

2 Ne. 3

1 And now I speak unto you, Joseph, my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the **days of my greatest sorrow** did thy mother bear thee. *What point would this have been?*

2 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.

3 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. *Did you know there was a "Book of Joseph" in addition to the Book of Abraham?*

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, 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.

6 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 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. 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.

8 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 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. **Three Josephs: Joseph of Egypt, Joseph son of Lehi, Joseph Smith. Once again we have here a legitimizing narrative. Having a prophecy about yourself in a book you produced isn't the most convincing selling point (Even if there was a prophecy about Joseph on the gold plates, the current wording would have been influenced by Joseph).**

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 (**Oliver Cowdery**)

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. This is a fascinating verse. Who is the mighty one? This would be a descendent of Lehi right? That is how Kimball read it (providing context while acknowledging the many

problems with this quote)

"The Lamanites must rise in majesty and power." (*Conference Reports*, Oct. 1947)
"The Lamanites must rise in majesty and power. We must look forward to the day when they will be "white and delightsome" (2 Ne. 5:21; 2 Ne. 30:6), sharing the freedoms and blessings which we enjoy; when they shall have economic security, culture, refinement, and education; when they shall 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 serve in them as the natives are now serving 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 (2 Ne. 3:24)."

[http://scriptures.byu.edu/#:t12a&%22the%20Lamanites%20must%20rise%20in%20majesty%20and%20power%22:st&&1830&2016&git&r&30@0\\$%22the%20Lamanites%20must%20rise%20in%20majesty%20and%20power%22](http://scriptures.byu.edu/#:t12a&%22the%20Lamanites%20must%20rise%20in%20majesty%20and%20power%22:st&&1830&2016&git&r&30@0$%22the%20Lamanites%20must%20rise%20in%20majesty%20and%20power%22)

25 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 Ne. 4

1 And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt.

2 For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the **plates of brass**.

3 Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons, and my daughters, who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words.

4 For the Lord God hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.

5 But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that **if ye are brought up in the way ye should go ye will not depart from it.** I appreciate the inclusion of daughters. This prophecy is vindicated later in the Book of Mormon, see Alma 23:6 for example "as many as the Lamanites as believed...never did fall away"

6 Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you and be answered upon the heads of your parents. Brings up interesting questions of accountability and nature vs. nurture when it comes to personality.

7 Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.

8 And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons

and daughters of Lemuel to be brought before him.

9 And he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.

10 And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household.

11 And after he had made an end of speaking unto them, he spake unto Sam, saying: Blessed art thou, and thy seed; for thou shalt inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.

12 And it came to pass after my father, Lehi, had spoken unto all his household, **according to the feelings of his heart** and the Spirit of the Lord which was in him, he waxed old. And it came to pass that **he died, and was buried**. *What do you want to tell your loved ones before you die? Why haven't you told them?*

13 And it came to pass that **not many days after his death**, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord.

14 For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates. *I have a feeling Nephi and Lehi hide behind this*

language of “constraint” which leads to them avoiding responsibility for their words and responses. Lehi was quite clear – Nephi was not angry; Nephi was not choosing to berate his brothers, but rather only following God’s direction. I think God desires outcomes, but there are multiple ways of getting there. I think that both Lehi and Nephi could have taken a gentler, more constructive approach.

15 And upon these **I write the things of my soul**, and many of the scriptures which are engraven upon the plates of brass. For my **soul delighteth** in the scriptures, and my **heart pondereth** them, and writeth them for the learning and the profit of my children.

16 Behold, my **soul delighteth** in the things of the Lord; and my **heart pondereth** continually upon the things which I have seen and heard.

17 Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: **O wretched man that I am!** Yea, my heart sorroweth because of my **flesh**; my **soul grieveth because of mine iniquities**. Here we have the “Psalm of Nephi”, where Nephi provides a rare moment of vulnerability (though as Grant Hardy notes, even this vulnerability might be more formulaic than specific and sincere). Nephi seems to be a perfectionist and might also be suffering from blind spots (as we all do). Look for parallelism, the key feature of Hebrew poetry.

18 I am encompassed about, because of the **temptations** and the **sins** which do so easily beset me.

19 And when I desire to rejoice, **my heart groaneth because of my**

sins; nevertheless, I know in whom I have trusted.

20 My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep. **Is there a balance we can strike, depending on God and being grateful but also carrying within us a sense of our own worth?**

21 He hath **filled me with his love**, even unto the consuming of my flesh.

22 He hath confounded mine enemies, unto the causing of them to quake before me.

23 Behold, he hath heard my cry by day, and he hath given me knowledge by **visions** in the night-time.

24 And by day have I **waxed bold in mighty prayer** before him; yea, my voice have I sent up on high; and **angels** came down and ministered unto me.

