

Isaiah

One of the many mysteries surrounding the life and works of Isaiah is the lack of recorded information regarding his involvement with the Jewish people during the reigns of the kings of Judah associated with his name. A demonstration of the lack of *true* information about Isaiah is that the greatest scholars and religious leaders of the modern world, who claim to know something about him, do not even know his correct NAME!

According to the first verse of Isaiah, the prophet lived during the reign of King Uzziah, Jotham, Ahaz, and Hezekiah. This covered a time period of over 70 years. His tenure covered a longer time period than any of the other major biblical prophets. The vision of prophecy attributed to him is much more extensive than any prophet's. Nevertheless, very little is mentioned about the historical Isaiah, the son of Amoz.

Where did Isaiah come from? Who was his father, Amoz? And why wasn't Isaiah's name associated with "the priests" like other major prophets? (See Jeremiah 1:1 and Ezekiel 1:3)

There is much more information included in Jewish history about the other prophets' interaction with the people than there was about Isaiah. It appears that the Jewish historians were reluctant to include too much information about Isaiah. And once the **real truth** is known about him, the reason behind Jewish reluctance in not providing more information will begin to make sense.

The prophet's **true name** was not Isaiah. It was Belzarach. And his father's birth name was not Amoz. To make the text of his prophecies more compatible to and supportive of the Jewish faith, editors changed Belzarach's name to "Isaiah," which interpreted means, "God's salvation." They assigned the name "Amoz" (or Amos) to his father, which interpreted means, "burdened" or "troubled."

As we uncover the true facts about Isaiah, we will discover the **real truth** and finally understand why literary license was freely used to make these changes and present them as a factual historical account. Simply put, Jewish historians were not very proud of Belzarach's father and were embarrassed of the way "Isaiah" was treated by the leaders and people of the kingdom of Judah.

The first mention of Isaiah is made in chapter 19 of II Kings:

It appears that King Hezekiah became frightened at some strong words that the king of Assyria, Rabshakeh, had for the Jewish people. The people were told to either surrender or die.

Then came Eliakim the son of Hilkiyah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. (2 Kings 18:37, 19:1)

The highest ranking official in Hezekiah's court ("over the household") was Eliakim the son of Hilkiyah. When Eliakim told Hezekiah about the Assyrian threats, the first thing Hezekiah told him to do was to go ask the High Priest in the temple what God had to say.

What the corrupted and incomplete Jewish record (the Bible) doesn't include, is what happened next. Neither the High Priest, nor any of the other church leaders, had a clue what to do and were just as afraid of being destroyed by the Assyrians as Hezekiah was. So much for the power and authority of the Priesthood of God!

And [King Hezekiah] sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. (II Kings 19:2)

Isaiah was an old man at the time Hezekiah sent his servants and the "elders of the priests, covered with sackcloth" to see him. And why were they "covered with sackcloth"? Covering oneself with sackcloth means that one is greatly humbled and is seeking forgiveness of some transgression. The record doesn't say why because the Jewish editors were too proud to try to explain **why the only true prophet among them at the time had been in prison for over 50 years!**

Isaiah was imprisoned by Jotham, shortly after his father's (Uzziah) death. Uzziah, also known as Azariah, was Isaiah's cousin. Because of the close family tie, Uzziah did not imprison his cousin. Jotham didn't have such close ties with Isaiah, and didn't appreciate what he was saying about the Jewish people; so he had him imprisoned as soon as he had the power to do so. The reason why the Jewish editors didn't include anything in their record about Isaiah's father, Amoz, is because Amoz was Amaziah's (Uzziah's father) rebellious brother and the bastard son of one of the mistresses of King Joash.

Needless to say, the Jewish scribes and leaders were not very proud of the drama in the personal lives of those who they revered as men "called of God" to lead the people.

Isaiah had prophesied to the people of Judah when he was in his prime of about 30 years old, having been called as a **true prophet of God** during the days of his cousin Uzziah, who reigned three kings before Hezekiah. Uzziah recognized that his cousin was different, and although rebellious in regards to the current government and the main church at the time, made a lot of sense in what he said. King Uzziah was much older than Isaiah. It was in the last year of his life that Uzziah called upon Isaiah and asked him for his opinion on the matters concerning both the secular and religious matters that faced the Jewish people. It was then that Isaiah was called as a **true prophet of God** and given instruction and knowledge that became "The vision of Isaiah the son of Amoz."

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. (Isaiah 6:1)

Well, Uzziah and his people didn't like what Isaiah's prophecy had to say about them. The young Isaiah told the people how corrupted they had become, and that their religious practices and beliefs were useless, in light of how they were treating each other, especially the poor and the needy.

