

Isaiah Chapter One

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

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto danger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

(13-2) Isaiah 1:1. "The Vision of Isaiah"

Great prophetic insight to the problems of the world in which he lived and into the challenges of the future came about through the revelation ("vision") the prophet Isaiah received.

(13-3) Isaiah 1:1–9. Rebellion against the Lord

"Israel's rebellion is evidence of the highest degree of sin" (Sidney B. Sperry, *The Spirit of the Old Testament*, p. 175). Jehovah had nourished and brought them up as children (in Egypt and the wilderness), and now in their adulthood (in the promised land) they had turned against the Lord. Their affliction is like wounds or sores that have not healed. The totality of their rebellion is illustrated by the references to head and heart, to the whole person from foot to head. In other words, the spiritual cancer had infested the whole body of Israel. Little spiritual health was left in the nation. That was why the land would be left utterly desolate.

Nephi teaches us that the prophecies of Isaiah refer to both the events of Old Jerusalem and New Jerusalem. When Isaiah is talking about Old Jerusalem he is also talking about the New Jerusalem- this is called duality. With that in mind, Israel refers to both America and the Church of Jesus Christ of Latter-Day Saints. Lehi in the Book of Mormon also teaches us that Joseph being sold into Egypt is a type of thing to come. Did the Lord nourish and bring up the United States of America in the wilderness (unknown, hostile environment)? Yes. Did the Lord do the same thing with the early church in America? Yes. The warning here is that once the United States of America and the Church reach adulthood in the promised land they turn against the Lord. This is repeated by the Jaredite nation and the Nephite nation as well.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

(13-5) Isaiah 1:8. What Is a “Cottage in a Vineyard”?

When the vineyard and the cucumber crops were ready to harvest, small booths, or huts, were built in the fields so the owner or his servants could watch over the harvest and protect it from thieves or animals. These huts were generally crudely made and hastily erected. After the harvest, they were abandoned and quickly became dilapidated and forlorn relics of the harvest. “The daughter of Zion” was to be like that—once proud and useful, but now, through her own spiritual neglect, an empty and forlorn relic. (See Edward J. Young, *The Book of Isaiah*, 1:55–56.)

Another interpretation of these verses is the falling fertility rate of the daughters of Zion. Sodom and Gomorrah were destroyed because there was not found a single righteous person within. Isaiah says here that there will come a point of time in America, and possibly in the Church, where if it wasn't for a few righteous people (a remnant) that America would become even as Sodom and Gomorrah. Despite this the Lord warns that if the gentiles do not repent (ie. America) after the marvelous work and a wonder (that will be everlasting on either hand) that the Lord would destroy them “even by fire”, which was the same way in which He destroyed Sodom and Gomorrah.

10 Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

(13-7) Isaiah 1:10–15. The Hypocrisy of Insincere Worship

These verses do not mean that the Lord rejected the law of Moses, particularly the performances and ordinances of the law. The condemnation here is of the hypocritical fulfillment of the Mosaic offerings and feasts. Israel misused these religious activities because they fulfilled only the outward requirements and did not worship with full purpose of heart, turning their worship toward the Savior. (See Joseph Smith, *Teachings of the Prophet Joseph Smith*, pp. 58–59;

Young, Book of Isaiah, 1:61–62). To refer to the people of Israel as Sodom and Gomorrah (v. 10) vividly depicts how deeply the people had sunk into sin and depravity.

Here, once again, Israel's duality is the Church of Jesus Christ of Latter-Day Saints. We don't practice the law of Moses (ie. Mosaic Law) but we do perform ordinances of the law which include offerings and feasts. Saints misuse religious activities such as the Sacrament when they fulfill only the outward requirements and do not worship with full purpose of heart. A clear example of this is Fast and Testimony meeting, Homecomings and Farewells for missionaries; it doesn't matter how many times the leaders of the church have to tell us to stay focused on the Saviour, we meander. When we show up to sacrament meeting late, when we don't take the sacrament worthily; in short, when we don't make Jesus Christ and the sacrament as the centre of our sabbath worship, we choose to focus on the outer vessel. In verse 13 we find that it gets so bad that even the temple becomes tainted. One only has to accidently stumble on the dark side of the web to see members tainting the temple. In verse 14 he takes specific aim at our Fast and Testimony meetings (which are horrific) and our holiday worship (ie. Christmas, Easter etc). In verse 15 he says that the members of the Church have blood on their hands What blood could the Lord be referring to here? The answer is given in the Book of Mormon by Captain Moroni in Alma 60:2-14. Moroni lays out the best explanation for the importance of doing missionary work found in the Book of Mormon. "Behold, [do you members of the Church of Jesus Christ of Latter-Day Saints] suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and He would deliver you? Behold, if you have supposed this, ye have supposed in vain. Do ye supposed that, because so many of your brethren have been killed [spiritually] it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, There are many who have fallen...and behold it is to your condemnation."

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

(13-8) Isaiah 1:16–20. Call to Repentance, Promise of Forgiveness

In the midst of a scathing denunciation of the house of Israel, the Lord reminded them that they could be saved as a nation if they would truly repent. This scripture is often used to encourage individuals to repent and seek forgiveness, but it was originally given to a nation, not a person. President Joseph Fielding Smith wrote:

"This is not an individual promise, but one to a rebellious nation. No matter how many prophets the Lord sent to Israel and Judah, and how many times he pleaded with them, all through their history they were rebellious.

“Here we find a promise that if they would return to the Lord, their past sins would be forgotten, and he would again receive them as his people and bless them abundantly, and they should continue to be his covenant people.” (Answers to Gospel Questions, 2:180.)

Nephi, however, said that he took the words of Isaiah and “did liken all scriptures unto us, that it might be for our profit and learning” (1 Nephi 19:23). Certainly this beautiful promise, though originally given to [Judah and] Israel as a nation, can be “likened” to [Ephraim and the Church of Jesus Christ of Latter-Day Saints].

The Lord made a similar declaration to Saints as he did to Israel in the past in D&C 84:54-58:

“54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

55 Which vanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of Zion, even all.

57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

58 That they may bring forth fruit meet for their Father’s kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.”

Also, take note that verse 18 is a scripture mastery.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

This exact same promise is a running theme in the Book of Mormon, “Inasmuch as ye shall keep my commandments ye shall prosper in the land; and inasmuch as ye will not keep my commandments ye shall be cut off from my presence.” (2 Nep. 4:4) It appears repeatedly throughout the Book of Mormon. The Lord, speaking to the Saints, gave the same promise once again in D&C 64:34-35: “Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.”

The chapter heading for D&C 64 states “He that is tithed will not be burned at the Lord’s coming; the Saints are warned against debt.” Pay your tithing, live within your means!

21 How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

The Church of Jesus Christ of Latter-Day Saints once full of judgment with righteousness lodged in it, now has Gadianton robbers in its midst. The Lord taught about this future time period of the church in the last days when he taught the parable of the wheat and the tares. Joseph Smith further explained that each one of the Lord's parables dealt with the church at different stages in the last days as it progressed towards the Second Coming; Parable of the Sower, Parable of the Tares, Parable of the Mustard Seed. The Lord says that even though the Church will become rich (temporally with silver), that silver will become worthless and you Saints once pure wine are now mixed with water. This is another parable taught by the Savior in which he said "ye are the salt of the earth" if salt loses its flavor it is good for nothing. The only way for salt to lose its flavor is by mixture (losing purity). The Lord then describes the heirs of the Church become rebellious, make companions of thieves. Everyone loves gifts/things and their desires are that of temporal rewards. There is also a condition (which Isaiah describes later in Isaiah Chapter 3) in which there is an abundance of single mothers. These single mothers don't plead the case of their children needing father figures and those in a position to help in the Church don't offer to provide. As Joseph Smith loved to say, any one "of common intelligence," can see that this is the case of the Church today.

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

The Lord said in D&C 112:23-26;

23 Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face.

24 Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

The Lord says that he will first start at His Church when he says “I will turn my hand upon thee”- he is talking about the Church itself. This is the day when the wheat shall be separated from the tares. The Lord says he will then bind the tares (ie. transgressors in the church) with the sinners of the world together and he promises them that they will “both burn together.” He also says in that day the big identifier of those who forsook the Lord in his own church would be those who have desired the oaks and their own personal gardens. The footnote is terebinth trees which were used in idol worship. Meaning, the main identifier is idolatry of things made by man’s hands (ie. Cell phones, etc).

Isaiah Chapter Two/2 Nephi 12

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

1 The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem:

2 And it shall come to pass in the last days, when the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

2 Nephi 12:1–4. “The Mountain of the Lord’s House”

The word mountain is used in the scriptures in different allegorical or figurative senses. In 2 Nephi 12:1–4 the word mountain refers to a high place of God, a place of revelation, even the temple of the Lord. “This temple [Salt Lake Temple] on this temple block is that house of the God of Jacob that our pioneer fathers started to build when they were a thousand miles from transportation, and it took them forty years to build it” (LeGrand Richards, in Conference Report, Oct. 1975, p. 77; or Ensign, Nov. 1975, p. 51).

Judah’s dual is Ephraim and Jerusalem which was the capital of the country Israel as well as the capital of the church, it’s dualism is Washington DC and Salt Lake City Utah. The Rocky Mountains, the top of the mountains, everlasting hills and the exalted hills are all synonymous. The Church of God and thus it’s temples in these last days were built upon the Rocky Mountains, which are everlasting hills in that they go from North to South America.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

(13-11) Isaiah 2:3. “Out of Zion Shall Go Forth the Law ... the Word of the Lord from Jerusalem”

President Joseph Fielding Smith gave the following explanation of this prophetic statement of Isaiah:

“We are informed in the revelation given to Joseph Smith the Prophet, that the city of Zion and the New Jerusalem is one and the same. [D&C 28:9; 42:9; 45:66–67; 57:2; 58:7.] ...

“Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built, and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred ‘the richer blessings.’ ...

“These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium....

Moreover, before many years have passed away, the Lord will command the building of the City Zion, and Jerusalem in Palestine will in due time be cleansed and become a holy city and the habitation of the Jews after they are cleansed and are willing to accept Jesus Christ as their Redeemer.” (Doctrines of Salvation, 3:69–71.)

While the Saints await the time of the establishment of these world centers, the principle of sending forth the law has been associated not only with the spread of the gospel and its blessings, but also with the providing of a climate in which the gospel work can grow. President Harold B. Lee said:

“I have often wondered what that expression meant, that out of Zion shall go forth the law. Years ago I went with the brethren to the Idaho Falls Temple, and I heard in that inspired prayer of the First Presidency a definition of the meaning of that term ‘out of Zion shall go forth the law.’ Note what they said: ‘We thank thee that thou hast revealed to us that those who gave us our constitutional form of government were men wise in thy sight and that thou didst raise them up for the very purpose of putting forth that sacred document [the Constitution of the United States—see D&C 101:80]. ...

“‘We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom and under thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah and Micah that “... out of Zion shall go forth the law and the word of the Lord from Jerusalem.”’ (Improvement Era, October 1945, p. 564.)” (“The Way to Eternal Life,” p. 15).

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.

(13-12) Isaiah 2:4–5. Establishment of the Millennium

These verses deal with the ushering in of the millennial era and with the changes that will accompany it. The writings of Isaiah as found in the Book of Mormon show the following additional phrase in verse 5: “Yea, come, for ye have all gone astray, every one to his wicked ways” (2 Nephi 12:5). This verse indicates a widespread apostasy in Israel and the return of Israel to the Lord before the Second Coming.

2 Nephi 12:4. Time of Peace

Elder Dallin H. Oaks spoke of the peace that will finally come to the earth after the Lord’s Second Coming. He also identified the reason why there will be no peace prior to that time: “Many take comfort from the Old Testament prophecy that nations will ‘beat their swords into plowshares, and their spears into pruning hooks’ (Micah 4:3). But this prophecy only applies to that time of peace which follows the time when the God of Jacob ‘will teach us of his ways, and we will walk in his paths’ (4:2). For now, we have wars and conflicts, and everywhere they are rooted in violations of the commandments of God” (in Conference Report, Apr. 1990, 92; or Ensign, May 1990, 72).

We learn in verses 1-3 that the Church has already been restored and established in Salt Lake City. He describes a state in which Jacob, the righteous/spiritual element of Israel, has gone astray. Israel’s dualism is that of America and the Church of Jesus Christ of Latter-Day Saints, Isaiah says here “ye have all gone astray every one to his wicked ways”. The manual says that this indicates “a widespread apostasy in Israel and the return of Israel to the Lord before the Second Coming.” We learned about this in Chapter One where the Lord said he would refine his own church first. As Oaks stated above, this peace described in verse 4 does not begin until after the New Jerusalem.

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers.

(13-13) Isaiah 2:6–22. The Proud and the Wicked to Be Brought Low

Isaiah 2 summarizes the basic spiritual problems that troubled Israel in Isaiah’s day. The verses found in 2 Nephi 12:5–22 reprove the people of the Lord, for the same spiritual problems will prevail again among the people before the Second Coming. This passage is another excellent example of dualistic prophecy (see Enrichment E for a discussion of prophetic dualism). Though Isaiah’s prophecy was given “concerning Judah and Jerusalem” (v. 1), it is obviously also related to [Ephraim and the Church of Jesus Christ of Latter-Day Saints in] the last days and the Second Coming of Jesus.

Verse 6. They were “replenished from the east,” or in other words, they looked to the religious philosophies and the gods of the Assyrians and other heathen countries for power and sustenance. Today people look to many other religions and philosophies of men for wisdom and guidance instead of to the gospel.

Verse 6. They “hearken unto soothsayers” (2 Nephi 12:6), those false prophets who claimed to be able to foretell the future. Today, true prophets are largely ignored, and all kinds of false religionists and counselors are looked to for guidance.

Verse 6. “They please themselves in the children of strangers” or, as C. F. Keil and F. Delitzsch translated the phrase, “and with the children of foreigners they go hand in hand” (Commentary on the Old Testament, 7:1:118). In short, ancient Israel was joining the heathen nations in all their wickedness, and modern society is joining with the influences of the world rather than looking to the Lord.

