

Isaiah Chapter 14/2 Nephi 24

Isaiah's Words, [Old Testament/Book of Mormon Student Manual](#), [Micah's Additions](#)

1 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them and bring them to their place; yea, from far unto the ends of the earth; and they shall return to their lands of promise. And the house of Israel shall possess them, and the land of the Lord shall be for servants and handmaids; and they shall take them captives unto whom they were captives; and they shall rule over their oppressors.

3 And it shall come to pass in that day that the Lord shall give thee rest, from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

I'm going to first read what the Old Testament manual had to say about these verses and then explain why this view is far too narrow:

(14-12) Isaiah 14:2. What Was the Relationship of Israel to the People Spoken of Here?

The gathering process that restores Israel to her promised lands will be facilitated by other nations (people) who will assist in Israel's return from the ends of the earth. Then these other nations will espouse Israel's cause, and the captive (Israel) will become a ruler over her captors. This favored condition will be fully realized in the glorious millennial peace enjoyed by the faithful who have truly conquered Babylon (the world). (see Isaiah 14:3.) In other words, as C. F. Keil and F. Delitzsch put it, "Babylon falls that Israel may rise" (Commentary on the Old Testament, 7:1:306).

To summarize what the manual is saying:

1. The Gentiles will assist the Jews in returning and establishing Jerusalem and Israel
2. The Gentiles will then defend Israel
3. Israel will then become a ruler over their old captors

The problem with this interpretation is:

1. The Lord says he will choose Jacob and Israel and set them in their own lands. Judah is only one of the tribes of Israel and it does not own the birthright over much of present day Israel
2. These events described in the manual have already taken place yet the battle of Armageddon has not taken place. And we know at the Battle almost all of the tribe of Judah of present day Israel will be obliterated. So the majority of the Jews in Israel today will not only not inherit the land but will not be rulers over their oppressors for they will be obliterated by them.
3. "The house of Israel shall possess the land": once again Judah is only one of the tribes. This is clearly identifying all of the house.
4. "The land of the Lord": Is modern-day Israel the land of the Lord? No. Is modern day Kirtland temple the "house of the Lord"? No. It might have been the house of the Lord,

Israel might have been the land of the Lord and might yet be, but there are particulars that make something a land of the Lord or house of the Lord and modern day Israel does not meet those particulars.

5. The land will be full of “handmaidens and servants of the Lord”: Not only is modern day Israel not full of servants of the Lord, it is full of anti-Christ; a group of people that teach that Jesus wasn’t the Lord.

I believe that any singular one of these is enough evidence to prove a point, collectively however it is damning and this theory is not right.

So who and what are these verses referring to? Verse 1 the Lord says “he will yet” do these things. Meaning the Lord has not done them. And then he describes the joining of two forces and them cleaving together. In verse 2 it is explained that these people will be what eventually brings the remnant of Jacob back to their lands of promise, which is old Jerusalem. The Lord then promises that the land, Old Jerusalem, “shall be” for the servants of the Lord. What have we learned in previous chapters? The Assyrian becomes a problem, Joseph Smith returns, the 10 tribes are called back as the New Jerusalem is built. The Assyrian’s influence and power grows even to the neck of New Jerusalem and then the anointing takes place and the Lord begins to go on the offense. The main enemy is no longer identified as the Assyrian but Babylon the world. So have we learned of a time period that will take place that involves two groups of people joining together in which one of the groups came “from the ends of the earth”? These two groups now combined are oppressed but after the anointing they will not only not be oppressed but will rule over the very people who oppressed them? Yes. Who are the two groups mentioned here? They are the returned 10 tribes as a body and the Church of Jesus Christ of Latter-Day Saints. What do we know of the 10 tribes? They will “return to their lands of promise.” We also know that the New Jerusalem will be the means by which they get there. But it won’t be until the events in Old Jerusalem take place.