Isaiah's prophecy predicted that eventually the kingdoms of Judah and Israel would be overrun by the Assyrians and the temple thrown down and all the people carried away captive. And now that it seemed that Isaiah's prophecy was about to come true,

Hezekiah decided to send his incompetent priesthood holders and church leaders to the **imprisoned Isaiah** to ask for his forgiveness and counsel of what they should do about the Assyrians.

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: 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. (Isaiah 8:7-8)

Once Isaiah was released from prison, he was courted quite well by King Hezekiah. During the time that Hezekiah became acquainted with Isaiah and counseled with him concerning the obvious fruition of his prophecy, Isaiah gave no further direction to the king or to the people of his kingdom. The corrupted Jewish editors of the Bible interpolated false prophecies and sayings attributed to Isaiah as given in chapters 19 and 20 of II Kings. The only thing that was true about what is given in the biblical record is that Isaiah prophesied that Hezekiah was going to die because his house was not in order:

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. (2 Kings 20:1)

Manasseh was part of Hezekiah's "house that was not in order." Manasseh didn't like what Isaiah said about him or the prophecy of his father's death. So the next morning after Hezekiah died, Manasseh ordered the death of Isaiah.

The Jewish biblical editors had to give some relevance to the bogus prophecies they made up and attributed to Isaiah. So what did they do? They interpolated them, along with the story of how the prophecies came about, right smack dab in the middle of Isaiah's vision! In fact, the interpolated part is almost word for word how the editors worded it in the record of the kings!

Isaiah chapters 36 through 39 are a repeat of the bogus information that corrupt Jewish historians made up and attributed to Isaiah in their attempt to aggrandize King Hezekiah and reconcile their mistreatment of a **true prophet of God**. (Compare Isaiah 36-39 with II Kings 18-20.)

All one has to do is delete chapters 36 through 39 of Isaiah and chapter 35 will flow smoothly and effortlessly into chapter 40, which is a continuation of Isaiah's prophecy given over 50 years before the interpolation of Isaiah's dealings with King Hezekiah.

One important key to discovering the parts of ancient writings that were conspicuously tampered with by the editors and compilers in order to leave out certain information is the phrase, "and it came to pass." This phrase is a filler that takes the place of certain information the editors either didn't think was relevant to the final

context of the story or they didn't want known. It was the way that historians were able to present what *they* (the editors/historians) wanted the record to say without appearing to do so. They could leave out as much information over as long a time period as they wanted by using the use words "and it came to pass."

The phrase is used twice in the "vision of Isaiah." If it were a continuous vision, and it was, then why would anyone want to disrupt it by interpolating something into it of no relevance to its overall message? As already explained, the editors thought it of great importance to aggrandize King Hezekiah and justify some of the horrendous deeds committed by his administration, yet still give proper value to the "vision of Isaiah" that seemed to have come true.

Hezekiah wasn't the first corrupt Jewish king who needed Isaiah's advice. A similar situation was occurring during the reign of Hezekiah's father, King Ahaz. Although the editors of the biblical context tried hard to conceal the intention of their interpolations, they left enough clues to reveal their incompetency.

The current King James translation of Isaiah 7, verse 3 says:

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;

The correct translation is:

Then said the LORD unto Isaiah, ***Send forth thy son, Shearjashub to meet Ahaz*** at the end of the conduit of the upper pool in the highway of the fuller's field;

King Ahaz sent word to Isaiah that he would like to know what Isaiah had to say about the precarious situation his people were facing because of the alliance between Syria and the kingdom of Israel. Isaiah was in prison and couldn't go anywhere. King Ahaz expected Isaiah to write something and send it back to him. Isaiah refused. But to observe and possibly overhear what his son would say to Ahaz, Isaiah had Shearjashub meet King Ahaz near where he was imprisoned.

To exacerbate the punishment that the Jews meted out to those who broke their laws, they constructed their prisons in the worst possible locations. And there was no location that smelled worse than the "upper pool" near "the highway of the fuller's field." In this pool, the fullers would soak, clean, and process wool and other animal skins to make leather.

Isaiah instructed his son in what to say to Ahaz. Part of what he said was that "the Lord himself shall give you a sign." The sign was that, even though Isaiah was imprisoned and kept away from his wife (thus the cynical reference to "a virgin shall conceive"), Isaiah would father another son who would be the "sign" of the Lord.