Finding faith in the East of today is found in the obsession of Buddhism, Hinduism and Islam. It is sickening the amount to which the West now idolizes the “spiritual journey” of traveling through India. Many would point to the “false religionist and counselors” that Saints will be looking to for guidance as false prophets in purely a religious context. However religionists and counselors are separated here, meaning the counselors are referring to secular counseling and not of that of religion. Examples being therapists, psychologists and even doctors if they are trusted and heeded over men of God. If once again Israel is the United States of America and the Church of Jesus Christ of Latter-Day Saints, “joining the heathen nations” by going “hand in hand” with the children of foreigners simply put is modern day “multiculturalism” and moral relativism.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

Verse 7. The land was “full of silver and gold,” that is, the people were wealthy and materialistic. Their hearts were set on the things of the world. Again in the last days, materialism runs rampant.

Verse 7. The land was “full of horses, neither is there any end of their chariots.” The horse was a symbol of warfare, as was the chariot. Today is an age characterized by “wars and rumors of war” (see JS—M 1:28.)

Materialism and the love of bloodshed are characteristics of all civilizations in decline including the Nephites, Jaredites, Romans etc. It’s hard to imagine a generation of Saints or people (the United States of America) more materialistic than that of today; its also hard, looking at pop culture, video games etc a culture which loves war more. Horses being a symbol of warfare could also mean full of weapons of war.

8 Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

Verse 8. The land was filled with idolatry then, and people still turn to false gods today, though not necessarily to idols made of wood or stone.

President Nelson attempted to address the idolatry worship in the church in his 2018 talk “Sisters’ Participation in the Gathering of Israel.” He extended an invitation to the women of the church, “First, I invite you to participate in a 10-day fast from social media and from any other media that bring negative and impure thoughts to your mind. Pray to know which influences to

remove during your fast. The effect of your 10-day fast may surprise you. What do you notice after taking a break from perspectives of the world that have been wounding your spirit? Is there a change in where you now want to spend your time and energy? Have any of your priorities shifted—even just a little? I urge you to record and follow through with each impression.”

9 And the mean man boweth not down, and the great man humbleth himself not, therefore, forgive him not.

Verse 9. The “mean man boweth not down, and the great man humbleth himself not” (2 Nephi 12:9; emphasis added). The differences in the Book of Mormon account of Isaiah’s writings, noted by the italics, show that Isaiah was not making further reference to idolatry but was referring to the fact that men would not worship the true God. In the preface to the Doctrine and Covenants, the Lord indicated this failure would be a major concern of the last days. (see D&C 1:16.)

The phrase “the mean [ordinary or common] man boweth not down, and the great man humbleth himself not” (2 Nephi 12:9) indicates that from the lowest to the highest in society, none were humble enough to accept God.

Because of her sins, ancient Israel brought upon herself the judgments of God, and because of the same problems the [members of the Church of Jesus Christ of Latter-Day Saints] of the last days will likewise bring sorrow and problems upon themselves.

The Book of Mormon gives us a clear understanding what Isaiah was contrasting here between verses 8-9. Not only will there be idol worship of our own hands be rampant, atheism will be a large issue. Simply put, men actively worship mammon while actively not worshipping God. This contrast was said poignantly recently at conference, “what we need is less wifi and more Nephi,” ie we need less idolatry and more true worship.

10 O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord and the glory of his majesty shall smite thee.

11 And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12 For the day of the Lord of Hosts soon cometh upon all nations, yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low.

13 Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they are high and lifted up; and upon all the oaks of Bashan;

14 And upon all the high mountains, and upon all the hills, and upon all the nations which are lifted up, and upon every people;

15 And upon every high tower, and upon every fenced wall;

16 And upon all the ships of the sea, and upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord shall come upon them and the glory of his majesty shall smite them, when he riseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord shall come upon them and the majesty of his glory shall smite them, when he ariseth to shake terribly the earth.

(13-14) Isaiah 2:13. What Were the “Cedars of Lebanon” and the “Oaks of Bashan”?

They were the loftiest and most impressive trees in the ancient Middle East. They therefore symbolized not only the great beauty of the land that would be destroyed but also the proud and lofty people of the earth (see Keil and Delitzsch, Commentary, 7:1:122–23).

(13-15) Isaiah 2:16. What Is Meant by the Phrase “Ships of Tarshish”?

Trade with other nations would cease.

The Book of Mormon affirms the completeness of the record from which its Isaiah citations were taken. For a complete breakdown of verse 16 see Old Testament Student Manual p.140.

The brass plates contained other differences that clarify Isaiah’s meaning. Compare Isaiah 2:10, 12–14, 16, 19, 21 with 2 Nephi 12:10, 12–14, 16, 19, 21.

The Book of Mormon verse 10 clarifies that only the wicked ones will be hiding in the rocks. The changes to verse 12 add urgency “soon cometh” as well as completeness of everyone. Verses 13-14, 16 clarifies that it is not just the land but also people and nations that will be brought low.

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

(13-16) Isaiah 2:22. “Cease Ye from Man”

This expression is a warning about the weaknesses of trusting merely in man (see also 2 Nephi 4:34; 28:31; Topical Guide, s.v. “trust not in the arm of flesh”).

The Lord breathed the breath of life into the nostrils of men and he became a living soul. We learn that a celestial body is that of flesh and bones, no blood, the purpose of nostrils, lungs and blood is to carry oxygen throughout the body. This is not the case with the Lord and those with celestial bodies. Isaiah’s warning here is to trust in God (who actually breathes the life into people) over those people whose very existence is only through the grace of God.

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.

Isaiah Chapter Four, 2 Nephi Chapter 14

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

1 –

2 In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth excellent and comely to them that are escaped of Israel.

[2 Nephi 14:2. In That Day](#)

In Hebrew the term branch often symbolized the Messiah (see Jeremiah 23:5–6). It can also refer to righteous groups of the house of Israel who have been cleansed and redeemed (see Isaiah 60:21; 2 Nephi 3:5; 10:1; Jacob 2:25).

“Escaped of Israel” (2 Nephi 14:2) refers to members of the house of Israel who, through personal righteousness, escaped the judgments that came upon the wicked.

3 And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy, every one that is written among the living in Jerusalem—

The footnote for the scripture takes you to Matthew 13:41-43.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

This is how the wicked are weeded out, also known as the wheat and the tares. Joseph Smith described how the righteous will be gathered at this time. “We Cannot be Perfect Without Our Dead- The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them.” (Teachings of the Prophet Joseph Smith, p. 159)

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

(13-25) Isaiah 4:4. “Washed ... Purged ... Burning”

This passage describes the purification of Zion in preparation for the establishment of God’s kingdom in the last days (see also Isaiah 4:4a). Through chastisement and various judgments, Israel will finally be purged of wickedness and turn back to God (compare Isaiah 5:16; Zechariah 13:9; Helaman 12:1–3).

This “purification of Zion” is also described in Malachi 3:2-3:

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

and 3 Nephi 24:2-3:

2 But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap.

3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

In order to understand what is happening in these verses, you need to first understand what Joseph Smith taught, “We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin and like the ancients, arrives at that point of faith where is his wrapped in the power and glory of his Maker and is caught up to dwell with Him... There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. (Teachings of the Prophet Joseph Smith, p. 51, 149-150)

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and a covert from storm and from rain.

(13-26) Isaiah 4:5–6. Zion to Be a Place of Refuge

In Doctrine and Covenants 45:66–72, the sacred and protected status of “Zion” for the gathered Israel in the latter days is described. Doctrine and Covenants 105:31–32 speaks of how the glory of Zion shall be her defense. Isaiah compared the protecting divine influence with that experienced by Moses (see Exodus 14:19–20; Deuteronomy 1:33). Elder Orson Pratt suggested that the fulfillment of Isaiah’s prophecy would be literal:

“The time is to come when God will meet with all the congregation of his Saints, and to show his approval, and that he does love them, he will work a miracle by covering them in the cloud of his glory. I do not mean something that is invisible, but I mean that same order of things which once existed on the earth so far as the tabernacle of Moses was concerned, which was carried in the midst of the children of Israel as they journeyed in the wilderness. ... But in the latter days there will be people so pure in Mount Zion, with a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for

worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God,—a pillar of flaming fire by night.

“Did you ever hear of any city that was thus favored and blessed since the day that Isaiah delivered this prophecy? No, it is a latter-day work, one that God must consummate in the latter times when he begins to reveal himself, and show forth his power among the nations.” (In *Journal of Discourses*, 16:82.)

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 briars 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 (carcasses), 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)

Isaiah Chapter Six/2 Nephi 16

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

1 In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar;

7 And he laid it upon my mouth, and said: Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then I said: Here am I; send me.

9 And he said: Go and tell this people—Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes—lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and be healed.

11 Then said I: Lord, how long? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

12 And the Lord have removed men far away, for there shall be a great forsaking in the midst of the land.

13 But yet there shall be a tenth, and they shall return, and shall be eaten, as a teil tree, and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.

This entire chapter recording of Isaiah's experience is a type of things to come. What happens here:

1. The leader of Israel dies. The dualism here could be the president of the Church of Jesus Christ of Latter-Day Saints dying or the president of the United States dying. We are also taught that the Book of Mormon is a type of things to come and in the Book of Mormon it wasn't the prophet who was slain but rather the chief judge was assassinated by Gadianton robbers. This coincides with what is taught in Ezra's Eagle.
2. The prophet is lifted up in the temple, the Lord appears suddenly in His temple is full of angels. The dualism for this could be the Kirtland temple but more closely correlates to Joseph Smith being resurrected and the Lord's appears in the temple in New Jerusalem.
3. The foundations of the threshold trembled and the house was filled with smoke. The presence of smoke was symbolic of the presence and glory of god (exodus. 19:18, rev. 15:8) Fire and smoke are frequently used to depict the glory of celestial realms. The dualism here is found in D&C 45:33,41, 42:

33 And there shall be earthquakes also in diverse places, and many desolations;

41 And they shall behold blood, and fire, and vapors of smoke.

42 And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

4. Isaiah is purified and purged. 3 Nephi 24:2-3: "But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The dualism here is found in the 144,000 who are purified, both mind and body in the temple in New Jerusalem. Doctrine and Covenants Student Manual explains:

D&C 77:9. What Is the Significance of the Angel from the East Sealing the Servants of God?

The four angels who are given power over the earth are kept from sending forth desolations upon the earth until God's servants are sealed in their foreheads. The Prophet Joseph Smith taught that this sealing "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure" (Teachings, p. 321).

Elder Orson Pratt gave this additional explanation:

"When the Temple is built [in the New Jerusalem] the sons of the two Priesthoods [Melchizedek and Aaronic] ... will enter into that Temple ... and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

"This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, 'Smite not the earth now, but wait a little while.' 'How long?' 'Until the servants of our God are sealed in their foreheads.' What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked." (In Journal of Discourses, 15:365-66.)

5. Isaiah is sent forth to preach but the people don't believe him. The dualism is the 144,000 described in the quote above by Orson Pratt going out and teaching. The dualism of the world not listening is described in 3 Nephi 21:9 "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."
6. The dualism seems to stop from verses 11-13 and it becomes entirely about the last days as the remnant doesn't return until then. The Lord shows Isaiah the same thing (from verses 8-10) that the angel tells to Nephi in 1 Nephi 14:7

“For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.”

There have been many time periods where prophets have done “marvelous works and wonders” and many time periods where the people have rejected the prophets to their spiritual destruction. There have even been specific cases where groups of people have been destroyed both spiritually and temporally, but this specific referenced time period in the last days is unique in that with this last prophet and this last great “marvelous work and a wonder” if people reject it they will ALL be destroyed both spiritually and temporally. The prophet Joseph Smith said, “There will be wicked men (terrestrial) on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgements of God, and must eventually be destroyed from the earth.” Isaiah, after seeing this utter destruction, asked the Lord, “how long?” And the Lord answers Isaiah, “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate...” once again confirming this is a worldwide condemnation.

7. Despite the view of desolation, Isaiah is shown that “Israel would survive the coming devastation as does a tree that is stripped of its leaves in winter but still remains alive” with its potential to produce seed. This is the return of the remnant. Paul explained the return of the 10 tribes and their ability to still produce life (ie. Children, seed) when he said “but New Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise.” Who is the barren wife that did not ever produce? Israel, more specifically, Judah. Who is the now married bride? The Gentiles, more specifically, Ephraim. The desolate tree or the barren bride is Israel and its seeds/future children are the 10 tribes. The living tree or the married bride is the Church of Jesus Christ of Latter-Day saints and its seed/children are the members of the Church of the Firstborn (ie. Celestial members). The day in which the two groups merge in New Jerusalem there will be more “children/seeds from Israel (10 tribes) then that of the Church of Jesus Christ of Latter-Day Saints.

Isaiah Chapter 7/2 Nephi 17

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

1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

In this verse we learn that the King of Syria and the king of Ephraim went to war against Jerusalem and could not prevail against it. Ahaz= Jerusalem, Rezin = Syria, Pekah=Ephraim. This chapter can be very confusing because with Isaiah's dualism things become mirror images and in most other chapters Isaiah takes only one dualism at a time (ie. Judah's Jerusalem vs Ephraim's New Jerusalem). This chapter however contains Ephraim, Judah, Jerusalem etc all in one. So the reading of it because a little like opposite day. If Jerusalem dualism is the New Jerusalem, Judah's dualism would be Ephraim, Ephraim's dualism would be Judah and Syria's dualism would be an antagonist of modern day Assyria. Once you identify the modern day Assyrian and modern day Assyria you will be able to identify modern day Syria.

2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

The kingdom of Israel (Ephraim) in the north had formed an alliance with Syria for mutual strength and protection against the conquering empire of Assyria. When Judah refused to join the alliance, they threatened to subjugate Judah and attacked their southern foe. (see 2 Kings 15:36–38; 16:1–6).

The phrase “heart was moved” shows that Ahaz and his people were afraid when they learned that Syria and Ephraim were allies.

So with dualism, what have we learned? Judah (old Israel) will ally with a modern day Syria because they are afraid of the modern day Assyria. They will then demand the allegiance of Ephraim (America, New Jerusalem). The alliance of Jerusalem with Syria will shock the American president and Americans that Jerusalem would ally with them. When America refuses to join, they then wage war against America. With dualism this does not have to be an actual bloody war, this could be an economic war. And do we learn anywhere else in the scriptures about something that sounds very similar to this or exactly like this in the last days? The answer is yes.