25 And upon the wings of his Spirit hath **my body been carried away upon exceedingly high mountains**. And **mine eyes have beheld great things**, yea, even too great for man; therefore I was bidden that I should not write them. **Note Nephi's particular spiritual strengths and gifts.**

26 O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions? **Is this discouragement or even depression? Perhaps the discouragement that comes from perfectionism?**

27 And why should I yield to sin, because of my flesh? Yea, why

should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I **angry** because of mine enemy? This is the most specific detail – Nephi knows he has a temper. It seems he is thinking of his brothers as enemies? That in and of itself is a problem.

28 Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

29 Do not **anger** again because of mine enemies. Do not slacken my strength because of mine afflictions.

30 Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation. I am touched by Nephi's self-encouragement.

31 O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou **make me that I may shake at the appearance of sin?** Is this truly desirable? Yes, we should avoid sin, but we also need enough compassion that we can minister to (and be friends with) sinners, including ourselves. This may be a bit of a Pharisaical desire than with Jesus' message and ministry.

32 May the gates of hell be shut continually before me, because that **my heart is broken and my spirit is contrite!** O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

33 O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape

before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way — but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

34 O Lord, **I have trusted in thee**, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man or maketh flesh his arm.

35 Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

2 Ne. 5

1 Behold, it came to pass that I, Nephi, did cry much unto the Lord my God, because of the anger of my brethren.

2 But behold, **their anger did increase against me**, insomuch that they did seek to take away my life. (Likely in direct response to the way he was talking to them)

3 Yea, they did murmur against me, saying: Our younger brother thinks to rule over us; and **we have had much trial because of him**; wherefore, now let us slay him, **that we may not be afflicted more because of his words**. Sounds like they had a valid grievance, though obviously their selected response is indefensible. For behold, we will not have him to be our ruler; for it belongs unto us, who are the elder brethren, to rule over this people.

4 Now I do not write upon these plates all the words which they

murmured against me. But it sufficeth me to say, that they did seek to take away my life.

5 And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and **all those who would go with me.**

6 Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and **all those who would go with me** (The repetition suggests there were some painful surprises. Did Nephi's own children stay behind, or at least sons?). And **all those who would go with me** were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words. (The family is divided)

7 And we did take our tents and **whatsoever things were possible for us**, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. (Seems like they were in danger when they left)

8 And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.

9 And all those who were with me did take upon them to call themselves the people of Nephi.

10 And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses. **Obedience.**

11 And the Lord was with us; and we did **prosper exceedingly**; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind. **Hard**

work.

12 And I, Nephi, had also brought the **records** which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord, according to that which is written. **Scripture.**

13 And it came to pass that we began to prosper exceedingly, and to multiply in the land.

14 And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the **people who were now called Lamanites** should come upon us and destroy us; for I knew their hatred towards me and **my children** and those who were called my people. (Note how Nephi avoids directly claiming his title or status). **Preparation.**

15 And I did **teach my people to build buildings**, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. (again notice the focus on metalworking) **Industry.**

16 And I, Nephi, did build a **temple**; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine. **Sacred space/religion**

17 And it came to pass that I, Nephi, did cause my people to be **industrious, and to labor with their hands.** Again, **Hard work.**

18 And it came to pass that they would that I should be their king.

But I, Nephi, **was desirous that they should have no king;** nevertheless, **I did for them according to that which was in my power.** [Humility.](#)

19 And behold, the words of the Lord had been fulfilled unto my brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence. [Sounds like Nephi is trying to convince himself and explain the division of his family.](#)

21 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them. [One of the trickier verses in the entire book of Mormon, clearly equating black skin with the curse of God.](#)

22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

24 And because of their cursing which was upon them they did

become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey.

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to **stir them up in remembrance** of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

27 And it came to pass that **we lived after the manner of happiness**. I love this verse. A good activity is to note what led to happiness (hard work, industry, preparation, cooperation, religion, scriptures/teaching)

28 And thirty years had passed away from the time we left Jerusalem.

29 And I, Nephi, **had kept the records** upon my plates, which I had made, of my people thus far. I am a huge fan of journaling. I can't function without it. Free therapy.

30 And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

32 And I engraved that which is **pleasing unto God**. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates. Hmm. I don't

think that quite follows.

33 And if my people desire to know the more particular part of the history of my people they must search mine other plates.

34 And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

Additional Reading: [Joseph Smith Translation, Genesis 50:24–38](#); [Bible](#) Dictionary, “[Joseph, Son of Rachel](#),” 716–17.

