

us...and these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes... (1 Corinthians 4:1, 6-9)."

The Brother of Joseph

At this point, let it be clearly understood that I am not attempting to illuminate on this principle since I believe there is yet much to be revealed. Yet, my understanding presently is that Benjamin, like Joseph, is a Jewish or natural principle and not a Gentile Principle. One substantial point that seems clear to me is that Jesus (*who fulfilled the Jacob Principle*) chose twelve apostles (*princes or sons*). One of these early apostles named, Saint John I, (*'The Beloved Disciple' or Joseph*) received a coat of many colors; the Gentile commission of Revelation 10:11 wherein it states, "*Thou must prophecy again....*" This was to be fulfilled by a return of his spirit and power upon a prophet in this dispensation who was to become the Gentile anointed or (*Joseph*). Interestingly, we can note from the Scriptures that Benjamin was kept with his father, Jacob (*Jesus*) until a later time, when he was brought before Joseph to receive his cup. This seems to indicate that a natural Jew will receive the cup of the Lord and stand for his people (*natural Jews*) in the Last Days during the indignation as described in Daniel 12:4, 13.

CONCLUSION

In retrospect, this paper is merely a brief sketch of the works of Bishop Kent, as Joseph, and his testimony in prophecy. In answer to the introductory question, fulfilled prophecy produced Joseph to be the, '*servant over the house*', "*...to give them meat in due season.*" Since the death of Bishop Kent, our other question must now be answered: "Who has the Scriptural authority and responsibility for continuing the works of Joseph?" Did the younger brother, Benjamin, receive this authority and responsibility through the cup, or was

it inherited by the son, Ephraim, through the stick or staff of Joseph?

My conclusion according to immutable Scriptural principles is:

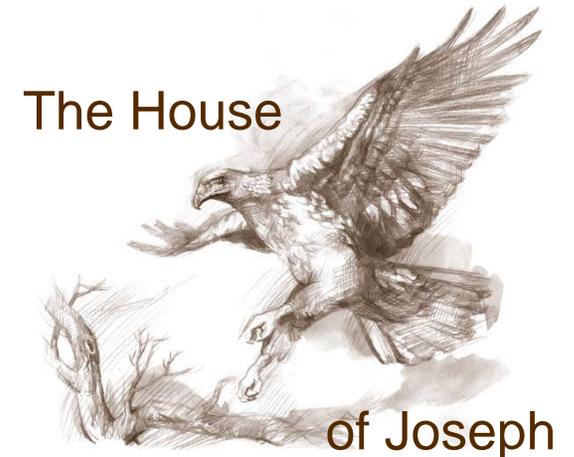
- ▶ The right-hand son always received the father's birthright inheritance, and **NOT THE BROTHER!**
- ▶ The stick or staff was, is, and always will be the symbol of authority, and **NOT THE CUP!**

Therefore, whoever occupies the servant's seat over the House of Joseph **MUST** be found in the *Ephraim Principle*.



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"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be [any] remaining of the house of Esau; for the LORD hath spoken [it] (Obadiah 1:18)."

By Robert L. Jones
(July 1980)

FOREWORD

In July 1980, during The Council of Apostles and Elders at the Church of God, Jerusalem Acres, Cleveland, Tennessee, Bishop Robert L. Jones, one of the Twelve, presented a dissertation on the *Ephraim Principle*. Because of his firm stand based upon the Holy Scriptures, The (Ephesus) Church of God was established in August 1980. A brief overview of that dissertation is presented below for your perusal and if you are reading this paper for the first time, and you are unfamiliar with Church history, we trust you will let the Holy Spirit lead you and guide you in its truth.

INTRODUCTION

In this paper, I wish to prophetically analyze the Joseph Program as it has been revealed for this Gentile era of time. One might ask, “Does prophecy call for a spiritual Joseph?” If so, “Who has the Scriptural authority and responsibility for continuing the works of Joseph?” In the paragraphs below let us attempt to answer these questions from the Word of God.

The JOSEPH Principle

We can all agree, scripturally, that Grady R. Kent portrayed the fulfillment of the **Joseph** principle, as many of his works confirm. This servant, Joseph, as referred to in Psalms 105:17-21, is the Scriptural answer to the question asked in Matthew 24:45, “Who then is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?” As the ‘servant over the house’, he was one of THE ANOINTED ONES (Jesus being the other) as spoken of by the prophet, Zechariah, in Zechariah 4:14.