Revelation 13:

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Let's take a look at these scriptures, what happens here? John sees a confederation of nations or a union of nations in which one of its key members (heads) goes down either by collapse to death or by simply leaving the union. John then sees this country come back into the union, or be

resurrected in the union. Then he sees another kingdom who spake as a dragon who then allies itself with the union.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

This alliance between the dragon kingdom and the union causes America to wonder who can stand against this beast? The dualism in Isaiah chapter 17 almost lines up identically with the alliance with the beasts in Revelation 13.

3 Then said the Lord unto Isaiah: Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

Isaiah was directed to warn King Ahaz against seeking political alliances for Judah in order to defend his people. The king, the third of the kings of Judah that Isaiah was sent to counsel, eventually rejected the Lord's warning (see 2 Kings 16:7–20; see also Enrichment F.)

Who Was Shear-jashub? He was one of the sons of the prophet Isaiah who accompanied his father in visiting the king. His name was a prophetic one that meant "the remnant shall return" (Isaiah 7:3a; see also Notes and Commentary on Isaiah 8:18).

The conduit referred to in 2 Nephi 17:3 is an aqueduct. Ahaz may have been checking the city's water supply in case of a siege during war.

The fuller's field was a place where clothes were washed.

What do we learn in this verse through the lense of dualism? The prophet of God goes and visits the president of the United States and warns the president about forming an alliance with anybody, tells him that deliverance will be found in the return of the 10 tribes. This conversation takes place in the courts of the United States. Do we know or have we been taught of an event like this? Yes. Brigham Young said, "When our brethren the Quorum of the 12 shall be called to the courts of Washington to give an account of the position of the Latter Day Saints.. .the world will be in commotion and the Lord will have something to work upon. It will be after this when our Savior and others will make their appearance on the earth among the Latter Day Saints" (recorded in a letter from Amanda H. Wilcox, March 11 1904).

4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.

7 Thus saith the Lord God: It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus, Rezin; and within threescore and five years shall Ephraim be broken that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established.

Continuing with the dualism, the prophet and the leaders of the church's prophecy to the United States to not be afraid and to not make alliances with anybody- trust in the Lord instead and the deliverance of the country will come from the return of the 10 tribes. They then compare the alliance between Judah and the modern day Syria as that of two tails on a creature (ie. Serpent, dragon) which continues the comparison with Revelations 13. But he says that this dragon has merely "smoking firebrands" which were torches that had burned out. Meaning this alliance would have no lasting strength and thus no long term threat. They also warn the president that this alliance's goal is inserting a puppet president (from modern day Syria) into the United States, but the Lord won't allow this to happen because "there shall be no kings in this land." They finish their prophecy saying that both the heads of Syria and Israel will die shortly.

10 Moreover, the Lord spake again unto Ahaz, saying:

11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.

12 But Ahaz said: I will not ask, neither will I tempt the Lord.

13 And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah, the king of Assyria.

What happens here? Continuing with dualism in mind- the prophet and apostles will say to the president of the United States "ask the Lord for any sign in the heavens above or on the earth beneath and he will make it happen." But the president refuses, not because he is unwilling to tempt God but because he does not want the Lord interfering with his plans to make an alliance with other nations. The Lord reveals the sign(s) anyways. Joseph Smith explained this time period when he said, "there will signs in heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, and seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east" (Teachings of the Prophet Joseph Smith, p, 286-287). Also at this time, the prophet tells the president of the United States that the Church of Jesus Christ of Latter-Day Saints will soon give birth to a child and that child's name will be "God is with us." This kingdom of God is known as the New Jerusalem and will be established by those of the Church of the Firstborn and Christ

will be among them. The prophet then says that from the birth of that child, the child won't reach the age of accountability before the Battle of Armageddon and the Lord sets foot on the Mount of Olives. According to Judaic law, this age of accountability is 12-13 years old but according to God it is age 8 "that thou mayest know forever that children are not accountable before me until they are eight years old" (JST Genesis 17:11). This is why the valley in which the Battle of Armageddon takes place in is called the Valley of Decision, you cannot make this decision without being accountable. The prophet then says that the promised land of America will yet see the best days ahead.

18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

This is referring to after the 10 tribes have been called home and America is cleansed. New Jerusalem will expand and will inhabit the now desolate cities in the United States. This will be covered in Isaiah 54/3 Nephi 22.

20 In the same day shall the Lord shave with a razor that is hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, every place shall be, where there were a thousand vines at a thousand silverlings, which shall be for briers and thorns.

24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns.

25 And all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

Shaving the head and beard was customarily done to mourn a death in the family. The forcible shearing of a captive, however, insulted and identified the one in subjection.

Butter and honey may seem like luxury items, but the land was laid waste by the Assyrians (see 2 Nephi 17:23). Consequently, the survivors had to live off the land like nomadic Bedouins with no crops to eat. Butter and honey likely referred to the curdled yogurt that would come from goats or sheep and any wild honey that could be found.

While New Jerusalem is expanding in the western hemisphere, the Lord will be fighting their battles for them, putting their enemies to shame. Their land will also be cursed and they will not be able to produce food. This is the time period of the plagues and catastrophes that take place in that 8-13 years.

Isaiah Chapter 8/2 Nephi 18

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

1 Moreover, the word of the Lord said unto me: Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.

4 For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

(13-47) [Isaiah 8. Warning of the Impending Assyrian Invasion](#)

The chapter is a continuation of the historical events introduced in chapter 7 (see Enrichment F). The prophet Isaiah is again to warn Judah against alliances, for, as he prophesies, they will be ineffective. The Messianic promise of Immanuel ("God is with us") would prevail in their behalf. The Assyrian invasion would come, but Judah would still survive. Isaiah concluded his writing with a warning against the false teachings and practices that would pull Judah away from the law and testimony that had been revealed to them.

Symbolic Names: Isaiah was the father of two sons, Maher-shalal-hash-baz (see 2 Nephi 18:3) and Shear-jashub (see 2 Nephi 17:3). Both names are symbolic of the Lord's intentions for the northern kingdom of Israel. Maher-shalal-hash-baz is a Hebrew term meaning "to speed to the spoil, he hasteneth the prey" (Isaiah 8:1d; see also 2 Nephi 18:1b). This name describes the events spoken of in 2 Nephi 18:4. The ten tribes were overrun and despoiled by the Assyrians when Samaria, the capital of the northern kingdom, was besieged. Shear-jashub is a Hebrew term meaning "the remnant shall return" (Isaiah 7:3a). This is a reference to the day when Israel will be gathered from her scattered condition. Thus Isaiah could report: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts" (2 Nephi 18:18)

The expression "prophetess" is used here only to designate the prophet's wife, not a prophetic office or gift (see Young, [Book of Isaiah](#), 1:303).

The first shall be last and the last shall be first. Identifying dualism: The Church of Jesus Christ of Latter Day Saints is Isaiah's wife, is the virgin Mary who will conceive and bear a child and the name of the child shall be the New Jerusalem or Immanuel which means "God is with us." The prophet's warning to the president of the United States is clarified in which he says that once "the child" is born, not 3.5 years ("the child shall not have knowledge to cry...before") will pass before the alliance of Israel and the modern day Syria is broken, scattered and their wealth taken.

5 The Lord spake also unto me again, saying:

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

2 Nephi 18:6–7. “The Waters of Shiloah That Go Softly”

One commentary explains a possible meaning of the comparison between “the waters of Shiloah that go softly” (2 Nephi 18:6) and the “strong and many” (verse 7) waters of the river: “Isaiah describes and then contrasts two forms of waters—the soft, rolling waters of Shiloah, located near the temple mount of Jerusalem, and the waters of the Euphrates, a great river that often floods out of control. The waters of Shiloah are controlled and inviting, whereas the Euphrates is dangerous and destructive. The waters of Shiloah bring life to those who drink them; the Euphrates brings death to those who are swept up in its flood. Isaiah’s images of the two waters are symbolic: the former represents Jesus, the King of Heaven, who is likened to the waters of life; the latter is the king of Assyria, who leads his great, destructive armies and ‘cover the earth [like a flood ... and] destroy the inhabitants thereof’ (Jer. 46:8). Inasmuch as the inhabitants of Judah had rejected Jesus, or the waters of Shiloah, the Lord set upon them the king of Assyria, or the strong and mighty waters of the river that would overflow their banks and cover the entire land with its destruction” (Donald W. Parry, Jay A. Parry, Tina M. Peterson, *Understanding Isaiah* [1998], 83).

2 Nephi 18:8. “Even to the Neck”

The symbolic expression “even to the neck” indicates that the king of Assyria will conquer Judah’s lands, even to Jerusalem. By 701 B.C., Assyria had overrun all of Judah except its capital city.

2 Nephi 18:8, 10. “God Is with Us”

At the point when Assyria overran Judah, all seemed to be lost, but Immanuel, or “God is with us,” prevented the destruction of Jerusalem (2 Nephi 18:10). Isaiah 37:33–36 describes this miraculous event where not even an arrow flew over the walls.

With dualism we understand that it is America that is warned of the contrast of choosing the Lord (calm waters) to the Assyrian (dangerous waters). With dualism we understand that

Jerusalem will be allied with modern day Syria as an antithesis to Assyria. Because America chooses to ally/pay tribute to the modern day Assyrians the Lord will allow the land to be conquered by the Assyria economically, politically, socially and potentially even physically. The Assyrian will pass through all of Ephraim and get all the way to “the neck.” We have the neck identified with “God is with us”, it is the New Jerusalem. The Lord will protect New Jerusalem in the same miraculous fashion as he protected Old Jerusalem as referenced above. It is explained from this point on the wicked will begin to be swept from the earth and there will be no plan, council etc that can stop this.

11 For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

Footnote for confederacy (Isaiah 8:12a): Judah should not rely on secret plots with others for safety.

America will try to make secret confederacies, plots, alliances with the Assyrian. The prophet warns against this which was discussed in the previous chapter. In the previous chapter we learn that the president of the United States did not want a sign from the Lord because he does not want the Lord interfering with his plans. With that knowledge and the knowledge we learn in this chapter, we learn that by the time the prophet goes to warn the president of the United State, the president is already to some degree or another, already involved in the schemes. The prophet warns to not rely on those things, meaning whatever deal you have struck with the modern Assyrian won't work. Instead, put your trust in the Lord and the New Jerusalem.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a crock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble and fall, and be broken, and be snared, and be taken.

2 Nephi 18:14. A Sanctuary, “a Stone of Stumbling”

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles noted the ability of “Immanuel” to both save and condemn: “When the stone of Israel comes, he shall be a sanctuary for the righteous; they shall find peace and safety under the shelter of his gospel; but he shall be a Stone of Stumbling and a Rock of Offense (as also a gin and a snare) to the rebellious and disobedient in Jerusalem and in all Israel. They shall stumble and fall because of him; they shall take offense because of his teachings and be condemned and broken and snared and taken for rejecting them” (Doctrinal New Testament Commentary, 3 vols. [1971–73], 3:292–93).

Once again with dualism, Immanuel is the New Jerusalem. We have already learned in previous chapters that Joseph Smith must return. These verses once again clarify the marvelous work and a wonder spoken of in 1 Nephi 14:7 “which shall be everlasting either on the one hand or the

other.” McConkie says that the teachings will be the cause of the people stumbling. We have identified in previous chapters that one of these teachings will be that of plural marriage.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

To bind up your testimony is to have your testimony turned to knowledge. This is referred to as “the more sure word of prophecy” and is explained in the Book of Mormon:

Alma 32:34

34 And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

Ether 3:19

19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

Jacob 4:12

12 And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

To seal up the law is to have your calling and election made sure. This verse is clearly referring to people seeing the risen Lord, having their faith turned to knowledge and then having their calling and election made sure. This is a reference point to the 144,000 and the Church of the Firstborn in New Jerusalem. The next verse (17) describes the world waiting on the Lord who is hiding his face from the world, waiting for the Lord to “reveal himself.” These two verses together are describing the opening of the seventh seal. In Revelation 7 John sees the 144,000 and the church of the Firstborn have their calling and election made sure (compare to verse 16 above). He then sees after that event the seventh seal being open. John then says “after he had opened the seventh seal there was a silence in heaven about the space of half an hour.” We learn in D&C 77:10 that the events tied to the 144,000 and the church of the firstborn are to occur during the sixth seal. This event in the New Jerusalem opens the seventh seal, at which point in time there is a silence in heaven for about half an hour (the Lord hiding his face). This is explained in D&C 88:95-

95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

Take note of Isaiah's use of poetic language, the Lord "hiding his face" was symbolic of women in this time period veiling their faces. We then learn that the world must wait patiently for the "great and dreadful day of the Lord" in which the Lord will "unveil his face". This event of the Lord unveiling his face for the whole world only occurs at the Great and Dreadful day. An understanding of an ancient veil is important in order to understand what is taking place during this half an hour of silence. When Moses came down from the mount his face shone so brightly from being transfigured and being in the presence of the Lord that it physically hurt the children of Israel's eyes. The veil placed over Moses' face to protect the people, not to protect Moses.

*An interesting side note is that women in the church used to wear veils over their faces in the temple- this was done for a similar purpose to that of Moses- women's spiritual power was so impressive/emanating that veils were put over their face to protect the men in their presence, not to protect or hide the women. The women in the church today no longer need these veils. People view this as a sign of progression when in reality it is a sign of regression, a losing of spiritual power of women in the church today. *

In like fashion, there needs to be a veil of some degree placed over the Savior so that the world can be in his presence without dying. Will the world be in his presence? Yes, at the event in New Jerusalem. Will the world know of it? No. The Lord comes to claim his kingdom and dwell on the Earth with his saints in the New Jerusalem without the knowledge of the world. Brigham Young said about this time period that the world will think that the only reason why New Jerusalem is succeeding is because of the cunning of wise men. The only way the Lord can live on the earth at this time is to have his power, his face veiled. There is then a space of half an hour in heaven before the Lord unveils his face for the whole earth. The effects of the Lord unveiling his face will cause the very elements to melt and anything of telestial glory or lower will be utterly destroyed. An interpretation of the silence in heaven is: the reason there is no voice coming from heaven is because the voice from heaven (the Savior) is on the earth.