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. (Isaiah 8:18)

The editors tried hard to include everything they could think of to justify the Jewish State and their own righteousness, in spite of what Isaiah prophesied about them. Because they didn't have a clue what Isaiah was doing (that he was playing on Jewish insecurities and arrogance), the editors wrote the exact same thing about Isaiah's prophecies in two different ways:

The following is a corrected translation of what was originally written:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, ***and because of the name which he shall be given, you shall know that God is with me.*** Butter and honey he shall eat ***by the hand of his mother, who shall teach him to*** refuse the evil and choose the good. But before the child shall know to refuse the evil and choose the good, the land that thou ***corrupteth*** shall be forsaken of both her kings. 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; even the king of Assyria. (Corrected translation of Isaiah 7:14-17)

At the time Isaiah gave this prophecy to King Ahaz through his son, his future son (the one to be born of the "virgin") had not yet received a name, because he hadn't even been conceived yet. When the various translators of the words made their final English translation, they made it seem that Isaiah had already named his future son. They used the word "Immanuel" because it literally means, "God is with us." But that's not what Isaiah had in mind, nor was that what he said. Isaiah knew that Syria and the kingdom of Israel were going to be threatened and spoiled. That is why he named his son, appropriately as a *sign and wonder in Israel*, "Maher-shalal-hash-baz," which literally means "the spoil of the conquerors is hastened." Isaiah's prophecy was that the king of Assyria would soon invade and conquer Syria and the kingdom of Israel before his son was old enough to know what was going on.

And the prophetess came unto me by way of the Lord; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. (corrected translation of Isaiah 8:3-4)

While in prison, Isaiah managed (by way of the Lord) to arrange a conjugal visit with his wife that resulted in what otherwise would have been seen as a "virgin birth" by those who didn't know how Isaiah was going to bear a son while he was in prison.

For the record, those who believe that the above references to “Immanuel,” born of “a virgin,” were made by Isaiah in reference to a future Jesus, the Christ, are wrong! (There are other interpretations made by Christians concerning Isaiah’s prophecy concerning the man Jesus that will be explained as they are presented throughout the book of Isaiah. However, it is worthy to note that everything that Isaiah did was to promote the true meaning of what his overall “vision” prophesied. Again, Isaiah reports that, “I and the children whom the Lord hath given me are for signs and for wonders.” His writings are full of symbolic reference and similitude of what he knew was **real truth**. Nevertheless, although Isaiah prophesies much about the coming of a Christ (an anointed one in his glory, not as a typical mortal), the reference to this messiah has nothing to do with the editors’ interpolation of the term “Immanuel” in the context of the Jewish king’s (Ahaz) dealings with the prophet.

The question that the astute reader of Isaiah’s words should be asking is, “What was so terrible about what Isaiah prophesied in his vision that made the Jewish kings and the people fear him enough to keep him imprisoned?” Although a partial answer is summarized in part above, an more complete answer will be given within the text of Isaiah’s writings when one has a correct translation and a proper understanding of the symbolism he used to prophesy.

Suffice it to say, the Jewish editors and compilers of the words of the ancient prophets did not want the world to know just how corrupt the whole of Jewish belief, customs, and traditions actually were. Because, if the Jewish religion was corrupt from the beginning, then it would obviously be corrupt all along the way up to and including modern-day Jewry. This is something that Jews will find hard to accept. But upon properly understanding Isaiah’s words, they will have no choice but to accept this fact. Unless, of course, they can imprison this author and change and interpolate his words and **real truths** to somehow account for their fallacies... just like their ancient editors and leaders did!

One would think that in more modern times the human race would learn to respect the opinions of others and allow the freedom of speech. If our modern world allows the imprisonment of a person for nothing more than speaking his or her beliefs, it gives overwhelming proof that in ancient times the prophets who condemned the religious and secular leadership were more than likely imprisoned. In the early 1900’s, Mahatma Gandhi led a non-violent resistance to authority with a supplication for equal rights for the Indian people. He was imprisoned for nothing more than getting people to think and stand up against repression and injustice, much the same way all **true** prophets do. He was, of course, imprisoned a number of times to silence him.

One need only speculate what kind of humanity possessed the “white” leaders to suppress and imprison a man who only spoke words of truth. Although not a **true** prophet, Mahatma Gandhi stood for many of the same principles and issues that concerned the ancient prophets; and like Gandhi, Isaiah was one of them who was imprisoned for the greater part of his life for standing up and speaking against the authority of church and state.

But most significantly, Isaiah was rejected for his views of the Jewish religion. Like Rehoboam, the son of Solomon, Isaiah made a great personal effort to inform the Jews that their religion, their laws, their traditions, their customs, even their entire belief

system was false. Yes, the law of Moses, which was largely passed down through oral interpretations, was as useless to **real** salvation as the mythical hero (Moses) was to human reality. And if Isaiah was determined to demean their heroes, he was also offending the Jewish God. To the Jews, this was blasphemous and, if true, took away their special status among the human race—something they were not going to concede to easily.