Joseph Smith Translation, Genesis 50:24-38

24 And Joseph said unto his brethren, I die, *and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage.*

25 And it shall come to pass that they shall be scattered again; and a

branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom.

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

27 Thus saith the Lord God of my fathers 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.

28 And he shall bring them to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him.

29 And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him 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; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

30 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;

31 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 a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

32 And out of weakness shall he 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.

33 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.

34 And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.

35 And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.

36 And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, and unto Isaac, and to Jacob.

37 And Joseph *confirmed many other things unto his brethren, and* took an oath of the children of Israel, saying unto them, God will surely visit you, and ye shall carry up my bones from hence.

38 So Joseph died *when he was* an hundred and ten years old; and they embalmed him, and *they* put him in a coffin in Egypt; *and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulchre with his father. And thus they remembered the oath which they sware unto him.*

Bible Dictionary: Joseph

Joseph

(1) Son of Rachel, Jacob’s second wife ([Gen. 30:22–24](#); [37:3](#)). An extensive account of his life is given in [Gen. 37–50](#). The story is especially instructive in showing the discipline of misfortune and also that the Lord rewards his obedient children according to their faithfulness. The story of Joseph is also an illustration of the way in which God works in history, preserving his people. Joseph’s valor in resisting the allurements of Potiphar’s wife is an unequaled example of faith, chastity, and personal purity. His protection was his faith, as illustrated by his words: “How then can I do this great wickedness, and sin against God” ([Gen. 39:9](#)). In

the New Testament, Joseph is mentioned only once ([Heb. 11:21–22](#)), as an example of faith.

Joseph obtained the birthright in Israel because he was worthy and because it was his natural right. When Reuben, the actual firstborn, lost the privilege by transgression ([1 Chr. 5:1–2](#)), Joseph, as the firstborn son of Jacob’s second wife, was next in line for the blessing. Joseph was a visionary man, a dreamer and interpreter of dreams, “a man in whom the Spirit of God is” ([Gen. 41:38](#)).

Special blessings and prophecies on the head of Joseph and his posterity are found in [Gen. 48](#); [49:1, 22–26](#); and [Deut. 33:13–17](#). When Joseph died in Egypt at age 110, he was embalmed; but, in keeping with his own previous request, he was kept from burial until Moses and the children of Israel took his bones to Canaan to be buried near his father and other ancestors ([Gen. 50:22–26](#); [Ex. 13:19](#); [Josh. 24:32](#)).

Latter-day revelation confirms many of the biblical details about Joseph and adds other important facts (see [JST Gen. 50:24–38 \[Appendix\]](#); [2 Ne. 3:4–22](#); [4:2](#); [Alma 10:3](#); [46:23–27](#)). It is through latter-day revelation that the larger mission of the family of Joseph in the last days is illustrated. The tribes of Ephraim and Manasseh, Joseph’s children, were among the ten tribes of the Northern Kingdom of Israel, and thus among the “lost tribes.” Also, one portion of Joseph’s descendants came to America about 600 B.C. and established two great peoples. The record of their doings is called the Book of Mormon. It has also been primarily Joseph’s descendants whom the Lord has called upon first in these last days to carry the gospel to the nations of the earth, in compliance with the covenant God made with Abraham. See also [Abraham, covenant of](#);

Ephraim; Patriarch.

(2) Son of Heli and husband of the virgin Mary. His descent could be traced from David by a double line ([Matt. 1:1–16](#); [Luke 3:23–38](#)). He lived at Nazareth and espoused Mary, possibly the daughter of his uncle Jacob. It was shortly before the marriage that Mary received the visit from the angel Gabriel. The birth of the child, Jesus, was miraculous, His mother being His only earthly parent; but Joseph was naturally regarded in Nazareth as His father, and the holy child treated him as such ([Luke 2:48, 51](#)). It is probable that Joseph died before the Crucifixion (and probably before our Lord’s baptism), as otherwise Mary would hardly have been committed by our Lord to the keeping of John ([John 19:26–27](#)).

(3) Of Arimathea (of Ramah, [1 Sam. 1:1](#)); a “counsellor,” a member of the Sanhedrin, a rich and faithful Israelite who took no part in the condemnation of our Lord, and after the Crucifixion buried His body ([Matt. 27:57, 59](#); [Mark 15:43–45](#); [Luke 23:50](#); [John 19:38](#)).

(4) “Called Barsabbas,” one of the two men chosen as fit to take the place of Judas in the apostolic company, and therefore a disciple of Jesus from His baptism till the Ascension ([Acts 1:21–26](#)).