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.

(13-50) Isaiah 8:18. "I and the Children Whom the Lord Hath Given Me Are for Signs and for Wonders in Israel"

The name Isaiah means "Jehovah saves." The names of his two known sons, Shear-jashub (Isaiah 7:3) and Maher-shalal-hash-baz (Isaiah 8:1), also convey a message to the people in Judah. (See Notes and Commentary on Isaiah 7:3; 8:1-4.) Whenever anyone saw or heard Isaiah and his sons, he was given a message through their names, which were a sign or witness against the people.

The duality of this is Judah to Ephraim. The signs of Isaiah were to Judah and in the last days the signs from the prophet will be to Ephraim and the signs to Ephraim will be the names of Isaiah's sons in reality. The remnant shall return, God will be among us, and Jehovah will save and deliver us from our enemies.

19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and mutter—should not a people seek unto their God for the living to hear from the dead?

20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and shall be driven to darkness.

(13-51) Isaiah 8:19. Warning against Familiar Spirits, Peepers, and Mutterers

The expression “familiar spirits” is not an accurate term to convey the significance of the Hebrew term used anciently. The Hebrew word ‘ob means “a leather bottle or bag” (see William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, p. 15). This object was used by the practitioners of necromancy, a deceptive craft of pretended communication with the dead. The art involved a kind of ventriloquism wherein the voice or message of the “departed spirits” was called forth from the bag or sometimes a pit. (See G. Johannes Botterweck and Helmer Ringgren, *Theological Dictionary of the Old Testament*, 1:131, 133–34.) The peeping (chirping) and muttering (twittering) somewhat like birds was intended to invoke the departed spirits or to convey the pretended message (see Young, *Book of Isaiah*, 1:318). The Lord warned Israel and Judah of such deceptions early in their history (see Leviticus 19:31; 20:27; Deuteronomy 18:10–11). President Joseph Fielding Smith in commenting on these ancient practices gave this warning that applies even today:

“To seek for information through ... any way contrary to the instruction the Lord has given is a sin. The Lord gave positive instruction to Israel when they were in the land of their inheritance that they were to go to him for revelation and to avoid the devices prevalent among the heathen nations who occupied their lands. ...

“All through the Bible, the New Testament as well as the Old, the Lord and his prophets have expressed their displeasure when the people turned from the Lord to ‘familiar spirits.’” (*Answers to Gospel Questions*, 4:33.)

When Moses’s staff turned into a serpent then Pharaoh’s “spiritualists” mimicked the result to a lesser degree. Moses’ serpent ate Pharaoh’s serpents. Satan is the great imitator, the great mimicker, the great deceiver. When Joseph Smith is resurrected, Satan will seek to mimic it with “necromancy.” This necromancer is an Anti-Christ. When the Lord says, “cling unto the law and to the testimony” we know that “the law will go forth from New Jerusalem and the word from Old Jerusalem.” We know that the testimony is the 144,000 whose job it is to “bring people into the Church of the Firstborn.” In contrast, those who do not cling to the law and testimony will be hard pressed and oppressed, hungry and driven to darkness.

Isaiah Chapter 9/2 Nephi 19

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

1 Nevertheless, the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict by the way of the Red Sea beyond Jordan in Galilee of the nations.

2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Verse one and two with dualism in mind refers to a period of vexation starting lightly and then becoming more grievous. The area hit with spiritual (or possible physical) darkness will see a great light, that light is the Savior. Do we know of a time period where this could coincide? Yes. The Lord stated clearly that Missouri would pay for how it treated the Saints. This spiritual darkness was said to have been punished in the civil war where Missouri was hit harder than most during the war. But we also know of times when there will be physical darkness that will cross over the land of Missouri. The total solar eclipse of 2016 cast a shadow over Missouri then in 2024 another solar eclipse is to cast another shadow that will cross over Missouri as well. It very well could be said of the people who dwell in the intersection of the cross points of these eclipses that they "dwell in shadow." Even though the vexation will get intense in this area, a light is promised to break forth in that location- which is to be the New Jerusalem. Another thing important to recognize is that people missed the first appearance of the Savior because they were looking for the Savior in Jerusalem, not the land of shadow, "does anything good come from Nazareth?" This enabled many anti-Christ's to easily trick people. Likewise in our day the Lord, the light, is promised to first dwell among the Saints in the New Jerusalem. Many in the world, once again, are looking to Israel for the Savior's second coming which is once again making it very easy for anti-Christ's to trick the gullible, for, "does anything good come from Jackson County, Missouri?"

3 Thou hast multiplied the nation, and increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

This is the time period of New Jerusalem's expansion as a nation, our joy increasing as the tent is enlarged, inhabiting the desolate cities.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

We know that the New Jerusalem and the return of the ten tribes is to be what finally breaks the yoke of the Assyrian which is the rod of oppression. This time period is described in multiple locations throughout the Book of Mormon- two examples are:

1 Nephi 22:17

17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

2 Nephi 30:10

10 For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

(13-53) Isaiah 9:5. “Every Battle ... Shall Be with Burning”

The prophet wrote in this chapter of Christ’s coming as “a great light” (v. 2), His first appearance, and as a “burning” (v. 5), the cleansing and destruction by fire that will accompany His coming in glory (see Isaiah 9:5b).

Isaiah 9:5b: This “burning” is to be the cleansing of the earth by fire prior to the setting up of the messianic kingdom.

The footnotes of Isaiah 9:5b take you to D&C 64:23 “For he that is tithed shall not be burned”

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

The woman as we discussed in previous chapters is the Church of Jesus Christ of Latter-Day Saints and the child she gives birth to is the Kingdom of God, the New Jerusalem, the Church of the Firstborn, and the government will be upon it and it shall be called wonderful etc.

7 Of the increase of government and peace there is no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.

In verse 6 we learn that the kingdom of God is birthed and in verse 7 it then says that government, that kingdom, increases. And the increase doesn’t end until eventually all thrones are cast down, all other forms of government are eventually destroyed. Daniel 7:13-14:

13 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.

14 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.

The important word that many LDS members overlook here is the word “should.” When the meetings in Adam-oni-ahman occur and the kingdom is eventually handed to the Lord there, there will still be nations and kingdoms throughout the world. This is not the Lord coming in glory and unveiling his face which is the end of all telestial people. The Lord here is given the

kingdom and is promised that all nations should serve him. The increase of the government will continue until, as Daniel says, “I beheld until the thrones were cast down.”

8 The Lord sent his word unto Jacob and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart:

With dualism we know that Ephraim is Judah and we also know chronologically speaking the next thing that happens is the 144,000 being sent out with a focus on scattered Israel and Old Jerusalem. The Lord here is sending his word and light, the 144,000, to old Jerusalem.

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars.

The footnotes here take you to 1 Kings 5, the chapter heading of this is “Solomon solicits and gains Hiram’s help in getting timber to build the temple—The Israelites hew stones and cut timber for the temple.” This is when the temple in Old Jerusalem is built and finalized.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.

Despite the fact that there are prophets in their midst and the temple is being rebuilt, the Jews turn not unto the Lord, neither do they seek the Lord of Hosts. Once the sacrifices commence in the newly built temple in Jerusalem this will anger the modern day Syrian nation and modern day Philistine nation and they will go to war against Jerusalem. Despite this, the Lord will have compassion if Jerusalem repents.

14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm—

21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

These events described here are the events to take place in the Old Jerusalem surrounding the Mount of Olives. When the army of Gog will come up to Jerusalem to be destroyed. These armies will be brought there “partly through the aid of false religionists working miracles that so many people join in this unholy alliance (see Revelation 13:11–15; 19:20). Elder Orson Pratt taught that “so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints, and the Devil shall have power over his own dominion. He will give them up to the power of the Devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the Devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working miracles, and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon.” (In Journal of Discourses, 7:189.)

In verses 15 and 16 of Isaiah, it is referring to anti-Christ and false prophets and generals that are leading the armies that will be cut off. There will be “three unclean spirits that shall go forth working miracles” – this tells us that there will be at least 3 anti-Christ/false prophets. In verse 21 of Isaiah there are three different groups that are identified that are all murdering each other, most likely all lead by their own anti-Christ/false prophet/generals. The Lord will be represented in the Old Jerusalem with members of the 144,000 as a 4th party. We talk often of two specifically but there will be many others with them. Speaking of the two specifically, “their miraculous power seems to be the force preventing Gog and his army from succeeding in annihilating Israel. Elder Parley P. Pratt wrote: “John, in the eleventh chapter of Revelation, gives us many more particulars concerning this same event. He informs us that after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there will be two prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two prophets continue.” (A Voice of Warning, p. 33.)

Isaiah called these prophets “two sons” and said they were the only hope of deliverance for Israel because they would be “full of the fury of the Lord” (JST, Isaiah 51:19–20; see also JST, Isaiah 51:17–18).

John showed that eventually the two prophets will be captured and killed by the opposing army, and their bodies will be left in the streets of Jerusalem for “three days and an half” as the forces

of evil engage in a great celebration over their death (Revelation 11:9; see also Revelation 11:7–8, 10).

“That level of spiritual debauchery is shown forth by the fact that the wicked not only slay the prophets of God, but boast of their deeds and glory in them. Such people, as the Jaredites and Nephites before them, are ripened in iniquity and are ready for that destruction and burning which shall cleanse the vineyard of corruption when Jesus descends with his chariots of fire.” (McConkie, Doctrinal New Testament Commentary, 3:510.)

During the “three days and an half” that the prophets lie dead in the streets, the army will ravage the city of Jerusalem and the remaining population of Israel (Revelation 11:9). Elder Pratt explained: “After a struggle of three years and a half, they [Gog’s army] will at length succeed in destroying these two prophets and then overrunning much of the city; they will send gifts to each other because of the death of the two prophets, and in the meantime will not allow their dead bodies to be put in graves, but will suffer them to lie in the streets of Jerusalem three days and a half, during which time the armies of the Gentiles, consisting of many kindreds, tongues, and nations, passing through the city, plundering the Jews, will see their dead bodies lying in the street.” (Voice of Warning, p. 33.)

Zechariah says that only one-third of the nation of Israel will survive this final extremity when the “city [Jerusalem] shall be taken, and the houses rifled [looted], and the women ravished; and half of the city shall go forth into captivity” (Zechariah 14:2; see also Zechariah 13:8–9; 14:1).

“His [Christ’s] next appearance [after coming to his temple] will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conquerer so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and ‘the blindness in part which has happened unto Israel’ be removed.” (“The Second Advent,” Millennial Star, 10 Sept. 1859, pp. 582–83.)

During the Lord’s fury upon the army of Gog...the armies of Gog will turn upon each other, perhaps in the panic and confusion of the great earthquake (see Ezekiel 38:21; Zechariah 14:13).

The Ezekiel and Zechariah verses listed above as well as Isaiah verses 19–20 above all refer to the same time period where the three different groups tear apart each other in the streets: the wicked Jews from Jerusalem, the wicked Gentile nation and the wicked Arab nations. It is also pointed out in verses 17 and 18 that there will be no mercy in this day. In multiple locations in the Book of Mormon and Isaiah the Lord warns that these unrighteous elements and the heathens will be consumed together. The manual further explains:

The judgments of the Lord upon the armies of Gog is known in the scriptures as the great day of the Lord's "sacrifice" (see Isaiah 34:5–6; Ezekiel 39:17–22), the Lord's "controversy with the nations" (Jeremiah 25:31), the "supper of the great God" (Revelation 19:17; see also Revelation 19:18–21), and "the great winepress of the wrath of God" (Revelation 14:19; see also Revelation 19:15; D&C 133:48–51).

Note, that one of the descriptions of this day is NOT "the Great and Dreadful Day" for it is not on this day. The Great and Dreadful Day, the unveiling of the Lord's face globally does not occur until many years after this event.

So great will be the devastation that for seven years Israel will be able to live off the spoils of war left behind (see Ezekiel 39:8–10). It will take seven months to bury the dead, and thereafter burial teams will search out the remaining bodies in an attempt to cleanse the land (see Ezekiel 39:11–16).

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.

Isaiah Chapter 11/ 2 Nephi 21

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

1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

There are four things that you need to understand in this chapter: the stem of Jesse, the rod, the branch and the root of Jesse.

Stem of Jesse: D&C 113:1-2

1 Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2 Verily thus saith the Lord: It is Christ.

Rod: D&C 113:3-4

3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

This scripture is a reference to the Prophet Joseph Smith.

Branch:

‘Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be

called, THE LORD OUR RIGHTEOUSNESS.’ (Jer. 23:3–6.) That is to say, the King who shall reign personally upon the earth during the Millennium shall be the Branch who grew out of the house of David. He shall execute judgment and justice in all the earth because he is the Lord Jehovah, even him whom we call Christ.

Root: D&C 113:5-6

5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

We have discussed in previous chapters of Isaiah that Joseph Smith is to return and be lifted up from the ground (ie. Roots) as an ensign to call the ten tribes home. This event of Joseph Smith being resurrected as an ensign and the ten tribes returning is THE marvelous work and a wonder. “When the lost tribes come...it will be a most wonderful sight and marvelous thing when they do come to Zion” (President Joseph Fielding Smith, Doctrines of Salvation). It is important to note that when that quote was given the church was already global and he used the word when, meaning it was yet a future event. Missionary global work is NOT the marvelous work and a wonder. It is imperative to understand these events for the Savior said, “for it shall deceive almost the very elect.” So let us break down a crucial quote from Joseph Smith. “The Savior said when these tribulations should take place [Matthew 24], it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world. It has always been my province [responsibility]... 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)

There will come a point in time when Joseph Smith is resurrected that a large portion of the church will not accept him or the teachings he brings with him. A careful reading of Joseph’s last dream of the barn is suggested. Joseph Smith says here at that moment, he is the man who holds the keys.

