

Isaiah Chapter Three 2 Nephi 13

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

1 For behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole staff of bread, and the whole stay of water

“The Stay and the Staff”

The necessities of bread and water will dwindle during the siege. “The stay and the staff” described in 2 Nephi 13:1 foreshadows a spiritual famine of those who reject the Lord, who is “the whole staff of bread”—the bread of life—and “the whole stay of water”—the living water.

As always, in dualism Judah is Ephraim and Jerusalem is Salt Lake City and Washington DC. Ephraim's war in America is likewise a spiritual war. This foreshadows a time where spirituality will be taken from those who reject the fullness of the gospel which is the meaning of the “whole” bread and water. President Nelson in recent years (2018-2020) has repeatedly made the observation that the Church is currently not practicing the fullness of the gospel and is still in the process of being restored. Meaning this rejection of the fullness has yet to take place today. President Nelson also in 2019 asked the members to ponder the question, “what would your life be like if your knowledge of the Book of Mormon was suddenly taken away?” He might as well have asked, “what would your life be like if the spirituality you have obtained was taken away?” From what we just read in Isaiah can such a thing be taken away? The answer is yes. Under what condition? Rejecting the fullness. This is explained further in the Book of Mormon in 2 Nephi 28; “and others will [Satan] pacify, and lull them away into carnal security that they will say All is well in Zion, yea, Zion prospereth all is well. And thus the devil cheateth their souls and leadeth them carefully down to hell... Therefore wo be unto him who is at ease in Zion. Wo be unto him that crieth all is well... Yea, wo be unto him that sayeth we have received and we need no more... Wo be unto him who shall say we have received the word of God and we need no more of the word of God for we have enough... For unto him that receiveth I will give more and from them that shall say we have enough from them shall be taken away even that which they have.” The manual for the Religion 225 course “Foundations of the Restoration” says, “As students exercise faith, they can come to know that the practice of plural marriage in the latter days was part of the Restoration of all things.” Bruce R. McConkie stated, “In the early days of this dispensation, as part of the promised restitution of all things, the Lord revealed the principle of plural marriage to the prophet.” He continued, “obviously the holy practice will commence again [during] the ushering in of the Millennium.” President Nelson in his April 2020 Ensign address said “Why do we need such resilient faith? Because difficult days are ahead. Rarely in the future will it be easy or popular to be a faithful Latter-day Saint. Each of us will be tested... You will have days when you will be discouraged. So pray for courage not to give up! Sadly, some who you thought were your friends will betray you. And some things will simply seem unfair... Do whatever it takes to strengthen your faith in Jesus Christ by increasing your understanding of the doctrine taught in His restored Church and by relentlessly seeking truth.”

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient;

3 The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

4 And I will give children unto them to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbor; the child shall behave himself proudly against the ancient, and the base against the honorable.

2 Nephi 13:1–11. Punished as a Result of Wickedness

Isaiah foresaw that Judah and Jerusalem would be punished by the Lord as a result of their wickedness. In 587 B.C. the city of Jerusalem was destroyed, and Judah was taken into captivity by Nebuchadnezzar, king of Babylon

(13-17) Isaiah 3:1–8. Prophetic Declaration of the Fall of Judah

Isaiah described the eventual fall of Judah and Jerusalem in terms of the noted officials and respected persons of his day. These included government, military, educational, and religious leaders. With the loss of such individuals, the nation would fall under despotic reign at the hands of youthful puppets. Finally, it would rush toward anarchy as the last struggles for power were exercised within the ruling family. (See Keil and Delitzsch, Commentary, 7:1:130–35.)

2 Nephi 13:2–3. “Mighty Man ... Eloquent Orator”

All men in Judah and Jerusalem, regardless of their status in society (11 categories are mentioned in 2 Nephi 13:2–3), will be brought into captivity.

2 Nephi 13:4. “Babes Shall Rule over Them”

The untrained and young who had no status in society will be appointed to rule in captivity over those listed in 2 Nephi 13:2–3.