Nineteen hundred and fifty-seven (1957) initiated seven years of plenty as revealed in the Joseph story of Genesis 41. Bishop Kent, as the servant ‘in the spirit and power of John’, read (revealed) the words of the sealed book and stored

the corn (*Revelation of Jesus Christ*) in the barns (*servants that heard*) for the famine to come as recorded in Revelation 1:1-3.

An interesting point of prophecy used in the 1957 Reformation Stand was Zechariah 13:8-9, declaring the Church to be the third-part that was to be refined as silver and gold. Later, around the year nineteen hundred sixty-three (1963), Bishop Kent began to forewarn the Church of a coming dispersion. In the year nineteen hundred and sixty (1960), Bishop Kent was prompted by the Holy Spirit to demonstrate the prophecy of Ezekiel 5:1-4 to reveal the cutting off of the two-parts: (*Elder Church of God and Church of God of Prophecy*). Notice the scattering of the third-part into the wind, in verses three and four, which reveal a Fourth Principle. This remnant of Joseph’s seed (also documented in Revelation 12:17), which had the ‘*Testimony of Jesus*’, or ‘*the Spirit of Prophecy*’, was bound into the skirt of the ‘*Son of Man*’. Undoubtedly, we are now entering into the dispensation for the fulfillment of this prophecy.

Later, just prior to his death, (as stated in Zechariah 13:7 “...smite the shepherd, and the sheep shall be scattered”) Bishop Kent was so inspired that he wrote a sermon for the Vision Speaks that was published shortly after his death. This article entitled, Jesus Concealed the Destiny of His Ministry, showed that the testament of the testator is not in force or effect until after the death of the testator (*Hebrews 9:17*).

The Sons of Joseph

According to the principles of Divine Law, the birthright inheritance is always passed from the father to the firstborn son. Bishop Kent, as Joseph, produced twelve sons (*apostles*) in the Ishmael (*Gentile*) prophecy of Genesis 17:20 to be the foundation of this house. However, two of these sons were destined by prophecy to become his two witnesses of Revelation 11. This is stated for a reason. We must go to the prophecy of Deuteronomy 33:13-17 relating to the two horns (*powers*) that would climax the works of Joseph by

pushing the people together from the ends of the earth. Notice in Genesis 48:13-14, that the wisdom of God as the birthright (*authority of the house*) was given to Ephraim, the second born of Joseph, though Manasseh also received a blessing (*or work*). Along with these points, it is interesting to note that the two witnesses of Moses (*Joshua and Caleb*) came out of the tribes of Ephraim and Judah. For this reason Bishop Kent, ‘*Joseph*’, prior to his death, set-up two particular offices: ‘*the Apostle to the Gentiles*’ (*right-hand witness or Ephraim Principle*) and ‘*the Apostle to the Jews*’ (*left-hand witness or Manasseh Principle*). In I Chronicles 5:1, these two sons of Joseph replaced Reuben and Simeon in the recognized birthright genealogies.

Let us now look at a prophecy demonstrated by Bishop Kent taken from Ezekiel 37:15-19 in which he wrote upon two sticks: one stick for Judah and the other STICK OF JOSEPH (*sign of authority*) FOR EPHRAIM. This prophecy of Ezekiel 37:19 reveals that they were TO BECOME ONE IN THE HAND OF EPHRAIM, meaning that the final provocation and grafting in of the Jews would be done through this office. This is better understood from the Apostle Paul’s epistle to the Romans. He first magnified his office which was ‘*the Apostle to the Gentiles*’ as stated in Romans 11:13. He further stated that this is the prophetic provocation program spoken of by the servant Moses to Israel in Deuteronomy 32:21.

An annual address presented to the Second Council of Apostles of Elders, and to the Fifty-Second General Assembly (September 3-9, 1957), Bishop Kent revealed his seven-year plan of setting up the ‘*Joseph*’ house through the restoration of the Divine pattern, which are the apostolic and prophetic offices. It is also intriguing to note that he often referred to the Apostle Paul’s setting up of the pattern among the Gentiles in I Corinthians 3:10 and Ephesians 2:20. Though Paul was the apostle ‘*born out of due season*’; nevertheless, he revealed himself and Apollos to be in the ‘*two witnesses*’ office saying, “Let a man so account of