Continuing the quote, “All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes it him Himself?” (Teachings of the Prophet Joseph Smith, p.364-65)

Some might suggest that the Lord took the keys from Joseph when Joseph died and therefore Joseph no longer holds the keys of this dispensation but rather the acting president of the Church of Jesus Christ of Latter-Day Saints holds the keys when Joseph comes back. However this is false. I draw your attention to the hymn “Praise to the Man”, hymn #27, which was written after Joseph Smith was martyred and which is acting scripture in the Church of Jesus Christ of Latter-Day Saints. “Praise to [Joseph Smith] who communed with Jehovah, Jesus anointed that prophet and seer, blessed to open the last dispensation, kings SHALL extol him and nations revere. Great

is his glory and endless his Priesthood ever and ever the keys he will hold. Faithful and true he will enter his kingdom, crowned in the midst of the prophets of old.” When will Joseph Smith be crowned among the prophets of old? When will the keys be taken from Joseph Smith? The same event- Adam-ondi-ahman.

Continuing quote: “I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has now identified himself as this angel.

“The scripture is ready to be fulfilled...” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has identified himself as this angel and then says this prophecy is ready to be fulfilled, meaning a future event. At this point in time, 1844, the Book of Mormon was already published (Moroni), and the Church of Jesus Christ of Latter-Days Saints is already restored and missionary work had already commenced. So when would event happen? Joseph explains as he continues,

“...when great wars, famines, pestilence, great distress, judgments, etc. are ready to be poured out on the inhabitants of the earth.” (Teachings of the Prophet Joseph Smith, p.365)

We learned in the previous chapter of Isaiah that the Lord doesn't go on the offense until AFTER the events at Adam-ondi-ahman. So Joseph identifies the time period that this is to happen as the time period of the modern day Assyrian which coincides with everything we just learned. The sickness sweeps the land, then the Assyrian (scourge) covers the earth. The Lord then raises up his ensign, who is Joseph Smith, who hisses forth and calls the ten tribes home. New Jerusalem is built as the Assyrian gets closer and closer to the New Jerusalem. The final meeting at Adam-ondi-ahman takes place (“the anointing”) and the Lord then goes on the offense pouring out the things listed above upon the inhabitants of the earth.

“John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel- a special messenger- ordained and prepared for that purpose in the last days.” (Teachings of the Prophet Joseph Smith, p.365)

Once again, Joseph Smith is identifying himself as this angel.

“Woe, woe be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones!” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith is paraphrasing 3 Nephi 21:11 “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 [Joseph Smith] 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.” Who are the covenant people? The very elect, the very chosen ones.

“President Brigham Young [and many other church leaders] affirmed the place of the Prophet Smith in bring to pass the purposes of this dispensation.”

If you want more on this specific subject, check out my video “Joseph to Return.”

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fating together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den.

9 They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

2 Nephi 21:6–9. Peace through Knowledge of the Lord

Isaiah prophesied of the great millennial day when peace and love would cover the earth (see 2 Nephi 21:6–9). When that day comes, “the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease” (D&C 101:26)

2 Nephi 21:9. “The Earth Shall Be Full of the Knowledge of the Lord”

Elder Dallin H. Oaks taught that the outpouring of knowledge from the heavens includes a knowledge of God’s ways, an increase in the presence of the Holy Ghost, and an understanding of the doctrine of the priesthood:

“In our day we are experiencing an explosion of knowledge about the world and its people. But the people of the world are not experiencing a comparable expansion of knowledge about God and his plan for his children. On that subject, what the world needs is not more scholarship and technology but more righteousness and revelation.

“I long for the day prophesied by Isaiah when ‘the earth shall be full of the knowledge of the Lord’ (Isaiah 11:9; 2 Nephi 21:9). In an inspired utterance, the Prophet Joseph Smith described the Lord’s ‘pouring down knowledge from heaven upon the heads of the Latter-day Saints’ (D&C 121:33). This will not happen for those whose ‘hearts are set so much upon the things of this world, and aspire to the honors of men’ (121:35). Those who fail to learn and use ‘principles of righteousness’ (121:36) will be left to themselves to kick against those in authority, ‘to persecute the saints, and to fight against God’ (121:38). In contrast, the Lord makes this great promise to the faithful:

“The doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

“The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever’ (D&C 121:45–46)” (in Conference Report, Apr. 1989, 38–39; or Ensign, May 1989, 30).

(13-59) Isaiah 11:9. “The Earth Shall Be Full of the Knowledge of the Lord”

The sacred knowledge of God will prevail on earth (see Smith, Teachings, p. 93), truth from which no one can hide. Elder Orson Pratt wrote: “The knowledge of God will then cover the earth as the waters cover the mighty deep. There will be no place of ignorance, no place of darkness, no place for those that will not serve God. Why? Because Jesus, the Great Creator, and also the Great Redeemer, will be himself on the earth, and his holy angels will be on the earth, and all the resurrected Saints that have died in former dispensations will all come forth, and they will be on the earth. What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor’s goods, and steal them, no one to commit whoredoms—for all who commit whoredoms will be thrust down to hell, saith the Lord God Almighty, and all persons who commit sin will be speedily visited by the judgments of the Almighty!” (In Journal of Discourses, 21:325.)

The promises of revelation for this great era are outlined in the Doctrine and Covenants (see D&C 101:32–34).

These verses and this time period refer to the time period after the Great and Dreadful day of the Lord for it isn’t until after this day that the earth is full of knowledge. Joseph Smith explained that when John the Revelator saw that the earth was turned to a sea of glass, he was referring to the world being full of knowledge. And the world was full of knowledge because:

D&C 130:9

9 This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ’s.

The world isn’t turned into this state until The Great and Dreadful Day which doesn’t happen until years after Adam-ondi-ahman and years after the Battle of Armageddon in Old Jerusalem.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his crest shall be glorious.

We have already identified who the root of Jesse is. The manual says “this root shall stand for an ensign of the people.” The root clearly is the ensign, they are synonymous.

11 And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.

16 And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

There are a lot of erroneous interpretations of these verses. Instead of explaining this is not talking about, I will simply explain what it is talking about and let you judge for yourself. Joseph Smith is the ensign. The ensign that he lifts here is not the Church of Jesus Christ of Latter-Day Saints, but rather the Church of the Firstborn and the New Jerusalem. The Church of Jesus Christ of Latter-Day Saints is the fishers, it is the first time the Lord has set his hand to recover his people. The Lord here is describing the second time, the upgrade. Joseph Smith is raised as an ensign in New Jerusalem and will call the ten tribes home. This event is described in D&C 133:26-34:

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.

32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

33 And they shall be filled with songs of everlasting joy.

34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

Jeremiah described this event in Jeremiah 16:14-15:

14 ¶ Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Isaiah describes this event in verses 15 and 16 above.

Jeremiah described what happens after the ten tribes return in Jeremiah 16:16:

16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Isaiah describes that same event in verse 11 above. The hunters which are being sent out are the Lord in his second time recovering the remnant of his people. The hunters are the 144,000 whose job it is to bring people into the Church of the Firstborn. The Church of the Firstborn is this ensign. If that ensign, the Church of the Firstborn, is not first raised, the 144,000 have no church to bring people into. Orson Pratt describes this series of events in many locations: the ten tribes returning as a body, 144,000 being chosen out of all the tribes, the 144,000 then being perfected and purified as silver, and then being sent out to gather the elect one last time.

Joseph Smith explained the difference between the first time (ie. Fishing) and the second time (ie. Hunting). " 'Again, the Kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.' For the work of this pattern, behold the seed of Joseph, spreading forth the Gospel net upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad. So shall it be at the end of the world—the angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth." (Teachings of the Prophet Joseph Smith, p.102)

The Church of Jesus Christ of Latter-Day Saints and its missionaries are fishers. They cast the net out (tracting) and see what comes up. They gather the good to the church and drop the bad investigators. The “angels” or 144,000 are hunters. Hunters go for specific targets. Their job is to go specifically to the elect and bring them into the Church of the Firstborn. Unlike the fishers, these 144,000 have both the power to seal people up to salvation as well as cast them into the furnace of fire (seal them unto damnation). During the process of the 144,000 going off and preaching in the world, the enmity between Judah and Ephraim will be healed. During this time period the work in Old Jerusalem will commence including the famous “two prophets” etc.

Isaiah Chapter 12/ 2 Nephi 22

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

1 And in that day thou shalt say: O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation.

3 Therefore, with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say: Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.

[Revelation 14:1-7](#)

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

[D&C 88:92-95](#)

92 And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him.

93 And immediately there shall appear a great sign in heaven, and all people shall see it together.

94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

These verses once again confirm that the 7th seal is not opened until after the events at Adam-ondi-ahman and New Jerusalem. We also learn in previous chapters that Joseph Smith has identified himself as this angel. So what have we learned here? The Assyrian pushes even to the neck, the anointing takes place, those on Mount Zion that see the Lord will sing a new song, Isaiah 22 might be the song, or at the very least a reference to it. The Lord then crowned, sitting on his throne, will begin to go on the offense. We know that Babylon attacking Assyria is what causes the Assyrian's burden to be loosed in the past, the dualism here appears to be that the Assyrian's burden will be lifted off our shoulders because Babylon, a city, will be destroyed.

Isaiah Chapter 13/ 2 Nephi 23

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

1 The burden of Babylon, which Isaiah the son of Amoz did see.

We learned in the previous chapters, of the Assyrian, as a history lesson, what do we learn? We learned that the burden of the Assyrian was taken off of Ancient Israel due to Babylon being a scourge to the Assyrian. As far as things to come we know that the Assyrian will cause problems even to the neck of New Jerusalem and once the anointing takes place the Lord will go on the offense. Babylon appears to once again take control or resume the reign over the Assyrian. This chapter starts off by identifying that the burden moving forward is that of Babylon, not the Assyrian. It's also interesting to note that Babylon refers to the world generally which might mean that the Assyrian was a local problem to just America and the New Jerusalem and when the Lord goes on the offense it's not just simply in the area around New Jerusalem it is worldwide.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness.

4 The noise of the multitude in the mountains like as of a great people, a tumultuous noise of the kingdoms of nations gathered together, the Lord of Hosts mustereth the hosts of the battle.

We have already identified that this “banner” or “ensign” is Joseph Smith, the 144,000 and the Church of the Firstborn are the “mighty ones” and “sanctified ones”. Some erroneously claim that this is referencing all Latter-Day Saints, this is false. We learn clearly from the study of the previous chapters as well as D&C and other sources that the Lord visits His own church first in his anger. This event of the Lord visiting His church first, is identified in a multitude of ways, the most common of which is the wheat and the tares. Both are allowed to grow up together, side by side, in the Church of Jesus Christ of Latter-Day Saints, but eventually they will be separated in the Lord’s anger. President Nelson in his April 2020 Ensign article stated, “The time is coming when those who do not obey the Lord will be separated from those who do (see Doctrine and Covenants 86:1–7).” What is D&C 86:1-7? It is the Lord explaining the wheat and the tares. In Isaiah the Lord says his anger is not upon those who are with Him. He also refers to those people as “mighty ones” and “sanctified ones.” These are the 144,000 and the Church of the Firstborn. Verse 4 above is Revelation 7:9-17:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Once again, these verses confirm a number of things. 1. The Church of Jesus Christ of Latter-Days Saints is visited first in the Lord’s anger. 2. There is a period of great tribulation (D&C 88:91) in which the Church of the Firstborn, those who have washed their robes and made them

white in the blood of the Lamb are created. 3. The 10 tribes return and 12,000 from each tribe are chosen for the 144,000 (verses 1-8 of Revelation 7). 4. During this period of tribulation the Assyrian shows up and gets even to the neck of New Jerusalem. 5. The anointing takes place at New Jerusalem (verse 9 or Daniel 7:13-14 or D&C 88:92). 6. The 7th seal is opened and there is silence in heaven even for about the space of half an hour (Revelation 8:1, D&C 88:95) before the Great and Dreadful Day.

5 They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

To get a clear understanding of what is happening in this verse you need to once again reread D&C 88:91-95. Looking at the order of the events discussed above, rereading D&C 88:91-95, we learn that there is another event that takes place at or around the opening of the 7th seal (#6), and that is, “And immediately there shall appear a great sign in heaven, and all people shall see it together” (D&C 88:93). Of the events leading up to and including this sign, what did Joseph Smith say? “There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east” (Teachings of the Prophet Joseph Smith, p.286-287).

It’s also explained in verse 5 that the Lord’s coming (the Great and Dreadful Day) is made manifest by this sign when it says “yea, the Lord.” It also says that the weapons of his indignation are coming from this same location, “the end of heaven.” So where are the majority of the Lord’s plagues and pestilences coming from at this point in time (ie. Wormwood)? Space ie. meteors, asteroid etc. including Wormwood. This leaves us with the question, who are the “they” that are coming as well from the “end of heaven”?

One of Joseph Smith’s close associates, Wandle Mace, claimed that the Prophet said that this sign would be the return of the city of Enoch (cf. Moses 7:62–63). We have a quote from Joseph Smith recorded by Wandle Mace, “When Enoch and his city was taken away, a portion of earth was taken and would again be restored.”

“I will introduce a poem upon this subject, by Sister E. R. Snow, as it was published in the Millennial Star 1851, pg. 272 entitled:

An Address to the Earth

Thou, earth, wast once a glorious sphere of noble magnitude,
And didst with majesty appear, among the worlds of God.
But thy dimensions have been torn asunder, piece by piece,
And each dismembered fragment borne abroad to distant space.

When Enoch could no longer stay amid corruption here,

Part of thyself was borne away to form another sphere.
That portion where his city stood He gained by right approved;
And nearer to the throne of God His planet upward moved.

And when the Lord saw fit to hide the "ten lost tribes" away,
Thou, earth, was severed to provide the orb on which they stay.
And thus, from time to time thy size has been diminished, till
Thou seemest the law of sacrifice created to fulfil.

The curse of God on man was placed: that curse thou didst partake,
And thou hast been by turns disgraced and honored for his sake.
The vilest wretches hell will claim now breathe thy atmosphere,
The noblest spirits heaven can name have been embodied here.

Jesus the Lord thy surface graced; He fell a sacrifice;
And now within thy cold embrace the martyred Joseph lies.
When Satan's hosts are overcome, the martyred princely rare,
Will claim thee their celestial home thy royal dwelling place.

A "restitution" yet must come, that will to them restore,
By the grand law of worlds, thy sum of matter heretofore.
And thou, O earth, will leave the track thou hast been doomed to trace
The Gods with shouts will bring thee back to fill thy native place."