The references below take you to Isaiah 60 in which a clear reading will clarify these events. “Israel will be saved and shall rise again as a mighty nation”, and that mighty nation is New Jerusalem or Zion. It also goes over “the strangers” in context. It also states clearly in verse 12 “for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” Once again clarifying that the nations are asked to serve and those that refuse shall (future) be destroyed. This cannot be referring to the Church of Jesus Christ of Latter-Day Saints as we are not a nation and have never given such an ultimatum to the nations of the world. This is referring to “the anointing” which is described in Daniel 7:13-14, which has not taken place as of 2020 which means that none of this can be referring to modern day Israel. In fact, modern day Israel is one of the nations that must bend the knee to New Jerusalem or else will be destroyed. It’s failure to do so is what brings on its scourge. Another reference below that helps clarify these events is Amos 9 in which a clear reading will clarify these events. The verses of exceptional importance to understand the verses in Isaiah are verse 14-15 in which the Lord explains that Israel will inhabit “the waste cities” and “shall plant vineyards and drink the wine thereof” and then the Lord says that after this he will “plant them upon their land and they shall no more be pulled up out of their land which I have given them.” Bringing it altogether and

cementing everything explained, let me turn to another section of the Old Testament Student Manual:

Elder Wilford Woodruff taught that when the ten tribes returned, they would come to Ephraim to obtain the priesthood as well as their endowments and sealings (see Journal of Discourses, 4:231–32; 18:127). Elder Orson Pratt stated: “God is determined to raise up Prophets among that people, but he will not bestow upon them all the fulness of the blessings of the Priesthood. The fulness will be reserved to be given to them after they come to Zion.” (In Journal of Discourses, 18:25.)

The ten tribes will remain in the land of Zion among the tribe of Ephraim for some time. Elder Orson Pratt explained: “How long will they who come from the north countries tarry in the heights of Zion? Sometime. They have got to raise wheat, cultivate the grape, wine and oil, raise flocks and herds, and their souls will have to become as a watered garden. They will dwell in Zion a good while, and during that time, there will be twelve thousand chosen out of each of these ten tribes, besides twelve thousand that will be chosen from Judah, Joseph, and the remaining tribes, one hundred and forty-four thousand in all [see Revelation 7:4–8; D&C 77:11]. Chosen for what? To be sealed in their foreheads. For what purpose? So that the power of death and pestilence and plague that will go forth in those days sweeping over the nations of the earth will have no power over them. These parties who are sealed in their foreheads will go forth among all people, nations and tongues, and gather up and hunt out the house of Israel, wherever they are scattered, and bring as many as they possibly can into the Church of the first-born, preparatory to the great day of the coming of the Lord. One hundred and forty-four thousand missionaries! Quite a host. All this has got to take place.” (In Journal of Discourses, 18:25.)

The ten tribes, however, are to eventually receive their land inheritance with Judah and not with Ephraim (see Ether 13:11), and there will come a time after they have received their priesthood blessings when they will go to Jerusalem. In that day will be fulfilled the statement of Jeremiah: “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers” (Jeremiah 3:18).

Elder Orson Pratt stated further: “By and by, when all things are prepared—when the Jews have received their scourging, and Jesus has descended upon the Mount of Olives, the ten tribes will leave Zion, and will go to Palestine, to inherit the land that was given to their ancient fathers, and it will be divided amongst the descendants of Abraham, Isaac and Jacob by the inspiration of the Holy Ghost. They will go there to dwell in peace in their own land from that time, until the earth shall pass away. But Zion, after their departure, will still remain upon the western hemisphere, and she will be crowned with glory as well as old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. ‘Beautiful for situation is Mount Zion on the sides of the north, the city of the great King.’” (In Journal of Discourses, 18:68.)

4 And it shall come to pass in that day, that thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!

5 The Lord hath broken the staff of the wicked, the scepters of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet; they break forth into singing.

8 Yea, the fir trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee: Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave; the noise of thy viols is not heard; the worm is spread under thee, and the worms cover thee.

