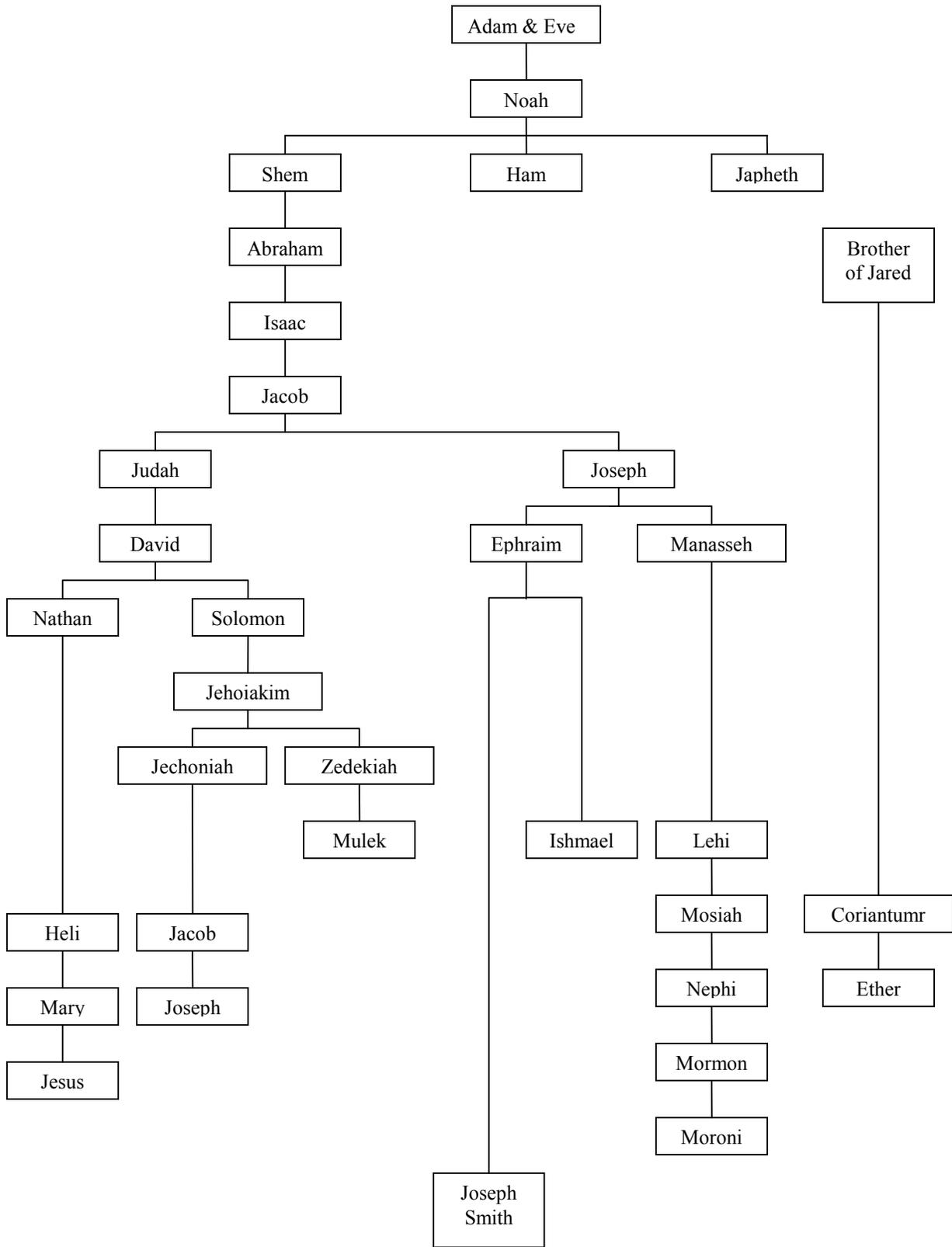
And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. (Acts 28:25-29)

O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? (3 Nephi 4:41)

For ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. (3 Nephi 8:65)

Choice Seer

(2 Nephi 2:1-50)



Choice Seer
(2 Nephi 2:1-50)