Once again, remember that Judah’s dualism is Ephraim and Jerusalem’s dualism is Salt Lake City and Washington DC and Nebuchadnezzar’s and the Assyrian’s dualism is the Little Horn spoken of by John.

6 When a man shall take hold of his brother of the house of his father, and shall say: Thou hast clothing, be thou our ruler, and let not this ruin come under thy hand—

7 In that day shall he swear, saying: I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen, because their tongues and their doings have been against the Lord, to provoke the eyes of his glory.

(13-17) Isaiah 3:1–8. Prophetic Declaration of the Fall of Judah

The people would be so desperate for leadership that they would select rulers because they were able to dress decently, but even family leaders would refuse to help. The Book of Mormon

provides textual clarification for verse 6, showing that the people pleaded that the ruler not let ruin come upon them (see 2 Nephi 13:6).

9 The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves!

10 Say unto the righteous that it is awell with them; for they shall beat the fruit of their doings.

11 Wo unto the wicked, for they shall perish; for the reward of their hands shall be upon them!

(13-18) Isaiah 3:9. “The Shew of Their Countenance Doth Witness against Them”

The Book of Mormon clarifies the meaning of this significant verse (see 2 Nephi 13:9). Individuals radiate the quality of their spirit and attitude. They manifest the real person—good or evil. Isaiah warned that the disobedient cannot hide the effects of their transgressions from others.

Jude 1:7

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The sin of Sodom and Gomorrah was that of homosexuality. Simply put, Isaiah warned that homosexuals’ countenance would declare their sin and they would not be able to hide their homosexual behaviour. Another important note is the difference in verse 11 between Isaiah and Nephi- Isaiah says that “the reward of his hands shall be given him” and the Book of Mormon says “for the reward of their hands shall be upon them.” What was the reward of the homosexuals of Sodom and Gomorrah? “Brimstone shall be upon them.” It is also interesting to note that Isaiah contrasts here that the wicked will have issues with righteous plural marriage but are okay with sodomy.

12 And my people, children are their oppressors, and women rule over them. O my people, they who lead thee cause thee to err and destroy the way of thy paths.

2 Nephi 13:12. “Undermining of the Home and Family”

Elder Ezra Taft Benson saw the prophecy in 2 Nephi 13:12 as having a fulfillment in our own day: “And so today, the undermining of the home and family is on the increase, with the devil anxiously working to displace the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, ‘And my people, children are their oppressors, and women rule over them.’ And then these words follow—and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: ‘O my people, they who lead thee cause thee to err and destroy the way of thy paths.’ (2 Ne. 13:12.)” (in Conference Report, Oct. 1970, p. 21).

This one is tough to unpack, not because it is difficult to understand but that it will offend a lot of people. The Lord says here “my people” this is no longer referring to the USA or Washington

DC, the Lord's people is his church, the Church of Jesus Christ of Latter-Day Saints. The second thing the Lord says is that "children are their oppressors" meaning having children is viewed as an oppression. This is obviously not talking about spiritually oppressive but rather socially and economically oppressive. They were not be able to buy as fine things with more kids, they won't be able to go out to as many movies with more kids etc. The third thing the Lord says is that "the women rule over them" meaning single motherhood or married women who have removed their husbands as the head of the family. Ezra Taft Benson above said "the devil is anxiously working to displace the father as the head of the home which creates rebellion among the children." Meaning, men are to be the head of the home. The Lord warns that there will come a time (already come) where single motherhood as well as displaced fathers will become rampant in the church. The fifth and final thing the Lord says is "they who lead thee cause thee to err and destroy the way of thy paths." Erza Taft Benson incorrectly identified these leaders as political leaders outside the church who would promote things such as the displacement of the father as the head of the home, single motherhood, birth control, abortion etc. Ezra Taft Benson could not or did not wish to foresee a future in which the leaders of the Church of Jesus Christ of Latter-Day Saints could or would ever promote such things. But the Lord said "my people...those who lead you" he was not referring to the government or political leaders. Members should be wary of any leader of the Church who promote the removal of the father as the *sole* head of the family, birth control, single motherhood (unnecessary divorce), and any form of abortion.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard and the spoil of the poor in your houses.