(14-13) Isaiah 14:4–21. Isaiah Sang a Song for Babylon

This satirical or taunting song, given in Isaiah's own beautiful poetry, is a song of judgment against the Babylon of unrighteousness. Isaiah strides through the future in this powerful Hebrew meter, leaving Babylon trodden down and vanquished in the triumph of Israel.

In case the taunting is confusing and you don't understand what Isaiah is saying here: Isaiah figuratively asks Zion's oppressors, "why did you stop?" He then goes on to explain to them why they stopped by saying "the Lord broke you and your power. And now the Lord is beating you down." He then continues his mocking by saying that the whole earth is better off because of this exchange and they are partying in celebration. He finishes this taunt by telling Babylon/the Assyrian to not worry because "hell is full of people/countries like you" and you'll be having a party with them in hell saying to each other "wow, you got destroyed too?"

12 How art thou fallen from heaven, O Lucifer, son of the morning! Art thou cut down to the ground, which did weaken the nations!

13 For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north;

14 I will ascend above the heights of the clouds; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

2 Nephi 24:12–17. Lucifer

The only places in the Bible and the Book of Mormon where the title Lucifer is used are Isaiah 14:12 and 2 Nephi 24:12. In Doctrine and Covenants 76:25–28 we learn that Lucifer (which means "lightbearer") was the premortal name of Satan. Because of his rebellion against God he fell from his position of "authority in the presence of God" (v. 25) and "was called Perdition" (v. 26), which means "destruction."

(14-14) Isaiah 14:12–15. Who Was “Lucifer, Son of the Morning”?

Isaiah again used dualism. Chapters 13 and 14 describe the downfall of Babylon, both of Babylon as an empire and of Babylon as the symbol of the world (see D&C 133:14). Thus, most scholars think “Lucifer, son of the morning” is the king of Babylon, probably Nebuchadnezzar. In the symbolic use of Babylon, (Babylon as spiritual wickedness and the kingdom of Satan), Lucifer is Satan. This interpretation is confirmed in latter-day revelation (see D&C 76:26–8). Satan and Babylon’s prince (both represented by Lucifer in this passage) aspire to take kingly glory to themselves, but in fact will be thrust into hell where there will be weeping and wailing and gnashing of teeth.

Compare Isaiah 14:13–14 with Moses 4:1–4, where Lucifer’s conditions for saving all men are given. What adds to the power of the imagery is the fact that the word congregation (v. 13) is translated by Keil and Delitzsch as the “assembly of gods” (Commentary, 7:1:312).

These verses are undeniable proofs that Isaiah wrote poetically so that multiple prophecies could be discussed in a single utterance, this is known as dualism. It’s why the Lord taught in parables and why a large part of the world passes on wisdom from gen to gen using mythology. For example, the boy who cried wolf. We might not have wolf problems today and the boy even goes unnamed, yet the story of the boy who cried wolf can repeat over and over again. The world likes to think of things as linear but the gospel and the Lord is cyclical in nature. Here, Isaiah flat out gives us the dualism- pride causes nations/people to reach for things and heights that are ungodly and things they are not worthy of. Because of that, they fall. This theme is commonly summarized as “pride precedes the fall.” That is the “boy who cried wolf” in this scenario. Isaiah here says flatly that the reason why Babylon fell are the same reasons why Lucifer fell. This gives us further analytical evidence to identify the modern Assyrian. For how did Satan fall from grace? “Give me thy power and thy honor and I will not lose a single person.” We have identified in previous chapters that modern day Assyria will be an unelected group of people (“aren’t we like kings?”) We also understand that the Assyrian/scourge rises with the sickness that sweeps the land so a very good probability is that an unelected group of people take control with the mantra “not a single person lost” while the counter mantra, which is the Lord’s mantra, will be “some will not make it, freedom and agency.” Another thing that we learn from the Old Testament Student Manual is that Babylon refers to the world but also is a specific city (“empire and symbol of the world”). So there are events that happen where Babylon the great will fall which means that in the last days there will be a city that represents all the vices of the world and it will fall.