Now it's time to review the words of Belzarach (the true Isaiah) and understand **why** the Jewish kings, the Jewish religious leaders, their appointed historians, and the Jewish people were so upset with Isaiah that they justified changing his name and prolonging his incarceration. Here is the correct translation and explanation of his words concerning the kingdom of Judah:

Isaiah 1

The first thing one will note upon reviewing the correct translation of Isaiah's words is the great amount of deletions and edits the Jewish scribes did in order to protect their belief system, especially the law of Moses. Much of the text that had no reference to corrupt religion or spiritual leaders was left alone, because it did not demean the Jewish faith and supported the belief that a Messiah would come and eventually relieve the people of all their misery. Isaiah knew, however, that the misery the people were experiencing was caused by their religion—something the Jewish scribes obviously didn't want the future generations of Jews who would read their records to consider.

Isaiah had access to all that was written and kept by Jewish scribes. He borrowed much of the symbolism found in the Psalms, which were attributed, erroneously, to King David. David had nothing to do with the composition of Psalms. He was too busy worrying about the corruption of his kingdom and his own personal lusts. The Jewish scribes and historians made David one of their legendary heroes. To honor him, they interpolated the phrase "A Psalm of David" through out the text. David's chief musician actually wrote all of the Psalms in honor of the king. But to glorify the king and give him all the credit, the Jewish scribes interpolated "To the chief Musician" as if David wrote it **to** the musician, when he had nothing to do with its composition. Regardless, Isaiah borrowed symbolism from the poetry to relate certain meaning into his prophecy. When applicable, the source from where he borrowed his symbolism is interspersed within the text given below.

The overall message of Isaiah in chapter 1 is undeniable. Isaiah condemns the foolish laws and statutes of the Jews, which he personally knew were as fictitious as their hero Moses. He makes a stark distinction between the "law of the LORD" and the laws that the Jewish leaders made up to express their religious beliefs. The "law of the LORD" expresses concern for the poor and needy of the world, who are more often than not neglected so that people can follow the "law of Moses" and build their churches and

temples and pay homage and tithing to religious leaders, who cared more about the image of “the church/religion” than they did about the poor and needy. Isaiah challenges the Jewish faith and prophesies its overthrow and dismissal once the Messiah comes, in whom the Jews believe.

Although the majority of Isaiah writings were written down and edited by other scribes, it is not necessary to distinguish between what Isaiah actually wrote with his own hand and what a scribe wrote and attributed to what Isaiah said. The message behind his words, either written or spoken by him, is what is most important.

1:1 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.

1:2 Hear and give ear, O earth! For the LORD hath spoken *from the* heavens: I have nourished and brought up children, and they have rebelled against me.

1:3 The ox knoweth his owner *and obeyth him*, and the ass *knoweth that he finds nourishment in* his master's *stall*; but Israel doth not know *me*. *And although they calleth themselves* my people, *they do* not consider *me or my ways*.

1:4 Ah sinful nation, *ye are* a people laden with iniquity, *and your* children, *the* seed of *your flesh* are *corrupt and all of them are* evildoers. *Ye* have *all* forsaken the LORD *and have gone* backward away *from him*. *Ye* have provoked the Holy One of Israel unto anger, *and his wrath is that he is no longer with you*.

The people had a big problem with what Isaiah said about them because they sincerely believed that they were obeying God by attending to the duties and obligations that were required of them by their priesthood leaders. Isaiah is using allegory to describe their hypocrisy. He compares the people to an ox that obeys his owner's (their spiritual leaders) every command and the stubborn ass that is only compliant when it is getting fed. He later describes this same hypocrisy as the people honoring God with lip service instead of doing actual deeds of righteousness, because their leaders are teaching them incorrect principles. (See Isaiah 29:13.)

1:5 *If ye are* stricken more and more, will ye *continue to* revolt *and turn away from him*? *That which ye have imagined in your head and thought is of God, is not*. *And that which ye do from the heart is not his ways*. *Behold, your* whole head is sick and *your* whole heart *is weak*.

1:6 *Ye are as one body*. *The people are the feet that support their leaders, who are the head of the body*. From the sole of the foot even unto the head there is no soundness *found*; but *the body is full of* wounds, and bruises, and putrifying sores. *And your wounds* have not been closed, neither bound up, neither mollified with ointment, *because there is no physician among you who can heal the body*.