15 What mean ye? Ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts.

(13-19) Isaiah 3:14. Why Should the Lord Be Upset Because the People Have "Eaten Up the Vineyard"?

The vineyard is a symbol of the chosen people (see Isaiah 5:7), and the rulers of Israel were called to be watchmen over the vineyard. Instead of guarding the Lord's vineyard they had oppressed the people and consumed the vineyard (compare Matthew 21:33–40).

Matthew 21:33–46:

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

“Chosen people’s” dualism would be the members of the Church of Jesus Christ of Latter-Day Saints and the dualism of “the rulers of Israel” would be the leaders of the Church of Jesus Christ of Latter-Day Saints and that of America. We know that the constitution of the United States (ie. The law) will be taken from the United States and be given to the New Jerusalem. And as far as the Church of Jesus Christ of Latter-Day Saints, some of the last two prophecies that Joseph Smith gave are as follows:

1. Steamboat Dream

In early February 1844, four months prior to his death, Joseph Smith had a dream, which he related to Wilford Woodruff, Willard Richards, and W. W. Phelps. He stated, "I was standing on a peninsula, in the midst of a vast body of water where there appeared to be a large harbor or pier built out for boats to come to. I was surrounded by my friends, and while looking at this harbor I saw a steamboat approaching the harbor. There were bridges on the pier for persons to cross, and there came up a wind and drove the steamboat under one of the bridges and upset it. I ran up to the boat, expecting the persons would all drown; and wishing to do something to assist them, I put my hand against the side of the boat, and with one surge I shoved it under the bridge and righted it up, and then told them to take care of themselves. But it was not long before I saw them starting out into the channel or main body of the water again. The storms were raging and the waters rough. I said to my friends that if they did not understand the signs of the times and the spirit of prophecy, they would be apt to be lost. It

was but a few moments after when we saw the waves break over the boat, and she soon foundered and went down with all on board. The storm and waters were still very rough; yet I told my friends around me that I believed I could stem those waves and that storm, and swim in the waters better than the steamboat did; at any rate I was determined to try it. But my friends laughed at me, and told me I could not stand at all, but would be drowned. The waters looked clear and beautiful, though exceedingly rough; and I said I believed I could swim, and I would try it anyhow. They said I would drown. I said I would have a frolic in the water first, if I did; and I drove off in the raging waves. I had swam but a short distance when a towering wave overwhelmed me for a time; but I soon found myself on the top of it, and soon I met the second wave in the same way; and for a while I struggled hard to live in the midst of the storm and waves, and soon found I gained upon every wave, and skimmed the torrent better; and I soon had power to swim with my head out of water: so the waves did not break over me at all, and I found that I had swam a great distance; and in looking about, I saw my brother Samuel by my side. I asked him how he liked it. He said, "First rate," and I thought so too. I was soon enabled to swim with my head and shoulders out of water, and I could swim as fast as any steamboat. In a little time it became calm, and I could rush through the water, and only go in to my loins, and soon I only went in to my knees, and finally could tread on the top of the water, and went almost with the speed of an arrow. I said to Samuel, See how swift I can go! I thought it was great sport and pleasure to travel with such speed, and I awoke" (Joseph Smith, History of the Church, 6:194–95).

2. The Dilapidated Barn

Joseph Smith's last dream occurred on June 26, 1844 while he was in the Carthage Jail, the last night of the Prophet's life. He was killed the next day, June 27. The Prophet Joseph stated, "I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather - boarding off, and was altogether in keeping with the farm. While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me. The leader of the party ordered me to leave the barn and farm, stating it was none of mine, and that I must give up all hope of ever possessing it. I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church. He then grew furious and began to rail upon me, and threaten me, and said it never did belong to me nor to the Church. I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with destruction of my body. While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at

which time I took the opportunity to walk out of the barn about up to my ankles in mud. When I was a little distance from the barn, I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged, the dream or vision ended" (Joseph Smith, History of the Church, 6:609–10).

