

Isaiah Chapter 10/2 Nephi 20

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

This chapter in Isaiah is exceptionally important for Latter-Day Saints and the manuals (Old Testament and Book of Mormon [both old and new]) are very sparse when it comes to this chapter. For this reason, there will be a lot more of my personal commentary, not because I think mine is better, but because it just doesn't exist in the manuals. The Old Testament Student Manual for Isaiah 10 lumps the whole chapter together and says, "the destruction of Assyria the wicked" and then says "the destruction of Israel and Assyria is a type of things to come and has its prophesied parallel for the latter days." The chapter heading for Isaiah 10 or 2 Nephi 20 says "The destruction of Assyria is a type of the destruction of the wicked at the Second Coming" so the manual just quotes the chapter summary and neither source even attempts to explain or show the dualism. So we know that the events described in this chapter have been fulfilled (history lesson) and we also know that they will be fulfilled (present/future). The history lesson would be useful for those struggling with faith but those with faith understanding what is to come, what is to happen to them today and in the future is more valuable (dualism). I will have to provide almost all my own interpretation for the dualism in the chapter, once again not because I think my interpretation is better but because none other is provided. When providing dualism I will always rely on primary sources (quotes from prophets etc). Jesus explained the dualism of Isaiah when he said, "all things that Isaiah spake have been [meaning history lesson, already fulfilled] and shall be [future events] even according to the words which he spake." Jesus also said at that same time, "yea a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah" (3 Nephi 23).

1 Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2 To turn away the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

To understand these four verses you first need to understand the desolation and you need to understand the visitation. In D&C 45:31 "and there shall be men standing [from the generation in which the times of the gentiles be fulfilled] that shall not pass until they see an overflowing scourge; for a desolating sickness shall sweep the land." Some people might hastily assume that the scourge and the desolation are one in the same, they are not. Some also in the church erroneously combine this sickness and this scourge with that of the plagues and wrath of God to be poured out in the last days, this is also incorrect. Let us read that scripture and change some of the words in that scripture to synonyms of those words and see if your understanding of the verse increases. "they shall see an overflowing scourge/whip/visitation/punishment; for/because/as a

desolating sickness shall sweep the land.” The verse here in Isaiah is very similar- Isaiah asks, “what will you do in the day of visitation/scourge/whip/punishment?” AND “what will ye do in the day of the desolation/desolating sickness which shall come from far?” It is interesting to note that Isaiah says the sickness comes “from far”, not from America or the New Jerusalem. This desolating sickness paves the way for the overflowing scourge which happens after or during the sickness. I would assume that some of the signs of the overflowing scourge will crop as soon as the sickness sweeps the land and will get progressively worse from that point on. Like a compromised immune system to a virus, it will get progressively worse over time until the effects of the virus will be easily and readily seen. Isaiah identifies in the verses before it the effects of the overflowing scourge, the signs and symptoms. He describes political decrees/laws that are written which are grievous then the second thing he describes is the effects of the laws-crushing the poor/widows, their ability to pursue happiness, their freedom is taken away. The rights of the lower class are gone. These laws will make victims of single mothers because now these people will have no choice but to rely on the government for help and in this process the fatherless are being robbed. Another way you can describe these people being crushed by these laws is “unessential.”

5 O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

At this point in time Isaiah identifies the modern-day Assyrian being sent against a hypocritical nation, which is America, and this Assyrian is the rod of the Lord’s anger. And the Lord’s wrath is like a staff in the Assyrian’s hands. The Assyrian is given power to “take the spoil and take the prey”, this is clearly economical, he is taking the money, the wealth of the country and the effect of it on the people is like to be trampled down like mud in the streets. The wording here is not implying death (such as hewn down), it does not imply murder, mass genocide; it describes economic slavery. This is why the prophets of God for the better part of a century have pleaded with members of the church to get out of debt.

7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.

The goal of the modern Assyrian is not to obey God, he thinks that he is doing his own thing, that he is his own master, but the Lord here says that he will use the Assyrian. The Assyrian’s motives are to cut off nations, and not just a few, as many as possible if not all nations. We call this globalism; the cutting off and removing national power to a global whole. The Assyrian is the ultimate globalist who thinks that he is bringing about a global reign when in reality he is being used like a tool in the Lord’s hands.

8 For he saith: Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

The rationale of the Assyrian for consuming this power, for destroying nations and creating globalism is “aren’t my prices like kings?” Why would such a rationale be needed? Because these people aren’t kings which the modern interpretation would be leaders of nations or elected officials. A side note, unelected representatives in the dark rooms and chambers with like minded people plotting to rule the world is the very definition of Gadianton robbers. They need to justify among themselves a right to rule so they say “aren’t we here, princes, rich people, CEOs, generals, aren’t we like kings? The presidents of Facebook, Youtube, Google, Amazon, aren’t we like kings?” They then brag about their hands creating kingdoms of idols and how their power exceeded that of the countries of the day, America, England etc. We learn in the previous chapters of Isaiah that “idol worship is not just things made from wood and silver but anything made by our hands that we worship.” The Lord says, “for where your treasure is, there your heart will be also.” It is very clear that the modern Assyrian is the leader of a group of people who have created the idols in our hands that we worship today.