The Jews were experiencing many social problems directly related to the way they were treating each other. Their society became class-based, and upon so becoming, there was a substantial increase of the poorer and needy citizens. Their leaders (both secular and religious) were some of the wealthiest and best educated among them. Isaiah uses the

term “physician” to illustrate one who is educated and affluent, but in this case, doesn’t know what to do to solve the decline of society’s health.

1:7 *Ye and your beliefs are like a country that was once treasured by the LORD, but has been* overthrown by strangers *and left* desolate. *And when the LORD shall come into your country, your cities shall be* burned with fire *and your land shall be devoured by* strangers in your presence.

True messengers (prophets) were sent to the Jews to teach them how to live properly and how to organize their society in a way that would benefit everyone equally. The prophet Samuel, for an example, was one of these **true messengers**. He attempted to persuade the people to stop living like the Philistines, a word that has been associated with those who are guided by materialism and have little regard to helping others. (See I Samuel 7:3) Samuel tried to persuade the people not to appoint a king to rule over them, but to maintain a system of righteous judges who were appointed by the Lord. (See I Samuel, chapter 8.)

1:8 *And if ye would seek unto the LORD, then he would take ye into the city of Zion and be your father, and ye would become* the daughters of Zion, *and your cities would become* as a cottage in *his* vineyard, *where he would nourish you and protect you. Ye would become* as a lodge in a garden of cucumbers, *and eat forever the cool fruit of the vine. But ye are not citizens of Zion, but are* a besieged city *like unto Sodom and Gomorrah, whose fruit is evil and whose vineyard is burnt with fire.*

When the people did what the true prophets asked of them, they prospered and experienced a general sense of peace and equality. “Zion” was the term used by all prophets to describe a society of people living in peace and equality. “Zion” was first used to describe the city of David, or the city that David established after his first conquest of those who did not live according to the commandments of God. (See II Samuel, chapter 5.) The land that David conquered was called Jerusalem by its original inhabitants, the Jebusites. The Hebrew word means “to establish peace.” “Zion” would become synonymous throughout Jewish history as the ultimate state of societal bliss. The word would continually be used by the Jews to describe the state in which they desired to live or were determined to live, thus the term was used by Isaiah to describe this utopia of peace and happiness.

1:9 *And* except *there be left* a very small remnant *of you who have stayed faithful to* the LORD of hosts, *ye would be* like unto Sodom and Gomorrah when the LORD shall come. *And all of your cities, yea, even every one, will be burned with fire.*

“Fire” is a symbolic term used by true messengers to describe the **real truth**, or that which advanced humans (Gods) know that mortals do not. Being “burned with fire” simply means that one will be confounded by the **real truth**. A good example of this figurative expression is when someone who thinks they are smart is confronted with something that counters their intelligence with something that makes much more sense than what they think they know as truth. The “learned” one becomes flush with anger,

almost as if a fire is started in their mind because they don't know how to respond to the **real truth**.

The first mention of *fire* being used by God to destroy the inhabitants of the earth (in fact, the very first mention of *fire* in the whole of the Bible) is in the story of Sodom and Gomorrah. (See Genesis 19:24.) Because what actually happened to the inhabitants of Sodom and Gomorrah became a story that was passed on orally for hundreds of years, one can imagine how what **really happened** became convoluted and mixed up in Jewish folklore and myth.

Sodom and Gomorrah have become synonymous with any actions of human beings that create misery and the disruption of peace. Literally translated from the original Hebrew words, they mean "burning" and "destruction" respectively. The terms have always been used by prophets to represent the manner in which people live that destroy *Zion* and the main cause of societal downfalls. The prophets use the terms to figurative describe what is going to happen to the people if they continue to live contrary to the *ways of Zion*.

Isaiah will continue and describe **how** the Jews are like Sodom and Gomorrah. His words will resonate and support those of Ezekiel: "Behold, this is the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." (See Ezekiel 16:49.) The downfall of all societies has always been and will always be the way in which they care for the poor and needy among them.

True messengers sent among the Jews attempted to explain the proper way to live as human beings upon this earth. These *true* prophets were taught the ways that advanced human societies live in other worlds. There are certainly no poor or needy in advanced societies. The prophets told the people that someday these advanced beings would come to the earth and establish *Zion* and bring peace and equality to all the inhabitants of the earth. They would eliminate the means by which the poor and needy exist and cause all those who supported public laws and policies that caused poverty and need to *burn with fire* as the they heard the **real truth** being presented by advanced human beings.