This poem also appeared in the early church hymnbooks but was eventually removed, not due to doctrine but hymnbooks change. This happens often, for example the hymn "Come Thou Font of Every Blessing" was in the hymnbook, was removed and is now coming back.

Joseph Smith when describing the sign was reported to have also said that while the wicked will not understand its true significance—attributing it to a natural cause—the righteous will know what it means. And the coming of the Son of Man will be like the dawning of the morning sun that moves along gradually from the east until it reaches unto the west. In a manner similar to the sun, this sign will be small at first but will gradually increase until it is "all in a blaze" and every eye sees it. (The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet, p.181)

So what have we learned?

1. The 7th seal is opened
2. The sign of the Son of Man appears, which is the city of Enoch returning
3. The sign will get brighter and brighter as it gradually approaches
4. When the silence in heaven ends the Great and Dreadful Day of the Lord will occur. At such event, the Saints of God will be caught up from the earth (all living and dead) and

will meet the people of the City of Enoch coming down. The world will be made whole and all celestial destroyed.

Does this jive with the scriptures? Yes. In Moses chapter 7:59 Enoch asks the Lord, “wilt thou not come again upon the Earth?” The Lord answers him in verse 60, “as I live, even so I will come.” The Lord then says but before the Great and Dreadful Day when the earth will rest, some events need to happen:

1. “The heavens shall be darkened, and a veil of darkness shall cover the earth: and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve.” (Moses 7:61)
2. “Righteousness will I send down out of heaven” (Moses 7:62) This is referencing Joseph Smith being resurrected
3. “Truth will I send forth out of the earth” (Moses 7:62) We know that Joseph Smith will call the 10 tribes home. The Lord here says that they will come forth “out of the earth.” Whether or not they will be literally coming from inside the earth or simply “being revealed” we don’t know. We do however know that they are to this day hidden and that they will be revealed.
4. “And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare, an Holy City...called Zion, a New Jerusalem.” (Moses 7:62) *Once again, this confirms that Joseph Smith has to return and that he is the righteousness spoken of because the New Jerusalem has not been built upon the American continent yet.
5. The people in the New Jerusalem prepare for the Great and Dreadful Day (Moses 7:62)
6. The Great and Dreadful Day occurs after the half an hour of silence. “And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other” (Moses 7:63)

6 Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, every man’s heart shall melt;

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity;...

All these verses make reference to the Great and Dreadful Day of the Lord. We have just gone through the events at Adam-oni-ahman, and New Jerusalem, the 7th seal has been opened, the “silence in heaven for half an hour” before the G&D day has begun, the sign of the Son of Man had appeared as a countdown and the “sanctified and mighty ones” (144,000) have been sent off

into the world. During this time period (possibly 21 years) many events need to take place including the events in Old Jerusalem eg. Building temple, Battle of Armageddon etc. These verses in Isaiah convey the seriousness of the situation of the world; the sense of urgency, feeling of dread as the countdown to the G&D day of the Lord has begun and the Day is nigh at hand. These verses constantly make use of the word “shall” or “cometh” all future tense.

11...I will cause the arrogance of the proud to cease, and will lay down the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

This is making reference to the time period discussed previously (Isaiah chapter 3) where plural marriage comes back into the Church. If you still are on the fence on believing that, here is another set of scriptures that deal with the “haughtiness” being humbled and righteous men being more precious than fine gold (ie. 7 women will cling to one man). The manual says this:

(14-7) Isaiah 13:11–12. What Was Implied by a Man Being More Precious Than Gold?

In chapter 13, verses 11–12, Isaiah repeats a refrain used earlier (see Isaiah 4:1), that righteous men will become as difficult to find as precious gold and will be treasured as highly. The wicked will be cleansed from the earth, and the worthy righteous will remain to become the precious jewels in the royal diadem of the Lord (see D&C 60:4; Isaiah 62:1–3). Indeed, the treasure of “the golden wedge of Ophir” (Isaiah 13:12), the rich, gold-producing province of India, is insignificant compared to the worth of one righteous man (compare D&C 18:10).

We’ve already discussed in the JST that Isaiah 4:1 was moved to the end of Isaiah 3 by Joseph Smith. The manual at this time clearly identifies the one man as a righteous man, once again confirming that plural marriage has come back for if the 7 women were righteous and the man was righteous and plural marriage was not legally instituted again this whole scenario doesn’t make sense.

13 Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up; and they shall every man turn to his own people, and flee every one into his own land.

(14-8) Isaiah 13:13. What Was Meant by the Heavens Being Shaken and the Earth Being Removed?

The prophecy has a literal fulfillment in the latter days. All things are to be restored. The heavens will flee as the earth is brought back to a condition it once enjoyed. The earth will then receive its paradisiacal glory. Its paradisiacal glory is not to be confused with the celestial state that is the eventual destiny of this sphere; it is, rather, the millennial condition wherein all life will enjoy continual peace. (See Joseph Fielding Smith, *The Signs of the Times*, pp. 34–38.)

The Prophet Joseph Smith taught that “this earth will be rolled back into the presence of God, and crowned with celestial glory.” (*Teachings of the Prophet Joseph Smith*, p.181) This is

obviously a progression with the earth potentially moving from its current position to the presence of God just as it moved from the presence of God out.

Abraham 5:13

“Now I, Abraham, saw that it was after the Lord’s time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.”

At the time of Adam and Eve in the garden, the earth was in a position next to God. After the Fall, the earth was put into a new heavens and a new earth. After the flood the earth received yet another new heavens and a new earth.

2 Peter 3:3-8, 12-13

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Job also describes the change of the heavens and the earth after the flood.

Job 26:5-14

5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

At the Great and Dreadful Day of the Lord the earth will receive a new heavens and a new earth, possibly even the same location pre-flood. After the Millennium the earth will be rolled completely back into the presence of God to the same location as pre-Fall.

Brigham Young taught: “This earthly ball, this little opaque substance thrown off into space, is only a speck in the great universe; and when it’s celestialized, it will go back into the presence of God, where it was first framed.” He also said, “this earth, when it fell, went millions of miles from the presence of God, and when it returns back it will go millions of miles from its present position to where it came from.”

15 Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver and gold, nor shall they delight in it.

18 Their bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her day shall not be prolonged. For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.

(14-9) Isaiah 13:14–18. What Was Meant by the Medes Destroying Babylon?

Isaiah declared that as the Medes, those of the higher mountainous country above Babylon, would descend upon the worldly gem of the Euphrates and decimate it, so in a spiritual sense a higher power, not interested in wealth, would come upon the Babylon of the latter days and destroy its proud, its wicked, and its confederates (see 2 Nephi 23:15).

2 Nephi 23:13–22. Judgments Predicted for the Wicked

The Lord said, “I will be merciful unto my people [the righteous], but the wicked shall perish” (2 Nephi 23:22). Those who oppose the Lord will witness great devastation prior to and at the Second Coming. Those “joined to the wicked shall fall by the sword” (v. 15), and “their houses shall be spoiled” (v. 16). Their children and wives will also suffer greatly (see vv. 15–16). This is Isaiah’s depiction of the great judgments that John the Revelator later saw (see Revelation 9, 11, 16–18). Remember that the name Babylon has both literal and spiritual meaning (see 2 Nephi 23:19–22). As is the case with many of Isaiah’s prophecies, there is a dual fulfillment for this prophecy. Babylon became one of the most glorious cities of the world during the reign of Nebuchadnezzar, around 600 B.C. It fell to the Medes and Persians in 539 B.C. and began a long decline. By the time of Christ, Babylon was inhabited only by a few Jews exiled by Roman decree. A hundred years later it was totally desolate and has remained uninhabited to this day. Babylon is also the name for Satan’s kingdom, or the world (see D&C 1:16). In the great judgments that will immediately precede the Second Coming, spiritual Babylon, also known as the church of the devil or the great whore of the earth (see 1 Nephi 14:10, Revelation 17:1–5), will be destroyed and remain in utter desolation during the Millennium.

What events in Revelation 9, 11, 16-18? The events surrounding Old Jerusalem. Isaiah’s verses 15-22 go over the time period of Old Jerusalem, including the Battle of Armageddon.

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 “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)."

Isaiah Chapter 48/1 Nephi 20

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

1 Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

2 Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

(17-3) [Isaiah 48:1–8. Judah's Apostasy](#)

Isaiah 48:1–2 describes Israel's apostasy from God's revealed ways. While these chosen people of the Lord have "come forth out of the waters of ... baptism" (1 Nephi 20:1; compare Isaiah 48:1–2 with 1 Nephi 20:1–2), "they do not stay themselves upon the ... Lord" (1 Nephi 20:2). In other words, they have apostatized...

[1 Nephi 20:1–2. "They Call Themselves of the Holy City"](#)

In 1 Nephi 20:1–2, the prophet Isaiah chastised the house of Israel for claiming to follow the Lord without keeping His commandments. They felt that because they were His covenant people and lived in the holy city of Jerusalem, God would always protect them. Isaiah taught that it is not where you live but how you live that is important (see verses 18–22).

With dualism in mind, those that have been baptized and "who swear by the name of the Lord" (temple) are members of the Church of Jesus Christ of Latter-Day Saints. In verse 2 it says "they that call themselves of the holy city"- some might rashly assume that this refers to Salt Lake City specifically yet members worldwide are the ones who "take upon themselves the name of the holy city" for the holy

city is Zion and members of the church worldwide parrot “Zion is the pure in heart” who gather to stakes of Zion. This chapter is addressing endowed members of the church who subconsciously or consciously identify themselves as “Zion” “but they do not stay themselves upon the God of Israel.” This should sound familiar as the Lord repeatedly said “upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.” (D&C 112:25-26) The richest blessings will be bestowed on those that accept the gospel and live its principles in this life; the most severe punishments will come down on the hypocrites in the church.

3 Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

4 And I did it because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

5 And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

8 Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.

(17-3) Isaiah 48:1–8. Judah’s Apostasy

...For this reason, the Lord elected to demonstrate His powers of omniscience. He had, He told them, “declared ... things from the beginning,” that is, He spoke of them before their occurrence, and then “shewed them ... suddenly” by bringing them to pass (Isaiah 48:3). This He had done, He said, lest the apostates should say, “Mine idol hath done them” (v. 5), or “Behold, I knew them” (v. 7), that is to say, “I already knew that.” The Lord then promised to defer His anger but utterly refused to give His glory to false gods or to suffer His name to be polluted (compare v. 11 with 1 Nephi 20:11). Thus the Lord’s purpose for revealing the future unto man is partly made clear: it is the solid proof that He is truly God, for no mute idol could possibly duplicate such a feat.

I go over this specifically and in great detail in my video “Before You Begin Your Last Days Timeline Quest.” It is crucial to understand why the Lord gives prophecy for if one knows why the Lord gives prophecy he will then have the spirit of prophecy. The Lord foretells of future events that are completely unknown to the world or to the specific group of people and then brings that event into being in the clear view of the world or the specific group in question. If you understand this, then the thought of the Lord foretelling of a specific monumental event (ie. The opening of the 7th seal) and then fulfilled it in secret so that the world and the specific group of people it was intended for was completely oblivious to it would become laughable. Why would the Lord foretell? What does this prove? The crappiest of magicians can put the rabbit under the hat and tell the audience that he will make the rabbit disappear,

drop the curtain so that the audience can't see what is going on, raise the curtain back up and then say "voila, the rabbit is gone!" When you have this belief that the Lord foretells of events and then fulfills them behind closed doors, you "shorten the arm of the Lord" and you make him into a cheap, greasy used car salesman. Nephi directly after pounding Isaiah 48-49 into his plates gives his commentary on them and said:

"Behold these things of which are spoken are temporal. For thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren are of the house of Israel. And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel." (1 Nephi 22:6,10-12)

The Lord has foretold of some pretty miraculous events yet to occur, so miraculous in fact that many, even in the church, have begun to search for figurative interpretations of them. But Nephi says, and I add my witness as well, that the Lord MUST make bare his arm and it will be so miraculous that "kings shall shut their mouths; for that which had not been told them shall they see" (3 Nephi 21:8). Members have been told so that when these events transpire and everyone sees them they can step forward and tell those people "who have not been told" what is going on. And then "that which they had not heard (until you tell them about it) shall they consider" (3 Nephi 21:8).

9 Nevertheless, for my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.

10 For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

11 For mine own sake, yea, for mine own sake will I do this, for I will not suffer my name to be polluted, and I will not give my glory unto another.

John the Revelator in Revelation 7 saw an innumerable host of people with the 144,000 and an angel explained unto John that these "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." We have talked in previous Isaiah chapters about the Lord refining and purifying in great detail. We have also identified that the purifier is the Holy Ghost. Joseph Smith clearly taught that the Holy Ghost purges out the old blood.

"There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a

case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.” (Teachings of the Prophet Joseph Smith, p.149-150).

If we combine the two, 1. That God uses tribulation to purify us and 2. That the Holy Ghost is the thing that does the purifying, we learn that tribulation is a catalyst for the Holy Ghost. If you don't understand the “why” you are suffering in ignorance (for more information on this see my paper, The Why Is Transformative”). We gain a little bit more information in verse 11: “I will not give my glory unto another [group of people].” What do we learn? We know that the Holy Ghost is pure intelligence that purges the old blood and makes us not only of the seed of Abraham but it also makes us more intelligent. So what does the Lord mean here or rather why would the Lord here say “I will not give my glory to another”? D&C 93:36: “The glory of God is intelligence, or in other words, light and truth.” The Lord says here that He will give intelligence or glory to that of the seed of Jacob and that despite their apostasy He will not take that glory (intelligence) from them. When we join the church and get the gift of the Holy Ghost we have to work to gain that level of intelligence as Joseph explained. The average IQ of all the inhabitants of the world is under 100. The average IQ of “white gentiles” (the blood of Ephraim “leavened this loaf”) is 100. The US military found that if a man had an IQ below 80 he would do more harm inside the army than out (his value to the military would be a negative- he would do more harm than good). So the difference of 20 points in IQ is substantial. So what group of people on the planet boasts the highest average IQ? The Jews. Those that were gifted “the glory of God.” And what is their average IQ? Over 110, with some groups of Jews over 120. Significant. Latter-Day Saints are blessed with the gift of the Holy Ghost and those that heed it will find their mind expanded and the glory of God fall upon them; those that reject “this light” will become darkened in their minds. This contrast is very easy to identify between the Lamanites and Nephites. If you would like a further spotlight on “those who have the glory of the Lord” vs “those who have rejected the light” I recommend watching or reading my paper Nephites vs Lamanites.