16 They that see thee shall narrowly look upon thee, and shall consider thee, and shall say: Is this the man that made the earth to tremble, that did shake kingdoms?

17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?

18 All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

19 But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned.

Isaiah first identifies the fall of Babylon and the Assyrian then proceeds to taunt and mock them. Then he compares their fall to that of Satan. In these verses he then taunts Satan, but in taunting Satan he points out the differences between Babylon/Assyrian and Lucifer, going so far as to say it will be worse off for Satan compared to the other two. He first says that the people will “narrowly look upon thee”- they will have to squint to see him because he is so small and insignificant. He then says that people will then mock Satan directly to his face “is this the man?” (“I thought you’d be taller?”) He then says that all the other kingdoms will lie down in some form of glory which we learned about in verses 9-11 (eg. they will be greeted by others in hell) but for Satan there is none of that, he will be utterly alone. This has multiple fulfillments for when the Lord comes on the G&D Day Satan will no longer have power over the hearts of men and all those he did have power over will go to the grave, where he cannot go. A second fulfillment is at the end of the Millennium when Satan will be cast into outer darkness which has no glory (even the wickedest of kingdoms and people will obtain the telestial kingdom, which is a kingdom of glory).

21 Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

23 I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts.

24 The Lord of Hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—

Here the Lord says that “I will rise up against them”- we know this does not happen until after the anointing. He also says that he will cut off from Babylon, he does not say he will cut off Babylon. So what the Lord is referring to here is cutting off Assyria from Babylon after the anointing. Babylon the city does not fall until the Old Jerusalem events and Babylon the world does not fall until the G&D Day. The Assyrian, Assyria, Gadianton robbers and its places of power will be the scourge for Ephraim in the New Jerusalem; modern day Babylon/Gog and Magog etc will be the scourge for Old Jerusalem and Babylon/the world/the vineyard that will be purged at the G&D Day.

25 That I will bring the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.

Once again the Lord says the He is what is bringing the Assyrian up to the neck of New Jerusalem. After the anointing takes places the Lord will go on the offense and tread the Assyrian “under foot” and the yoke will be taken off of New Jerusalem as the Assyrian is either obliterated or at the very least cut off from Babylon.

26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

The Lord here explains the transfer at this time from the Assyrian to Babylon the world when he says what I have done to the Assyrian is the purpose for the world (ie. What I did to the Assyrian, I will do to all of you). Then he says that this is the hand that is stretched out upon all nations (ie this is the choice that is presented to all of you). We know that when the new kingdom (after the anointing) reaches the age of accountability from the anointing the world will be in the valley of decision.

27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

The Lord says here first I “hath purposed, and who shall disannul” or in other words I have resolved, I have deliberated, and who shall break it up? What is the Lord referring to here? He is referring to his marriage to the Church of the Firstborn and the Kingdom of God and is saying “for I have married, who hath power to divorce me?” Then he says that his hand is stretched out “and who shall turn it back?” or in other words “I am going on the offense, who can stop me?”

28 In the year that king Ahaz died was this burden.

29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall then answer the messengers of the nations? That the Lord hath founded Zion, and the poor of his people shall trust in it.

Isaiah here says that just because the Assyrian fell the Assyrian’s enemies shouldn’t rejoice because from this shall spawn a much worse scourge. The Lord says he will be holding back that new scourge with a famine. The message for the world is salvation has come in Zion. With dualism what do we know will happen? The Lord says just because the Assyrian, Gadianon robbers etc have been dealt a blow in America, the world and more specifically Old Jerusalem (remember that Israel will make an alliance with modern day Syria in order to combat the Assyrian) should not rejoice because a much worse scourge is coming for them “from the north.” Some of the 144,000 including the “two prophets” go to Old Jerusalem during this time period; the plagues, pestilences and famines are called down by them against the new threat and their message to the world is “salvation is found in the New Jerusalem (Zion).”