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The Land of Joseph

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LESSON II.

Work and Business

(Required)

Second Week in February.

LESSON III.

Book of Mormon

(Optional)

THE LAND OF JOSEPH.

Third Week in February.

TEXT: Genesis 49:22-27; 12:7-8; 15:7-18; 26:3-4; 28:4;
Deut. 33:13-18; Genesis 48:15-20; 48-4.

Both the Book of Mormon and the Bible, King James' translation (as far as the latter book is translated correctly), are accepted by us as a people to be the word of God. Further, it is common teaching among us that the two records each testify to the divinity of the other. We take the Bible to mean just what it says and not what we would have it say or how we would have it say, and as the standard by which we may safely draw our conclusions when examining the testimony contained therein.

There were definite and explicit Bible predictions uttered in the days of the Patriarchs, and of Moses and the Prophets, to the effect that this continent should be occupied, at some subsequent time by a people from the Orient; designating who they should be and the object and reason for their coming. This people, the Bible clearly sets forth, are a line or remnant of Joseph of Egypt who should at some time change their inheritance from the land of Palestine to a country far removed from Canaan.

The Bible is insistent and positive in its declaration that such a people did actually leave Palestine about 590 years before the birth of the Savior and during the reign of Zedekiah, king of Judah, and that they would be under divine guidance. They should journey to a land which would exceed their present home in everything that should make a country desirable above all others.

Decisive and to the point concerning the foregoing is that part of the text recorded in Genesis 49:22-27. Jacob (Israel), head of the twelve tribes, in his last blessing upon the twelve sons whose children were destined to play such an

important part in the history of mankind, made clear the following facts in his blessing upon the head of Joseph:

1. That the posterity of Joseph, at some future period of time, would change their habitation.

2. That the country which would be their inheritance would be far greater in extent, and exceed in desirableness any country then known to them.

3. That the history of the branches (posterity) that "should run over the wall," should be greater by virtue of the promises, being greater than the history of Jacob's progenitors, Abraham and Isaac; for, says Jacob, "the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills." (It is a curious fact that when George Washington opened the Bible to take his first oath of office, his hand rested exactly on this blessing of Joseph.)

4. The blessings of Jacob's progenitors, entitled Abraham and Isaac to the country east and south of the great sea (Mediterranean) from the river of Egypt to the great river, the river of Euphrates, including the entire land of Canaan. This fact is clearly established by the following references: Genesis 12:7-8; 26:3-4; 28:4; and 48:4.

5. The possession of Joseph's posterity as forecasted by the prophetic blessing, were designated as a land far removed from the land occupied by Jacob's progenitors, even "unto the utmost bounds of the everlasting hills."

In connection with the foregoing, listen to the words of Moses, Israel's great lawgiver and man of God as he blessed the children of Israel before his death, recorded in Deut. 33:13-18: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, upon the head of him that was separated from his brethren. 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."

Associating the foregoing with Genesis 48:15-20, wherein promises made in a blessing upon Ephraim and Manasseh who were the sons of Joseph (but adopted by Jacob and given their places as leaders among the twelve tribes), the character and

location of Joseph's land is made more definite. The land is to be situated "in the midst of the earth." Bearing in mind that the patriarch who pronounced the blessing, stood in the land bordering on the Mediterranean sea, we can safely conclude that "in the midst of the earth" could not reasonably locate the promised country on the eastern continent.

Another significant fact in the blessing is that wherever the land should prove to be, a "multitude of nations" will be found, and will be the descendents of Joseph of Egypt. There is no disagreement among the foremost students of prehistoric America that the American continent, with its many tribes of Indians, is also properly called a land inhabited by a "multitude of nations."

ASSIGNMENT LESSON II.

Text: Same as contained in the lesson.

Subject: The Land of Joseph.

Aim or Central Truth: Through his prophets God gives us glimpses of his unfolding purposes, and our faith is enriched to the extent that we seek to know them adequately.

1. Analyzing the text as contained in Deut. 33:13-18, what characteristics must attach to Joseph's land?

2. If the land, as Moses sees it, must be a land of great diversities of soil, climate and temperature, what would your inference be as to its size and location?

3. Aside from the American continent, has there ever been a land from the time the prophetic blessing was uttered until the present time, which has been particularly blessed "for the good will of him that dwelt in the bush?" Be able to support your conclusions by clear and distinct statements.

4. Somewhere in the text you will find evidence that Ephraim and Manasseh were practically adopted by Jacob and given equal place among the tribes. Be able to give this evidence.

Literature

(Optional)

Alfred Tennyson and the Abolition of War.

Perhaps more than any other English poet Alfred Tennyson has looked forward to a time when war shall be no more.

In the presentation of this lesson we shall first ask that you note the beautiful poem, "Morte d'Arthur," a poem having a French name, which translated means, "The Death of Arthur."

The legend in relation to King Arthur is that he left the