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols? The Lord counters this by reminding the reader that the Assyrian and idol worship are not righteous and that He will eventually do to them what he has done to every other idol worshipping kingdom in the past.

12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

The Lord then gives you the timeframe of when he will bring his judgement upon the Assyrian. He specifies that the Saints of God will be in bondage to the Assyrian until the Lord has finished his whole work upon Mount Zion and the New Jerusalem. What is the Lord’s work upon Mount Zion and New Jerusalem? Building the temple in New Jerusalem, organizing and sealing the 144,000 and establishing the new government/kingdom of God. Where are all of these events discussed? Revelation chapter 7 and it is also discussed in Daniel chapter 7:13 and 14. When do these events take place? The prophet Joseph Smith asked the same question, “What time are the things spoke of in [chapter 7 of Revelation] to be accomplished? Answer: They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.” It is clear from this evidence that the event that marks the beginning of the end of the Assyrian is the opening of the 7th seal.

13 For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

This is the Assyrian once again bragging about what he has done, he brags that with his intellect and prudence he has destroyed nations, moved borders, and robbed the people of their riches. His arrogance is so intense that he even compares himself to war heroes even though he has never fought in war (“we/I’m just like the people who stormed the beach on D Day!...” Does this sound familiar?) He describes robbing the world like robbing a bird’s nest of its eggs and while he did it the bird didn’t even move its wing, open its mouth or peep- there was not even a little fight. Once again, this clearly identifies the Assyrian’s warfare as economical warfare.

15 Shall the ax boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood!

This is the Lord again speaking and the Lord is reminding the reader and the Assyrian that he is merely a tool in the hand of the Lord like an axe or a saw in the hand of a lumberjack and boasting of its own strength is folly.

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones, leanness; and under his glory he shall kindle a burning like the burning of a fire.

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 briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

This is a summarization of Isaiah chapter 5. If you are confused about what takes place in verses 16-18 then go and read Isaiah chapter 5 or watch my video about it where I discuss it in length.

19 And the rest of the trees of his forest shall be few, that a child may write them.

The “remnants of the army of Assyria” shall be few. The thing that destroyed Assyria in the past was Babylon, likewise a modern Babylon will most likely cause severe problems for modern-day Assyria.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall return, yea, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

23 For the Lord God of Hosts shall make a consumption, even determined in all the land.

The Lord here is talking specifically to the Saints in Zion (which becomes clearer in verse 24) who are living under the thumb of the Assyrian and they know that they will not find deliverance from the Assyrian until after “the Lord has performed his whole work.” We know that part of that work includes calling of the 144,000 and we know that members of the 144,000 will be from

the returned ten tribes of Israel. Therefore, the Saints in Zion cannot be saved from the Assyrian until the work in New Jerusalem is complete and that work can't be complete until the ten tribes return. This time period might be a faith trying time period for Saints and the Lord here gives comfort, promising that the remnant shall return.

24 Therefore, thus saith the Lord God of Hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

Here the Lord concludes his comfort to the Saints by promising them that there will be deliverance by the returned ten tribes. He also promises it will be yet for a little while and that the relationship once again will be that of slavery (economical) not genocide or extermination.

26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

The Lord says that the Assyrian will have a scourge or whip or economic problem of its own put on it and this will lift the burden of the Assyrian off of the Saints as described in verse 12. The Lord finishes by saying once again, this will all be possible because of “the anointing” which is the final act performed upon Mount Zion and upon New Jerusalem. What is that final act? What is the anointing? It is Daniel 7:13 and 14: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” It is the event that opens the seventh seal. We have already discussed the importance of the word “should” in Daniel 7 in Isaiah chapter 9. In Revelation Chapter 8 it explains what happens directly after the 7th seal is opened. In D&C 77 the Lord explains why He is anointed that all nations should serve him at the end of the 6th seal but after the 7th seal is opened it will be made so. “Q. What are we to understand . . . in the 8th chapter of Revelation? A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.” The Lord explains that man was set apart, anointed, ordained, etc to be put on the earth on the 6th day but was not actually formed, it wasn't actually a reality until the 7th day. This could mean that Adam's body was formed from the dust of the earth on the 6th day but wasn't made a living soul until the 7th day or perhaps everything

was done of the 7th day. This was done as a type, a similitude, in which at the end of the 6th seal, the 6 thousand years, Jesus would be anointed, ordained etc that all nations should serve him but the actual sanctifying of the earth, the actual manifestation of it doesn't happen until the 7th day, the 7th seal, the 7 thousand year. It's like when you buy a home, you can buy a home on Friday but the possession date is on Saturday. You own the home on Friday but you actually aren't living in it until Saturday. When the 7th seal is opened "there was silence in heaven for about a space of half an hour." The meaning of this has not been revealed thus any interpretation of it is purely speculation. However, speculation is fun and if I were to speculate, I would suggest that this is referring to a 21 year period. What happens at the end of this 21-year period? The Lord's "face is unveiled" this make reference to the Great and Dreadful Day and only the Great and Dreadful day. Why is there silence in heaven? Because the risen Lord is no longer in heaven, He is with his Saints in New Jerusalem.

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

29 They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

30 Lift up the voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

This is once again referring to the modern-day Assyrian being able to push himself "to the neck" but then is driven back for the same reason "for God is with us." This is explained in Isaiah Chapter 8 verses 8-10.