16 Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments, and cauls, and round tires like the moon;

19 The chains and the bracelets, and the mufflers;

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings;

21 The rings, and nose jewels;

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins;

23 The glasses, and the fine linen, and hoods, and the veils.

24 And it shall come to pass, instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; burning instead of beauty.

(13-20) Isaiah 3:16–24. The “Daughters of Zion” to Succumb to Worldliness in the Latter Days

In these verses one can see a good example of dualism (see Enrichment E). Isaiah shows that the wickedness prevailing in Israel and Judah included the women, who were proud, arrogant, and more concerned with their clothing, jewels, and personal appearance than with righteousness. But these verses can also be applied in the latter days, when women will once more lose sight of proper priorities. President Joseph Fielding Smith said of this passage:

“Isaiah, one of the great prophets of early times, saw our day, and he described the conditions that would prevail among the ‘daughters of Zion’ in these latter days. ...

“Now, in this modern day, Isaiah’s prophecy has been and is being fulfilled. ...

“The standards expressed by the General Authorities of the Church are that women, as well as men, should dress modestly. They are taught proper deportment and modesty at all times. It is, in my judgment, a sad reflection on the ‘daughters of Zion’ when they dress immodestly.”
(Answers to Gospel Questions, 5:172–74.)

(13-21) Isaiah 3:16–24. Difficult Idioms and Archaic Expressions

The following explanations may be helpful in understanding the power of Isaiah’s condemnation of the women’s apostasy.

Verse 16. “Stretched forth necks” is an idiom describing haughtiness—pride in self and scorn toward others (see Young, *Book of Isaiah*, 1:162).

Verse 16. “Mincing ... and making a tinkling with their feet.” The women wore costly ornamental chains connecting rings about the ankles. These were often adorned with bells. (See Keil and Delitzsch, *Commentary*, 7:1:143.)

Verse 17. “Discover their secret parts” is an idiom meaning that they would be put to shame (see Isaiah 3:17a).

Verse 18. “Cauls ... round tires like the moon” were ornamental jewelry in the shape of suns and moons according to the fashions of that day (see Young, *Book of Isaiah*, 1:165).

Verses 19–23. These terms describe fashions that were popular among the worldly women in Isaiah’s day: “muffler”—veil; “bonnet”—headdress; “tablets”—perfume boxes; “earrings”—charms or amulets; “nose jewels”—nose rings; “changeable suits of apparel”—clothing for festivals only; “mantle”—overcloak; “wimples”—a type of shawl or veil worn over the head; “crisping pins”—erroneously rendered as hair curling implements. The Hebrew suggests a bag, like modern purses or handbags; “glasses”—most authorities translate as a metal mirror, although some suggest transparent clothing, “hoods”—turbans, head cover wrapped by hand. (See Young, *Book of Isaiah*, 1:165–66; Keil and Delitzsch, *Commentary*, 7:1:144–47.)

(13-22) Isaiah 3:24–26. The Fruits of Transgression upon the Daughters of Zion

The prophet contrasts their former beauty with the results of judgment. Because of their wickedness, the beauty, the pride, and the fashion will become tragedy, disaster, and slavery. The girdle in verse 24 was the sash used to fasten the outer clothing. Keil and Delitzsch showed that the “rent” which was to replace it was the rope used to bind slaves. Sackcloth was black goat’s hair worn at times of great mourning. The “burning” refers to the branding that often accompanied one’s being made a slave. Thus Keil and Delitzsch translated this verse: “And instead of balmy scent there will be mouldiness, and instead of the sash, a rope, and instead of artistic ringlets a baldness, and instead of the dress cloak a frock of sackcloth, branding instead of beauty” (*Commentary*, 7:1:147).

