

## **Isaiah Chapter 5, 2 Nephi Chapter 15**

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

1 And then will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes it brought forth wild grapes.

5 And now go to; I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down;

6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

(13-27) [Isaiah 5:1–7. Isaiah's Parable of the Vineyard](#)

The prophet used the parable of the vineyard to illustrate the impending destruction and scattering of Israel (Judah). For additional examples of similar applications of this parable see James E. Talmage, *Jesus the Christ*, pp. 541–42.

The loss of protection for the vineyard, the neglect, and the effects of famine would result from Israel's transgression (see v. 5–7).

[Once again with dualism Judah is Ephraim and Israel is the Church of Jesus Christ of Latter-Day Saints and Ephraim countries. Isaiah talks more specifically of the walls of protection coming down for Ephraim in later chapters \(eg. Isaiah 28\).](#)

8 Wo unto them that join house to house, till there can be no place, that they may be placed alone in the midst of the earth!

9 In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, and great and fair cities without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

(13-28) [Isaiah 5:8–25. Warning of the Consequences of Apostasy and Transgression](#)

After the parable that introduces this chapter, the prophet Isaiah gave many examples of the wickedness of the people of his day.

Verse 8. They built up great estates through wickedness. Keil and Delitzsch explained: “‘They, the insatiable, would not rest till, after every smaller piece of landed property had been swallowed by them, the whole land had come into their possession, and no one beside themselves was settled in the land’ [Job 22:8]. Such covetousness was all the more reprehensible, because the law of Israel had provided so very stringently and carefully, that as far as possible there should be an equal distribution of the soil, and that hereditary family property should be inalienable.” (Commentary, 7:1:166.)

An acre is the amount a yoke of oxen could plow in a day. A bath is about 5.5 gallons. A homer is about 6.5 bushels, and an ephah is one tenth of a homer. These measurements show how unproductive the land would become because of this wickedness.

In verse 8 the wickedness described here is corporations and globalism consuming and destroying small businesses, nationalism and hereditary family property. In verse 9 the Lord says because of these things cities will be made desolate and in verse 10 things will be less productive. In D&C 45:31 it says, “for an overflowing scourge (whip) shall cover the earth, for (because) a desolating sickness shall sweep the land”. COVID-19 swept the earth and was able to sweep the earth only because of globalism, corporatism and open borders. The overflowing scourge (whip) is that of the corporations, globalism, New World Order seizing power and utterly crushing what is left of nationalism, small businesses, hereditary family properties etc. Isaiah in later chapters identifies the leader of the overflowing scourge as “the Assyrian” while John the Revelator identifies him as “the Little Horn.”

11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Verse 11. Drunkenness and partying prevail, with no regard for God.

Verse 12. There is no knowledge of truth and true principles. Ignorance is a hindrance in any field of endeavor, but especially in spiritual things. The Prophet Joseph Smith gave instruction on this important principle: “The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.” (Teachings, p. 217.)

13 Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

14 Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

The footnote for verse 13 takes you to TG Spiritual Bondage. Once again, confirming that the men of Zion, “my people,” will be lost in a spiritual war, not a physical war. This scripture however gives us a further explanation as to why they have perished in this spiritual war- that is due to being “famished.” We learn from the previous verse what the honorable men are famished from is knowledge. And in Isaiah chapter 3 we learn why these men are not given the spiritual knowledge they need to succeed- “and women did rule over them.” Women that seek to remove the man as the spiritual head of the family or actively seek single motherhood will find their sons, their men, dead in the spiritual war and they will sit on the ground desolate. Verse 14 states that anyone who rejoices in the removing of the father as the head of the household, rejoices in these “progressive changes” will fall into the ever enlarging pit of hell.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Verses 15 and 16 once again are hearkening back to the theme of people being humbled and the Lord Himself being the only one exalted in his day.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Verse 17 contrasts the lambs “which shall be fed after their manner” meaning their specific needs are taken care of, versus the fat ones’ (women of the Church) waste places (their wasted husbands/men) shall be eaten up by strangers.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

19 That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

In 2 Nephi 15:18 the effects of sin are compared to “a cart rope.” People guilty of sin are like those who “are tied to their sins like beasts to their burdens [or oxen to their carts]” (Isaiah 5:18c).

The “draw” in verse 18 in Hebrew is “to entice or pull.”

Verse 19 footnote says TG Sign Seekers, ie. They will not believe in the Messiah until they see him. Because verse 19 describes the sinners as sign seekers, we know what the sin is they are suffering from- adultery. The Lord himself as well as Joseph Smith clearly defines sign seekers as those in the sin of adultery. With this understanding we can clearly identify the previous verse as pornography which is something that entices or pulls one in with the appearance or physical beauty of another and the sin of viewing it ties you up like a beast to their burdens. The location of this gives us as Latter-Day Saints an understanding of why there is a prevalence of pornography in the world and in the church, “their honorable men are famished.” And why are they famished? The “fat ones” ate their food.