The prophecies of such an advanced being (God) laid the foundation for the Jewish belief in a Messiah. The ancient prophets told the people that any city or society that refused to accept *Zion*, would be *destroyed by burning*, thus setting up the use of the terms Sodom and Gomorrah to represent cities with which the Jewish God was not pleased.

Of course, when an account of what these *true* prophets told the people was passed on orally from one generation to the next, the prophecies and instruction was changed into exaggerated stories that included the names of their mythological heroes and how the Gods saved them and destroyed everyone else. Thus came forth the story of Abraham, Lot, and the cities of Sodom and Gomorrah.

Modern Christians would like to believe that God was punishing Sodom and Gomorrah because they were cities of homosexual men. Just like the interpolations of personal

exaggerations into the warning of the *true* prophets by the Jewish storytellers, nothing could be further from the truth. Even the legend itself negates this erroneous thinking. If, in fact, the men of this city were homosexual, why in the world would Lot offer them his two virgin daughters? (See Genesis 19:18.) One would think that Lot would have known that their desires would not be satisfied with women if they were homosexual. Needless to say, none of the biblical stories can be trusted as anything but myth and folklore.

1:10 *Now* hear the word of the LORD, ye rulers of Sodom; *and* give ear unto the law of *your* God, ye people of Gomorrah.

1:11 *Ye have kept the law of Moses and it has done nothing for you, and it has burdened me from its beginning. For do ye know* to what purpose is the multitude of *the* sacrifices *that ye make* unto me? saith the LORD: *Do ye think that ye keep the fullness of my law with your* burnt offerings of rams, and the fat of fed beasts? *Do ye think that* I delight in the blood of bullocks, or of lambs, or of he goats? *I delight not at all in the shedding of any blood, but ye have put these things before me.*

1:12 *And* when ye come to appear before me, who *is it that* hath *told you that* I required *these things* at your hand? *Is it not those who* tread my courts *that have told you to do these things?* *I have required none of these things as an offering from your hand. The whole of the law is an abomination unto me.*

1:13 Bring no more *of your* vain oblations *before me. The* incense *that ye offer upon the altars ye have made by your hands* is an abomination unto me. *Your traditions wherein ye assemble so that ye can observe the* new moons and *honor the* Sabbaths, I cannot *bear any longer. All of these things are an* iniquity *before me,* even the solemn *assemblies that your leaders hold to appoint these things for you and command them of you.*

1:14 *They have* appointed *unto you to worship days of* new moons and *given you* feasts *that honor me, when they honor themselves thereby.* My soul hateth *all of these things,* they are a trouble unto me *and* I am weary to bear them.

1:15 *How can I* hear *you* when ye spread forth your hands *and* make many prayers *and obey a law that ye have been given by those who do not know me and assembly against me?* *Behold, ye honor me with your lips and the acts of empty promises, yet your hands bear the* blood *of those whom ye despise and for whom ye care not. For greater is your concern for the law of Moses than for the poor and the needy among you. Behold, I cannot* hide mine eyes from *beholding your acts.*

1:16 *Thus saith the LORD of hosts:* Wash *yourselves and* make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

1:17 Learn to do well *to the lambs among you;* seek judgment *for the poor and needy and* relieve *them of their oppression. Care for the* fatherless *and do not let the pleas of the widow fall upon deaf ears. Do not let their blood remain on your hands.*

Isaiah rips apart the Jews' religious beliefs, ordinances, rituals, and everything else that has absolutely nothing to do with the establishment of *Zion*. Isaiah knew that when the "Messiah" comes to the earth, all religions, all belief systems, all ordinances, rituals, or anything that mortal humans have invented through their vain and foolish imagination

that has nothing to do with the way one human being treats another will be obsolete and inconsequential to human existence.

When the **true messenger** Jesus came on the scene years later, he would say the same thing about the religious practices of the Jews, which would lead to his eventually murder supported by the religious leaders of the time and all those who sold the animals to the Jews so that they could perform their oblations... for a profit of course!

It would be one sentence related in the New Testament that summed up everything that Jesus wanted the people to concern themselves with in regards to their ancient practices:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:12)

The book of James found in the New Testament explicitly and simply explains the only true purpose and reason for religion:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27)

The Jews were “spotted” with all kinds of blood. The poor and needy among them were suffering at their hands. The words found in James resonated soundly with Isaiah’s. (Compare verse 17.)