25 Thy men shall fall by the sword and thy mighty in the war.

26 And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground.

[Lamentations 1:4–6](#)

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Jeremiah in Lamentations Chapters 1-2 is talking about this exact same time period and the footnotes confirm this. It is clear from these two chapters and specifically these verses that the men falling in the war is a spiritual war for they cannot come to the solemn feasts and have gone without strength before the pursuer. Meaning a good chunk of the men's "hearts shall fail them", they will flee from the spiritual battle, apostatize from the church and will thus be unable to go to the temple (solemn assembly, feasts, oblations). The women (daughters in Zion) have been humbled during this time period spiritually whereas a lot of the men have been lost.

27 And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

(13-23) Isaiah 4:1. "Take Away Our Reproach"

Verse 1 of chapter four seems to continue the thought of chapter three rather than to begin a new thought. This phrase suggests that the condition mentioned in verse 1 is caused by the scarcity of men, a result of the devastation of war mentioned in Isaiah 3:25–26.

It is important to note that when the Book of Mormon was first translated there were no verses or chapters- those were added later. And that when Joseph Smith gave the JST for Isaiah 3, he moved verse 1 of chapter 4 and added it to the end of chapter 3. Without this knowledge your interpretation of this verse is almost always guaranteed to be false. There are a lot of interpretations for this verse given and all of them are incorrect because they do not start with understanding of the verse. What do we know about this verse?

1. Isaiah is not talking about women generally, he is talking specifically about the daughters of Zion. Any interpretation of this verse that is not addressing these 7 women as daughters of Zion is false. Lamentations 1 and 2 further identifies this as fact.
2. These women have just been humbled by the Lord. Alma 32 teaches us that humility is synonymous with teachability. These women, unlike the men who have fallen spiritually, have remained faithful. However, they are desolate; without a husband and without children. Any interpretation that seeks to paint these women in a bad light is false.
3. Isaiah says "and in that day" meaning after the women in Zion are humbled and after the men have fallen in the spiritual war, in that day, the daughters of Zion will cling to one man. And after all that, 7 women collectively, as a group, will come up to one man to ask their question- it does not specify if this man is single or already married but it is known that he is a righteous man in Zion. And why do we know this is a

righteous man in Zion? Because the daughters of Zion would not have stayed true to the gospel, been humbled and stayed within the gates only to ask a non member to marry them. Any interpretation that does not have the man being a righteous man in Zion is false.

4. The question for the group of women to marry the righteous man is not an unrighteous question. For if these are daughters of Zion who have been humbled and remained faithful, why would they now desire an unrighteous and evil thing? If it was an unrighteous and evil thing, why would they think that a righteous man would agree it to? So the question of 7 women asking to be married to a man had to be a righteous question. In order for it to be a righteous question, plural marriage has to be restored and practiced by the church. Because as McConkie said, “all who pretend or assume to engage in plural marriage when the one holding the keys has withdrawn the power by which they are performed, are guilty of gross wickedness.”
5. The women are not sealed. Women stated that their sole objective in being sealed to the man was to take upon them the man’s last name and thus to have their reproach taken away, it was not an economical arrangement. If the women were previously sealed to another man who died, would she have reproach? God forbid. This further proves the point that these are daughters of Zion and not that of the world, for women of the world hold no reproach for being single and childless. Why is there reproach for LDS women who are not sealed? Exaltation in the highest degree in the celestial kingdom cannot be obtained without sealing, and the Lord himself taught “neither are they given or taken in marriage after the resurrection.” What is the excuse that allows women today to not have reproach in not being sealed? The answer? “There aren’t any good men.” When plural marriage comes back the “reproach” becomes painfully obvious and this scenario begins to make sense.

This chapter in Isaiah and the Book of Mormon taken in its totality paints a very clear picture of events that are to transpire in the near future and gives the reader a clear understanding of the warfare against Zion.