12 Hearken unto me, O Jacob, and Israel my called, for I am he; I am the first, and I am also the last.

13 Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens. I call unto them and they stand up together.

“Many are called but few are chosen” and why are they not chosen? Because they don't hearken unto the Lord. And why do they not hearken unto the Lord? Because “their hearts are set so much upon the things of this world, and aspire to the honors of men.” (D&C 121:34-35) The Lord here identifies that He created “the things of this world” and they, meaning the things of the world, stand when he tells them to stand- they hearken when he talks. So why do we desire those things when he should be the one who creates and commands them.

14 All ye, assemble yourselves, and hear; who among them hath declared these things unto them? The Lord hath loved him; yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.

The Lord first tells those who “are called” to hearken and the first thing he tells them to do is to assemble together and hear. Where do we as members of the Church of Jesus Christ of Latter-Day Saints assemble to hear? The answer is, with our fellow servants at church. Then the next thing he says is, “who among them hath declared these things unto them” so the Lord then immediately asks and wants

to know who in the church, who among the brothers and sisters of the church, have been teaching “these things”? So what are “these things”? “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” (Matthew 24:45 /JSM-49) These things are the “meat” pertaining to the “season”. In the Book of Mormon manual, in the introduction to this chapter, it says:

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles encouraged Latter-day Saints to devote themselves to serious study of Isaiah: “Read, ponder, and pray—verse by verse, thought by thought, passage by passage, chapter by chapter! As Isaiah himself asks: ‘Whom shall he teach knowledge? and whom shall he make to understand doctrine?’ His answer: ‘them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.’ (Isa. 28:9–10.)” (“Ten Keys to Understanding Isaiah,” Ensign, Oct. 1973, 83).

If “meat” is teaching Isaiah those that are “giving meat in due season” are those in the church teaching Isaiah. The Lord then continues in Matthew after asking this question:

“Blessed is that servant, whom his lord when he cometh shall find so doing. And verily I say unto you, That he shall make him ruler over all his goods.” (Matthew 24:46-47/JSM-50)

And in Isaiah he then says that the Lord “loves him” and then finishes the verse by saying all of the Lord’s words will be fulfilled. Remember that after the anointing the focus of Isaiah’s work changes from that of Assyria/the Assyrian to that of Babylon and the world.

15 Also, saith the Lord; I the Lord, yea, I have spoken; yea, I have called him to declare, I have brought him, and he shall make his way prosperous.

16 Come ye near unto me; I have not spoken in secret; from the beginning, from the time that it was declared have I spoken; and the Lord God, and his Spirit, hath sent me.

17 And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldst go, hath done it.

The focus then from the Lord changes from those in the church generally who are teaching people the “meat in due season” to a specific servant that will arise this time. If you go down to the footnotes in verse 15 (“him”) it takes you to Isaiah 45:1-4. In these verses we learn of the Lord’s “anointed”, the “right hand of the Lord” who will “subdue nations before the Lord” (an Elias for the Lord much like John the Baptist was) who the Lord will “loose the loins of kings” (also known as crapping your britches or taking the strength out of the kings or as it says in 3 Nephi- kings shall shut their mouths). He then goes on in verses 3-4 to say that “I the Lord have called thee by name” and then says “I have even called thee by thy name: I have surnamed thee.” The footnotes for these verses take you to Joseph Smith History verse 17, 33, 49. These are multiple references to Joseph Smith being “called by name.” But what about Joseph’s actual name being important? In 2 Nephi 3:4-15 this same prophet is discussed and in verse 15 Joseph who was sold into Egypt (who was writing this prophesy) said “and his name [the prophet we are discussing] shall be called after me; and it shall be after the name of his father.” So who is this person being discussed from verses 15-17 in Isaiah 48- it is clearly Joseph Smith. We have already discussed in previous chapters that Joseph Smith will return (if you want the totality of it, check out my video/paper

Joseph Smith to Return). These verses from 15-17 mirror what the Lord himself said about this servant in 3 Nephi 21:8-12.

18 O that thou hadst hearkened to my commandments—then had thy peace been as a river, and thy righteousness as the waves of the sea.

19 Thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

This is reminiscent of the Lord's "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37)

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.

21 And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.

22 And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord, unto the wicked.

The final command here is for people to go out and declare what has happened including the redemption of his servant (Joseph Smith) and the leading forth and guiding of the then returned 10 tribes (when this happens) and that the wicked will find no peace. Once again, these verses are echoed by the Lord in 3 Nephi 21:8-12 but now they are in a past tense form and he is now telling you to go out and testify of these things. But the Lord gives a little more insight in 3 Nephi when he says "there shall be among them those who will not believe it, although a man shall declare it unto them." Meaning even with all of these miracles and people seeing them, the wicked will still be wicked and thus the Lord ends this chapter with "you, the wicked, shall not find peace" knowing that they still won't repent.

Isaiah Chapter 49/1 Nephi 21

Isaiah's Words, Old Testament/Book of Mormon Student Manual, Micah's Additions

(17-4) Isaiah 49. Israel Scattered on the Isles of the Sea

Monte S. Nyman observed that "chapter 49 is one of the most important chapters in the whole book of Isaiah, because it also clearly foretells the mission of the Latter-day Saints and the destiny of the land of America in connection with the house of Israel... Chapter 49 is of such importance that it ought to be studied diligently by every member of the Church." ("Great Are the Words of Isaiah," pp. 173–74.)

1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

(17-5) Isaiah 49:1–3. “Thou Art My Servant, O Israel, in Whom I Will Be Glorified”

The entire chapter of Isaiah 49 is quoted in 1 Nephi 21. Half of verse one is missing from the King James text. What was lost from the Bible is the statement that the scattering of Israel was a direct result of the wickedness of the religious leaders. Those on the isles who are invited to hearken are the broken-off or scattered branches of the house of Israel. Nephi wrote that by his time “the more part of all the tribes” of Israel had been “scattered to and fro upon the isles of the sea” (1 Nephi 22:4). Moreover it is made clear that the person speaking in these verses, the “me” of Isaiah 49:1–2, was Israel herself. Her mouth was “like a sharp sword” (v. 2) because she possessed the word of God to give to the nations. In many places God’s message is likened to a sword with a keen edge (see Ephesians 6:17; Revelation 1:16; 2:12; D&C 6:2; 33:1). It is double-edged because it cuts regardless of the direction it is moved.

But ancient Israel did not spread the word of God as they might have done. Commissioned by the Lord and placed under covenant to bless all nations with the gospel and its priesthood power (see Abraham 2:11), most of Israel refused even to live the teachings of the Lord. Isaiah 49:2–3 may refer, therefore, to latter-day Israel. Nyman’s explanation of why this may be so is important:

“The Lord’s hiding Israel in ‘the shadow of his hand’ is clarified in the Doctrine and Covenants, where the Lord declares that the priesthood holders of this last dispensation are ‘lawful heirs, according to the flesh, and have been hid from the world with Christ in God’ (D&C 86:8–9). This description of priesthood bearers as ‘lawful heirs according to the flesh’ is a reference to the covenant which the Lord made with Abraham that all nations of the earth would be blessed through the literal seed of his body, who would bear the ministry and the priesthood (see Abraham 2:9–11). The Doctrine and Covenants also identifies latter-day Israel as the ‘seed of Abraham’ (D&C 103:17). The world did not know where scattered Israel was, but the Lord knew and had concealed them in his protective hand.

“The ‘polished shaft’ hidden in the Lord’s quiver may be a direct reference to Joseph Smith. As the ‘choice seer’ of the latter day, he was to be the Lord’s servant in a special sense (see 2 Nephi 3:6; 3 Nephi 21:10). The Prophet Joseph’s description of himself is interesting in this light:

“‘I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.’ (TPJS, p. 304.)

“The arrow shaft is polished that it might fly truer and faster, and the shaft that is polished is generally reserved for one’s most important shot. The last dispensation, when all things are gathered in one, is the Lord’s most important ‘shot,’ so he saved his ‘polished shaft’ for this latter-day work. Joseph was called to give this generation the word of God (see D&C 5:10), which recalls also the sharp sword analogy mentioned in verse 2.” (“Great Are the Words of Isaiah,” pp. 176–77.)

The manual puts together a good chunk of what I would put together but in the process of doing it asks more questions than providing answers. In other words, the manual puts a lot of the puzzle pieces on the table for you and then steps back, shrugs, and says “figure it out.” The first thing it addresses is the fact that religious leaders (ie. False prophets) were the cause or one of the main causes of Israel’s problems. The Lord then identifies how he is going to solve this problem with a “me” which is a true prophet. In Isaiah it is identified that this prophet was called from the womb and his name is known. We have identified in Chapter 48 how this is a direct reference to Joseph Smith. However, this occurrence is not unique to Joseph specifically, it is unique to all prophets generally speaking.

Jeremiah 1:5

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Abraham 3:22-23

22 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

There is nothing in the first verse that can positively identify Joseph Smith specifically but it should clarify beyond any reasonable doubt who we are talking about here is not Israel generally speaking but a prophet specifically. The manual then points out that ancient Israel did not spread the word of God and that because of that we can infer that this series of scriptures is not referring to anything anciently but is referring to latter day. This added observation eliminates all older prophets from the list and only modern prophets are left. The manual then uses “hiding in the shadow of his hand” to specifically talk about special blood and special lineages that were hidden and this is what this was referring to. Of the modern prophets which one could make the claim to have the “birthright blood”, the blood that would make him an heir to both the throne of David and that of Ephraim?

D&C 86:8-10

8 Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

9 For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

10 Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

D&C 113:3-8

3 What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4 Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

5 What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

6 Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

D&C 113:3–6. Who Are the “Rod” and the “Root” Spoken of by Isaiah?

One might assume “that the ‘rod’ was Joseph Smith, believing that the Prophet, out of modesty, hesitated to name himself directly. None of us would question that Joseph was destined to become a great ‘servant in the hands of Christ’. Moreover, if we assume that he was the ‘rod’ or ‘servant’, observe how very well such an identification fits in with Moroni’s mission of explaining to the latter-day Prophet his part in Isaiah’s great vision of the future. As the ‘rod’ or ‘servant in the hands of Christ’, Joseph Smith fits naturally into Isaiah’s prophecy, and it is easy to understand why Moroni quoted and explained Isaiah 11 to him. [See JS—H 1:40.] “Despite this reasoning, we still have the uneasy feeling that better proof of Joseph Smith’s being the ‘rod’ should be available. I believe there is better proof and that it is found in Doctrine and Covenants 113:5–6...“In order to assess this explanation intelligently, let us turn to Isaiah 11:10: [quoted].“A closer translation of the original may be given here: ““And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign [sign, signal] of the peoples, unto him shall the nations seek; and his resting place [refuge, residence] shall be glorious.” “Quite obviously the ‘root of Jesse’ is a man, a descendant of Jesse and Joseph (as the Lord explains), who seems to have a great mission to perform in connection with gathering the remnant of Israel, as explained in Isaiah 11:11–16. [Most likely] the ‘rod’ of verse 1 and the ‘root of Jesse’ of verse 10 refer to the same man, Joseph Smith. If the ‘rod’ in D&C 113:4 is the ‘servant in the hands of

Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph,' note that in verse 6 he seems to be more closely defined as a 'descendant of Jesse, as well as of Joseph, *unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.*' (Italics added.) Who better fits the description of the words in italics than Joseph Smith (see D&C 27:12–13; 86:8–11; 110:1–16; 115:18–19). He rightly holds the priesthood and its keys by lineage, and surely no one disputes the fact that the keys of the 'gathering of my people' were conferred on him by Moses in the Kirtland Temple, April 3, 1836." (Sperry, "The Problem of the 'Rod' and the 'Root of Jesse' in Isaiah 11," Improvement Era, Oct. 1966, pp. 869, 914–15.) In certain scriptures Christ is referred to as the "Root of David" (Revelation 5:5; 22:16). According to Elder Bruce R. McConkie, "This designation signifies that he who was the Son of David was also before David, was pre-eminent above him, and was the root or source from which the great king in Israel gained his kingdom and power" (Mormon Doctrine, p. 657; see also Matthew 22:44–45). The explanation of Isaiah 11:10 given in Doctrine and Covenants 113 implies that while Christ is the root of David, he is not the root of Jesse mentioned by Isaiah. There are two reasons for this conclusion. First, the Lord through the Prophet Joseph Smith in verse 2 identifies Christ as the stem of Jesse; he does not identify Christ as the root of Jesse. Second, verse 6 indicates that the root of Jesse is a servant of Christ to whom keys are given "in the last days" to gather Christ's people.

[Isaiah Chapter 11 footnote for "a rod" takes you to Joseph Smith History 1:40 which states that Moroni "quoted the 11th chapter of Isaiah, saying it was about to be fulfilled."](#)

D&C 86:9. What Does It Mean to Be a "Lawful Heir According to the Flesh"?

This phrase means that one's right to the priesthood is held by virtue of being of the house of Israel. Elder Theodore M. Burton explained: "One thing we often fail to realize is that our priesthood comes to us through the lineage of our fathers and mothers. The Lord explained it in these words: 'Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers. . . .' (D&C 86:8.) "'Oh,' I can hear some of you say, 'there must be something wrong with that statement, for I am the only member of my family who has joined the Church. How could I have received the priesthood from my parents?' " "In this scripture the Lord was not talking about your priesthood line of authority. He was talking about your inherited right to receive and use priesthood power. This readiness to listen and believe is an inherited gift which enabled you to recognize and accept the truth. Jesus explained this thought as he said: 'My sheep hear my voice, and I know them, and they follow me.' (John 10:27.) " "That spirit of acceptance is a manifestation of your inherited right to priesthood blessings. Such willingness to believe does not represent predestination, but it does represent foreordination. The Lord continues the revelation: 'For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.' (D&C 86:9.) " "This means we receive a right to priesthood blessings from our blood ancestry. I hope you can understand that priesthood with its accompanying blessings is dependent to a great degree on family relationship." (In Conference Report, Apr. 1975, p.103; or Ensign, May 1975, p. 71.)