20 Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

President James E. Faust (1920–2007) of the First Presidency described the importance of clearly seeing and choosing right from wrong: “The gap between what is popular and what is righteous is widening. As prophesied by Isaiah, many today ‘call evil good, and good evil’ [Isaiah 5:20]. Revelations from the prophets of God are not like offerings at the cafeteria, some to be selected and others disregarded” (in Conference Report, Oct. 2003, 21; or Ensign, Nov. 2003, 22).

Verse 20. They pervert righteousness and goodness, calling them evil, and try to pass off evil things as good. It is the nature of sinners to reject the reality of the consequences of their transgressions, and so they attempt to explain them away.

You seem to have a lot of members today who “believe the church to be true but...” and then they will list some progressive viewpoint they wish the church would adopt. As Faust said, the church is not a smorgasbord- it is all true or none of it is true. And if you adopt any other position you are doing so because you are a sinner that wishes to reject the reality of the consequences of your actions.

21 Wo unto the wise in their own eyes and prudent in their own sight!

Verse 21. They are “wise in their own eyes.” President N. Eldon Tanner illustrated the necessity of heeding this warning. He noted that when people “become learned in the worldly things such as science and philosophy, [they] become self-sufficient and are prepared to lean unto their own understanding, even to the point where they think they are independent of God; and because of their worldly learning they feel that if they cannot prove physically, mathematically, or scientifically that God lives, they can and should feel free to question and even to deny God and Jesus Christ. Then many of our professors begin to teach perverse things, to lead away disciples after them; and our youth whom we send to them for learning accept them as authority, and many are caused to lose their faith in God. ...

“How much wiser and better it is for man to accept the simple truths of the gospel and to accept as authority God, the Creator of the world, and his Son Jesus Christ, and to accept by faith those things which he cannot disprove and for which he cannot give a better explanation. He must be prepared to acknowledge that there are certain things—many, many things—that he cannot understand.” (In Conference Report, Oct. 1968, pp. 48–49.)

22 Wo unto the mighty to drink wine, and men of strength to mingle strong drink;

Proverbs 31:3–5

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

There seems to be a correlation with the intelligence of the man and the expectation to not drink alcohol. It most likely is tied to the fact that when an idiot drinks he does not lose much

intelligence and acts very similar to how he would act without strong drink. An intelligent man would lose more intelligence and his actions are more affected by the strong drink.

23 Who justify the wicked for reward, and take away the righteousness of the righteous from him!

Verse 23. They “justify the wicked for reward.” Those who were guilty of crimes were declared innocent by bribed judges and other officials, whereas the innocent were found guilty so that they could be silenced or their property exploited. Obviously the dark evils that prevailed among the Israelites of the ancient kingdom of Judah help modern readers understand why the judgments of God come upon them. But today’s world can also learn a great lesson, for one need only look to see the same evils prevailing on many sides. The effects of sin today are as devastating as they were anciently. That is the message of Isaiah for today.

24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

Obadiah 1:18

18 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.

(25-29) Obadiah 1:16–21. A Day of Deliverance and Rejoicing

These verses have both a temporal and a spiritual meaning for Latter-day Saints. If Esau (Edom) represents the worldly wicked, these verses may be seen as referring to that day when Israel will be completely restored and evil eliminated. Mount Zion, a symbol for deliverance and holiness (see v. 17), will be the inheritance of the “house of Jacob,” whereas the “house of Esau” will be stubble, fit only to be burned. The “house of Jacob shall be a fire, and the house of Joseph a flame ... and they shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau” (v. 18). Eventually, “saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s” (v. 21).

2 Nephi 20:17

17 And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;

First Joseph is to be a flame, America cleansed and the New Jerusalem established. This is a type of what is to come later with Old Jerusalem. ;

25 Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

The Lord is “angry with His people.” He then says he will cause “their carcasses to be torn in the midst of the streets.” We already know from previous Isaiah when the Lord comes to purify He will start first with his church. The Lord here however is referring to carcasses, plural. What are these?

Joseph Smith—Matthew 1:27; Matthew 24:28. “Wheresoever the Carcass Is, There Will the Eagles Be Gathered Together”

The Savior taught that one of the signs of the times would be the establishment of His Church and the gathering of the Saints to it from around the world: “And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth” (Joseph Smith—Matthew 1:27). Elder Bruce R. McConkie taught: “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:648).

So, a singular carcass is the Church and there was only one carcass when the gathering was to take place to one location.