1:18 Come now, and let us reason together, saith the LORD *of hosts*. *What value hath your laws if ye have the blood of the innocent lamb upon your hands? Is not the blood of the poor and needy among you more worth than the blood that ye shed through sacrifice? O earth, how great are your sins!* Though your sins be as scarlet, *if ye turn again to your God and forsake those things that are an abomination before him*, they shall be *turned* as white as snow. Though *your hands be the color of crimson, if ye no longer make sacrifice of the innocent lamb, then shall its wool remain unblemished before me.*

1:19 If ye be willing *to give up the traditions that bind you down and make you an abomination before me and become obedient to my word, then all* shall eat the good of the land:

1:20 But if ye refuse and rebel *against my word, then there shall be great turmoil among you and* ye shall be devoured with the sword, for the mouth of the LORD hath spoken it.

Isaiah wouldn’t have said, “then all shall eat the good of the land,” if he was not referring to the inequality that existed and the fact that many people were not being fed “the good of the land.” People were more concerned with their religious traditions than they were about the poor and the needy. There is a powerful and rich modern-day religion that gives a perfect example of what Isaiah is addressing here:

The Church of Jesus Christ of Latter Day Saints (Mormon) is the richest church (per capita) in the modern world. Mormons believe in the Book of Mormon, a source of scripture that they value more than they do the Bible. The Mormons believe that salvation comes through the ordinances and rituals that they receive in their temples. Mormon temples spot the earth and are some of the most ornate and ostentatious buildings constructed. (The LDS San Diego [U.S.A.] Temple is a good example.) Ironically, their own scriptures condemn their actions:

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies -- because of the praise of the world?

Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? (Mormon 8:35-40)

A faithful member of the LDS church wears “very fine apparel” to attend their churches every Sunday. “In the pride of [their] hearts” they boldly proclaim that their religion is the **only true church upon the earth**. They proclaim that their church is indeed “the holy church of God.” They send out tens of thousands of missionaries throughout the world to make this proclamation. Instead of spending the billions the church brings in through contributions (augmented by their “secret” dealings with the governments and businesses of the earth) and the hundreds of thousands of yearly volunteer hours on caring for the poor and the needy, they spend their time and money on churches, where the people can be kept in tow of their leaders, and in temples where they receive their ordinances and oblations before the Lord.

They certainly do not understand what “the name of Christ” represents, because if they did, they would act like Christ and do what Christ did. There is hardly a homeless, itinerant leader present in the LDS church. They cause “envyings” among themselves because the members *envy* the positions of leadership available within their church. They

cause “strifes” (bitter conflict and rivalry) not only among themselves in church-sponsored sporting events and the males’ desire to be promoted within the ecclesiastical lines of their priesthood, but among those outside their church through their proclamation of being “the holy Church of God.” They cause malice and persecutions in the way they treat others who do not belong to their church. They advise their members to guard their children from associating with “Gentiles.” They are advised to marry only within their religion. They persecute those who do not believe like them, even so far as to mount a strong political force to cause malice and persecution against the homosexual desire to be married and receive all the social and legal benefits of loving whom they choose.

The focus on their own families, their careers, and their success in worldly affairs far exceeds any other religious group upon the earth. The parallels between the modern LDS Church and the ancient Jewish church are astounding! These parallels have been published and can be viewed on the worldwide Internet at:

http://qanda.thesealedportion.com/qna_threads/read.php?48,540

Needless to say, if a **true messenger** were sent among them in modern times, the members of the Church of Jesus Christ of Latter Day Saints would treat him exactly how the ancient Jews treated those who were sent among them. Well could it be said of the LDS people: “Your leaders have turned the faithful city of Zion into a harlot!”

1:21 *Your leaders have turned the faithful city of Zion into a harlot! If it was full of proper judgment, then righteousness would lodge in it. But instead it is full of murderers because of those among you who suffer and die because of its sins.*

1:22 *Your leaders have corrupted the words of the LORD and change them to an abomination. They were once pure as purified silver, but now the silver has become full of dross. The cup in the hand of the LORD which he gave unto you full of good wine is now mixed with water.*

The LDS Church’s (mentioned above and compared to the ancient Jews) Book of Mormon contains a very good example of what Isaiah refers to as “murderers.” Not only are the people considered “murderers” because they allow the poor and needy to die without interceding to help them, but they “murder” their righteousness. The Mormon’s book states:

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had **murdered** many of his children, or rather led them away unto destruction; (Alma 36:13-14)

Isaiah called anyone a “murderer” who leads another into spiritual destruction. He comments that the religious and secular leaders had corrupted the “pure religion, undefiled before God” and turned it into an abomination. In this instance, Isaiah is referencing some of the symbolism found in the Psalms:

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. (Psalms 12:6-7)

For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. (Psalms 75:8)