[Some mistakenly assume or claim that one or both of these "the rod and root of Jesse" refer to John the Revelator. John the Revelator was the cousin of Jesus Christ- he was a pure-blooded](#)

Jew. Both of his parents were “as pure blooded of the tribe of Judah” as you can get. Right off the bat that eliminates John the Revelator by right of lineage. They make this assumption secondly because John the Revelator is identified in the Doctrine and Covenants as being an Elias to restore Israel. The problem with this is that Moses, Elijah and every other angel that appeared in the Kirtland Temple were all Eliases for the gathering of Israel. John the Revelator is an Elias and his work is with the lost 10 tribes. He is not the root. Joseph on the other hand, there is a multitude of quotes from early prophets of the church clearly identifying one of Joseph’s parents being from the tribe of Ephraim and the other from the tribe of Judah (Jesse). There is a quote referencing Joseph being “a pure blooded Ephraimite” but this is taken out of context and explained in the Journal of Discourses, 2:268:

“Although President Young identified Joseph Smith as a “pure Ephraimite” so far as the Prophet’s family or blood lines were concerned, Brigham Young and others have recognized that (1) Joseph Smith was from a Gentile nation and (2) some of Joseph Smith’s progenitors may have come from bloodlines other than that of Ephraim.”

So bottom line, the only modern-day prophet who can fit the bill is Joseph Smith. But whether or not you accept that as fact or not, what you can’t deny is that Joseph Smith himself thought that this servant, this rod, this root of Jesse, HE thought that it was him. And this is made painfully obvious in a multitude of statements recorded from the prophet including the one that follows, provided in the manual. Joseph Smith explained the process by which he was being made into the “smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and everyone of them when their refuge of lies shall fall, and their hiding places shall be destroyed.” 1 Nephi 21 appears within the first, obviously, 21 chapters of the Book of Mormon. Joseph as well as every member present would have been well aware of the reference Joseph Smith was referring to when he made the connection. The manual then explains that this special arrow was reserved for the last and most important shot. The connection that the manual leaves open but does not answer definitively was whether or not this arrow has been shot or will yet be shot. Joseph Smith made it clear that he, in his earthly life, was being turned into the arrow, not that he was the arrow being shot. The purposes of this arrow have not been fulfilled. But neither has the shot been made. This understanding will bring the next verses in Isaiah chapter 49 into clear view.

4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

5 And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

The manual for this section tries to make this as broad as possible as well as old as possible (“old Israel”). But we have already identified clearly in the first three verses that there is a difference in singular pronouns versus plural pronouns (ie. My servant, I, myself etc). This is talking about one person. The manual points out that the gathering of Israel started with Joseph but that this focus should be changed from Joseph individually to that of the church generally. But the

problem with that is that the rest of the context doesn't make sense with that general view. But if you replace that understanding of the church generally with this is Joseph specifically, all of it makes perfect sense. Let's take the manual and replace what the manual was saying and replace it with a more specific view of Joseph Smith.

(17-6) Isaiah 49:4–12. Did the Lord Forget Israel [Joseph Smith], His Chosen People [Prophet]?

The Restoration was a long time in coming. During the years of [restoration, Joseph Smith] undoubtedly felt lonely and forsaken by the Lord. Isaiah 49:4–12 shows that loneliness. Verse 4 describes the attitude of [Joseph Smith] somewhat discouraged, yet not completely so: “I have spent my strength ... in vain: yet surely my judgment is with the Lord” (Isaiah 49:4).

Nephi spoke of the [Latter-Day Saints] in their cast-off condition as being “a hiss and a byword and ... hated among all nations” (1 Nephi 19:14). Isaiah 49:7 describes that condition: men despise and abhor the Lord's covenant people. But [the church] still has hope: “Though Israel be not gathered, yet shall I [Joseph Smith] be glorious in the eyes of the Lord” (v. 5). [Joseph Smith] will yet be raised and restored and stand as “a light to the Gentiles” and as a beacon of “salvation unto the end of the earth” (v. 6). “In an acceptable time” God will hear [the righteous remnant in the church,] their cry and “give thee [“my servant,” in 1 Nephi 21:8] for a covenant of the people” (Isaiah 49:8). That began with the call of Joseph Smith, [but will not see its completeness until after Joseph Smith returns].

Can you not see how plainly and easily this fits into the understanding of what's being taught here? Joseph Smith spent his life being made into the polished shaft but never was fully shot. He had moments where he felt totally alone and thought God had abandoned him (“O God, where art thou? And where is the pavilion that covereth thy hiding place?” D&C 121:1) and eventually “spent his strength” or in other words was martyred. But yet he knows that he will be great yet in the hands of the Lord- “the Lord didn't spend that much time turning me into a polished arrow without using me.” “Know thou, my son, that all these things shall give thee experience and shall be for thy good. Therefore, hold on thy way and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore fear not what man can do, for God shall be with you forever and ever.” (D&C 122)

6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.

Once again these scriptures are echoed by the Lord in 3 Nephi 21:8-24 with much greater clarity in which the Lord lays out the chronology of these events. The Lord explains that the Father for his sake will work a great and marvelous work- this work (v.9) will cause kings to shut their mouths (v.8) (it will have an effect on even the kings and princes of the day). And what is that work? The Lord says in verse 10 that the servant (Joseph Smith) will be “marred” (and the

footnote for marred takes you to Joseph Smith's martyrdom) but also says in verse 10 that the Lord will heal him or "restore him" as it was described in Isaiah. He then says in 3 Nephi that he will do this to show that his wisdom is greater than the cunning of the devil, and he says in Isaiah that this act will be a light thing- it should bring one comfort to understand that to the Lord life and the power of resurrection is "a light thing." Continuing with the chronology from the Lord, he then says that those who do not accept Joseph Smith in that day (after his resurrection) shall be cut off (v.11). This is explained to Nephi in 1 Nephi 14:7 which appears directly before Nephi's pounding in of Isaiah chapter 48 and 49 into his plates. This gives further proof that he put these two chapters in at this time because they explain or gave light to that which he had seen and what he was commanded not to write. Once again, this "cutting off" at this time is both temporally and spiritually- this has not happened from the restoration of the church to today (2020). The Lord then explains that through this servant, through Joseph Smith that he will call the 10 tribes home (v.12). He then describes the years of tribulation (v.13-22) which start sometime around when Joseph Smith comes back. Remember that the years of tribulation start then two years into them the 10 tribes return. Then the 10 tribes are "crowned with glory" (v.22)- this is referred to as receiving the higher ordinances of the gospel. Then after that they build New Jerusalem in Jackson County (v.23).

8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.

These verses are Joseph Smith calling the 10 tribes home and their subsequent journey back. They are sitting in darkness, they will be revealed, they will come forth and feed in the ways and they will be guided. The Lord will make his mountains a way and highways shall be exalted. And people will break forth in singing etc etc. This is all a reference to the 10 tribes returning which we have covered in great detail so I will just read a single section out of Doctrine and Covenants and you should be able to clearly recognize the parallels.

D&C 133:26-34

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.

32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

33 And they shall be filled with songs of everlasting joy.

34 Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

Remember that these 10 tribes will be first going to “a desert” in the “everlasting hills.” I can’t think of a better description of the Utah valleys than this. The manual

(17-6) Isaiah 49:4–12. Did the Lord Forget Israel, His Chosen People?

Nephi interpreted the foregoing verses in 1 Nephi 22. His brothers had asked if Isaiah’s words were to be interpreted spiritually or temporally, and Nephi replied that they were to be interpreted both ways (see 1 Nephi 22:1–3). He then described Israel’s scattering and gathering by the Gentiles. First Nephi 22:8–12 gives a very clear interpretation of Isaiah 49.

I find it interesting here that the manual goes out of its way to point out that these things have a spiritual fulfillment but that they also have a temporal fulfillment. The manual points to 1 Nephi 22 to prove this. The manual also states:

Since then, the call has gone forth to others, “to the [spiritual] prisoners, Go forth; to them that are in [spiritual] darkness, Shew yourselves” (v. 9). They shall be fed with the fruits of the gospel—not “hunger nor thirst”—and shall be gathered into the gospel net “from far ... from the north and from the west” (vv. 10, 12).

I find this fascinating because this then wipes out the entire temporal interpretation of these verses and these are the exact verses that Nephi pointed to when he said they are temporal (1 Nephi 22:6,10-12). So the manual goes out of its way to point you to Nephi who is trying to explain to his brothers that these things are not just spiritual but also temporal and then the manual proceeds to use the very same verses that Nephi used (and identified as temporal) in an entirely spiritual context. It would be like if Nephi said, “brothers, these things are spiritual and temporal- for a man stuck in a well a ladder can be used to get him out of the hole.” And then the

manual says “Nephi said that these things can be interpreted spiritually and temporally...the ladder is like the gospel of Jesus Christ and the first step on the ladder is faith, the second step is repentance...” and then they don’t go on to mention any of the temporal aspects of it.

I’ll just take a moment here to explain why I feel so passionate about this. The man that didn’t play a single snap, the backup to the backup, still gets a Super Bowl ring if he is on the Super Bowl team that wins. But only those on the field, only those who have shed their own blood, sweat and tears, truly experience the victory. Members of the Church of Jesus Christ of Latter-Day Saints who sit on the bench, who are backups to backups, will still get to witness the 10 tribes returning. But only those who knew of them, who longed for their return, of whom you could very well say have shed their own blood, sweat and tears in that game, will truly get to experience the victory when they return. Passive observers in the church will simply shrug their shoulders and say “well that’s cool.” If you have the spirit of Christ and you learn of this group, you can’t help but yearn for their return. I feel the same way about how a lot of members treat missionary work. There are some members who have skin in the game, they have blood, sweat and tears on the streets, talking with their friends, tracting etc and these people have a real sense of victory when somebody gets baptized in the church and there is a real sense of tragedy when someone falls away. The rest of the members view the church passively as a revolving door. I’ve heard some members after a baptism say “we will see if he/she is here in a few months.” My heart is constantly poured out towards those that I have had the opportunity to teach and help facilitate their journey into the church. And when they fall away or I lose contact with them my heart and thoughts are still constantly on them. And I want them to know that there is somebody in the world (other than the Lord) who is thinking about them, who cares about them and who loves them. I would want these hidden 10 tribes to know the same thing. I hope that they are doing well. I hope that they know that people like me haven’t forgotten them- they are part of our family. And I would want them to know that. And why is it important for me to point this out now?

14 But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me—but he will show that he hath not.

15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Who are supposed to be the nursing mothers? The gentiles and the Church of Jesus Christ of Latter-Day Saints. Then the Lord says, can a woman forget her sucking child? And then he goes on to say yes they can, which might be more aptly translated to “yes, you have. You, members of the Church of Jesus Christ of Latter-Day Saints have forgotten the children.” Joseph Smith made it crystal clear that when the Lord was saying “those that hurt these little children, it would be better if a millstone was hung around his neck and cast into the sea” that the Lord was referring new converts in the church, “babies in the church.” Moroni parroted a similar warning in Alma 60:10-12:

10 And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—

11 Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

12 Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

So the Lord is saying to Zion “even though you have forgotten your child and refuse to feed her, I keep my promises.” He says your names are graven upon the palms of his hands and thy walls are continually before him. Why does “Zion” feel like she has been deserted and left alone at this time? The reason is because the real years of tribulations have begun, the sifting of the church has begun, or as President Nelson recently said, “those who obey the Lord will be separated from those who do not.” The Church will go through a massive shrinking stage during this time, or as Isaiah put it the “carcasses will be torn in half in the streets.” The Lord promises that he will not forget you and he hasn’t left you alone. Two years into the 7 years of tribulation the 10 tribes will return to provide relief.

17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.

20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?

After the church has gone through its loses, after the woman (the church) has “lost the first”, the remnant will return and as we discussed in previous chapters the song “sing thou barren” takes place, which is tied to this, and confirms that there will be more from the lost 10 tribes than there are left in the church after the start of the tribulations. The thought of members of the church will be “I was left alone during these years of tribulation, where were these people? I wish that they were here before!” In verse 18 we are taught once again that we will be primarily responsible for giving the returned 10 tribes the higher ordinances and covenants of the gospel, ie. the temple

clothing/bridal attire.

Another interesting (important) thing to note is that Jews today in their law can still practice plural marriage. Their law stipulates that if they have the money and resources they can have up to 4 wives. Jews don't practice this worldwide because of local laws but its never been removed from their law and there are Jews on the planet today that openly practice and are not "excommunicated" (or their equivalent of it). Muslims also still practice plural marriage worldwide, including in the United States. What am I getting at? These 10 tribes returning, there is almost a guarantee that they will be practicing plural marriage (this is discussed in my paper/video "Satan: the Great Counterfeiter"). Joseph Smith, Brigham Young, and many others were promised to take part in varying degrees during this whole process, some being promised by name that they would be involved in giving ordinances to some of these returned 10 tribes. Plural marriage would have to be reinstated before this time or they would all be excommunicated. The Lord does not have one standard of morality for the leaders of the church and a different standard for the "normal" members.

22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

24 For shall the prey be taken from the mighty, or the lawful captives delivered?

25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.

The manual goes into explain a lot of spiritual as well as temporal fulfillments to these verses but all past tense. This will yet have a future tense.

Revelation 12:13-17

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

When Satan realizes that his attempts at killing the remnant in Utah is unsuccessful and he is unable to attack the child, New Jerusalem, he then attacks the “remnant of her seed.” These are members of the church worldwide, or as Jesus Christ said in 3 Nephi “any of the gentiles who repents and desires to be part of the fold of God.” They become prey to Satan. But the Lord promises here that he will deliver these people as well and says that the gentiles might yet have a part to play in their rescue, implying that they could be involved in the rescue process. We know that shortly after this the focus becomes that of Israel herself and the events there take place including Christ appearing on the Mount of Olives at which point in time the Lord will “contend with him that contendeth with thee” and he will pour out judgments upon, some of which are described in verse 26.