President Dallin H. Oaks of the First Presidency discussed how Saints today are blessed as they gather in stakes throughout the world: “With the creation of stakes and the construction of temples in most nations with sizeable populations of the faithful, the current commandment is not to gather to one place but to gather in stakes in our own homelands. There the faithful can enjoy the full blessings of eternity in a house of the Lord. There, in their own homelands, they can obey the Lord’s command to enlarge the borders of His people and strengthen her stakes (see D&C 101:21; 133:9, 14). In this way, the stakes of Zion are ‘for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth’ (D&C 115:6)” (“Preparation for the Second Coming,” Ensign or Liahona, May 2004, 8).

Here we are taught that the carcass became carcasses, each stake of Zion is its own carcass. The Lord in this verse says he is not happy with “his people” and he is going to start tearing the

church in half. Another way the Lord explained this is the wheat and the tares, which is the same concept. But how is the Lord going to do this?

D&C 133:25-31

25 And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

26 And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

27 And an highway shall be cast up in the midst of the great deep.

28 Their enemies shall become a prey unto them,

29 And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

30 And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

31 And the boundaries of the everlasting hills shall tremble at their presence.

3 Nephi 20:16-22

16 Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

18 And I will gather my people together as a man gathereth his sheaves into the floor.

19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

20 And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

21 And it shall come to pass that I will establish my people, O house of Israel.

22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

### 3 Nephi 20:10–22. The Scattered Remnants of Israel

“When the Lord is speaking of his covenants, he is not confining them to the descendants of Lehi, but applies them to all the house of Israel... The verses which follow (verse 16) indicate that it has reference to the remnants of Israel...” (Doctrines of Salvation, Smith)

### 3 Nephi 21:8-29

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

13 Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

14 Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

15 And I will cut off the cities of thy land, and throw down all thy strongholds;

16 And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;

17 Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

18 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

19 And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.



20 For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;

21 And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

25 And then shall the power of heaven come down among them; and I also will be in the midst.

26 And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

27 Yea, the work shall commence among all the dispersed of my people, with the Father to prepare the way whereby they may come unto me, that they may call on the Father in my name.

28 Yea, and then shall the work commence, with the Father among all nations in preparing the way whereby his people may be gathered home to the land of their inheritance.

29 And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward.

So what do you know so far? We know the Lord is angry with his church (carcasess), he will proceed to do a marvelous work and a wonder and tear his church in half. The remnant will return like a lion and be one of the instruments of the destruction of the wicked and redemption of the righteous. The only thing we are missing is, what is the ensign that will be lifted up to all nations that will hiss unto them and call the 10 tribes home? It is important to look at the phrase “lift up” What does it mean to “be lifted up”? It means to be resurrected. The Lord says he will resurrect an ensign unto the nations. In 1 Ne. 13:37 “and if [you] endure unto the end [you] shall be lifted up at the last day and shall be saved.” James further explained who would be saved when he said, “humble yourselves in the sight of the Lord and he shall lift you up.” In D&C 5:32-35 the Lord speaking to Joseph Smith said, “And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression; And there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments. Yea, for this cause I have said: Stop, and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing

which I have commanded thee. And if thou art faithful in keeping my commandments, thou shalt be lifted up...”

The Book of Mormon manual clarifies:

3 Nephi 21:9–11. “My Servant”

A careful reading of 3 Nephi 21:9–11 suggests that the Lord was referring to the Prophet Joseph Smith when he said, “The life of my servant shall be in my hand” (v. 10; see also Isaiah 52:13–15, 3 Nephi 20:43–44).

Let us reread these passages but replace words that now have new meaning:

3 Nephi 21:10

10 But behold, the life of [Joseph Smith] shall be in my hand; therefore they shall not hurt [Joseph Smith], although [Joseph Smith] shall be [martyred] because of them. Yet I will [lift up Joseph Smith], for I will show unto them that my wisdom is greater than the cunning of the devil.

3 Ne. 20:43-45

43 Behold, [Joseph Smith] shall deal prudently; [Joseph Smith] shall be exalted and extolled and be very high.

44 As many were astonished at thee— [Joseph Smith’s] visage was so marred, more than any man, and [Joseph Smith’s] form more than the sons of men—

45 So shall [Joseph Smith] sprinkle many nations; the kings shall shut their mouths at [Joseph Smith], for that which had not been told them shall they see; and that which they had not heard shall they consider.

3 Nephi 21:9,11

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause [Joseph Smith] to bring forth unto the Gentiles, and shall give unto [Joseph Smith] power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

3 Nephi 20:46

46 Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be

fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

The ensign that is to call the remnant home from the north countries is not a piece of fabric on a pole- the ensign is a man of God who holds the keys to do so. Who is the man with the keys to do so?

D&C 110:11, 16

11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

How will the church react to the return of Joseph Smith? It will “tear the carcasses in half.” A careful rereading of Joseph’s Smith dream of the barn (discussed in Chapter 3) is suggested. “Just at the time when some men think that I have no right to the keys of the Priesthood-just at that time I have the greatest right.” (Teachings of the Prophet Joseph Smith, p. 364)