



Type: Magazine Article

Ephraim and Manasseh as Tribes of Israel

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Source: *Improvement Era*, Vol. 6, No. 1 (November 1902)

Published by: The Church of Jesus Christ of Latter-day Saints

Page(s): 70–71

Abstract: This article explains how Ephraim and Manasseh came to be counted among the Twelve Tribes of Israel.

soul. The joy of his faith and his hope fills his being with gratitude. Oh! how thankful, how grateful is the repentant sinner to him "who bought him with the price of his own blood."

In the newly-made footprints of gratitude spring up pure, white blossoms of love. Love for the Father. Love for the Son. Oh! how sweet now is the name of Jesus! "Blessed is my Savior," are his words First, Faith; second, Hope; third, Charity—Love.

I can assure you, I was highly pleased when I examined the 1901-2 Manual, and found it to contain a full and careful statement of the true faith in Christ, as taught in those inimitable books, the Bible, Doctrine and Covenants, and Book of Mormon; but I am sorry some young men are not sensible of its great value.

Pardon me when I express a fear, which is, that very many are laying hold of the mechanical side of religion only. A beautiful, because perfect, form, but which, without the living Christ, is dead. To those who have received the ceremonial, please now preach the living faith. Relatively, Christ more, Church less. "He that hath the Son hath life." "I am the way, the truth, and the life."

When, through faith, hope, and love, men shall come to the Father—come in prayer ("Ask and ye shall receive")—then truly will the Son come, and will bring his Father also, and they will take up their abode with them, and dwell in them and they in him. As the Son comes in, so shall sin go out, and they shall be new creatures.

If I should express to you my sincerest conviction, I should say, there is need to preach, in Zion, a bleeding, dying, and resurrected Savior, that through this wondrous faith the lives of men and women may be transformed. Then the evils of both young and old, which some lament, will disappear, and our society will be clothed with life, light, truth, and love.

Ephraim and Manasseh as Tribes of Israel.

In the 49th chapter of Genesis we find Jacob blessing his sons, naming them as follows: Rueben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin, and stating that these are the Twelve Tribes of Israel. II Kings 17: 18-24 says: "There was none left but the tribe of Judah only," the rest being carried away captive into Assyria. I wish to harmonize the above with your explanation of the Twelve Tribes in the July number of the ERA, and to understand how Ephraim and Manasseh comes to constitute two of the tribes of Israel; and which of the sons of Jacob, if any, have lost their rights, and how?

Jacob adopted Joseph's two sons, Ephraim and Manasseh, as his own, thus constituting each of them a tribe of Israel (Genesis 48: 5). This action necessarily displaced one of the sons of Jacob as the head of a tribe *that should share the inheritance in Canaan*. It did not, however, displace this man as one of the sons of Jacob, and the head and name of a tribe. Keeping this distinction in mind, we can understand that Levi was displaced as a fellow inheritor with his brethren, but not as the head of a tribe. The purpose of this action, as it afterward developed, was that the tribe of Levi should minister in the priestly office. This purpose, we suppose, was made clear to Jacob by prophetic inspiration; for in blessing Levi, he stated that this tribe should be scattered in Jacob and divided in Israel (Genesis 49: 5-7). And Levi was so scattered—cities were built in the inheritances of the other tribes, where his descendants could live while they performed their priestly duties. (Numbers 35: 1-8.)

This, then, is the answer to that part of the question: Two tribes were formed from Joseph, displacing Levi as an inheritor, while retaining him as a tribe, and appointing him to the priestly office and to residence among the other tribes. In this connection it may be well to state that Ephraim was given the birthright, being named as the first tribe of Israel in place of Reuben, Jacob's oldest son, who lost the birthright through transgression. (I Chron. 5: 1, 2.) But Reuben still retained his inheritance among the other tribes, only his birthright being taken from him.

As to the other part of the question, i. e., Judah *alone* remaining at Jerusalem after the captivity of Israel. It was stated in the previous article (July, page 720) that only one *full* tribe (Judah) remained, but with it *half* the tribe of Benjamin. The other ten and a half tribes went north. Therefore, Judah was the only full tribe remaining at Jerusalem, but half of the tribe of Benjamin joined with this tribe to form the kingdom of Judah.

HISTORY OF THE CHURCH.

A very important and intensely interesting new book is the "History of the Church," a work that when completed will consist of perhaps six volumes, volume 1 of which is now on sale by the