1:23 Thy princes ***have rebelled against the word of the LORD and have become the companions of thieves who steal from the poor and needy to fulfill the corrupted law. Because of their rebellion, the people also rebel against me. Behold, every one loveth gifts and the vain things of the world. They think that greater are the rewards offered them by their leaders than the reward of a righteous judgment of the fatherless and poor; and the cause of the widow they cannot hear.***

The leaders would rather build temples and religious monuments (“to fulfill the corrupted law”) rather than use these funds to care for the poor and needy. Again, no other religiously accepted scripture better illustrates the point Isaiah is trying to get across here than the Book of Mormon. Prophesying about the latter-day people of the earth, one of the Mormon prophets states:

Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. (2 Nephi 28:11-14)

Isaiah’s reference to the leaders of the people (“thy princes”) being “companions of thieves” can be related to modern-day *secret* dealings that use backroom agreements to *combine* the efforts and desires of the rich and powerful political, religious, and business leaders to control and manipulate the laws that govern society. Believing that they are acting under the inspiration of God, these leaders, who more often than not personally ascribe to some type of religious belief, combine their ability to persuade the people with the power and rule of law to force the people to submit to their desires. Religion uses the power of persuasion to control the masses. Politics uses the power of threat and force. *Combined* in *secret*, or rather, working in unison with each other without the people being aware of what they are doing, these two forces maintain the structure of human society.

In their messages and prophecies to the people of the earth, **true messengers** have always warned the people about these **secret combinations** (“companions of thieves”). In modern times, the creation of the corporate entity allows the power of religion to become closely associated with the rules that support politics and business. For example, the aforementioned Church of Jesus Christ of Latter Day Saints was incorporated as a legal entity (thus becoming a **secret combination**). It is legally known and operates under the protection of corporate law as the **Corporation of the President of the Church of Jesus Christ of Latter-day Saints**.

Isaiah warns that the people will stray further and further away from their humanity, or the way they should be treating each other (“the word of the Lord”), as they concentrate on the vain things of the world, which includes the praise of the world. Corporate interests do not support equality, nor are they dedicated to spreading equality and eliminating need among human beings. In general, a corporation is granted an entity status that exists with its own rights, privileges, and liabilities that are legally separated from its members. If a religious system incorporates, it can make a distinction between corporate action (what it does as a corporation) and member action. The corporation doesn’t have a moral obligation to care for the poor and needy; whereas a religious belief ostensibly incorporates charity as one of its base components. Combining religious belief with corporate law allows the church leaders to justify their desire for the vain things of the world and takes away the moral stigma of giving “gifts” to political and business leaders.

1:24 Therefore, *when the Lord shall come, even* saith the Lord, the LORD of hosts, the mighty One of *Israel of all the earth, he will say*, Ah, I will ease me of mine adversaries, and avenge me of mine enemies *and all those who have changed my word and corrupted my law. And the city of Zion shall once more contain my word and be full of the pure wine.:*

1:25 *O Zion*, I will turn my hand upon thee, and purely purge away *thy the dross that corrupts my silver*, and take away all the tin *made by corruptible hands*.

1:26 And I will restore thy *righteous* judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of *the LORD, a city of righteousness, a faithful city*.

1:27 *And the city of the LORD shall be called Zion because it is* redeemed with *the law and statutes of the LORD*, and *those who are* converted *within* her *will become* righteousness.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. (Psalms 19:7-8)

The basis of all human peace and happiness will always be centered on how humans treat each other. **True prophets** know that unless all people are treated equally, peace (Zion) cannot be established upon the earth. Their message is that one day advanced human

beings who know how to establish peace and happiness will come to the earth and make the changes needed to establish unconditional human equality. In figurative prose, the “law of the Lord” symbolizes everything that will make humans equal. The “city of the Lord” symbolizes the state in which humans exist in equality.

1:28 And the destruction of the transgressors and of the sinners **and all** they that forsake the Lord shall **be destroyed** and consumed by **the fire of his judgments**.

1:29 **And those who are converted within the city of the LORD** shall be ashamed of the oaks **of Bashan** which ye have desired **instead of the Lord**. And ye shall be confounded for the gardens **from which** ye have chosen **to harvest your food**.

The Jews envied the people of the kingdom of Bashan because of their physical strength and leadership capabilities. The Bashan people epitomized human desire for the vain things of the world. Here Isaiah is comparing those who lead the people and exercise control over them as “the oaks of Bashan.” (See also Isaiah 2:13)

Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. (Psalms 22:11-13)

1:30 For **the leaf of the oak** fadeth **in the heat of the sun and the harvest of your garden hath become tow, because it** hath no water.

1:31 And the strong **among you** shall **become** as **the tow to be burned**, and **those who made the tow shall cause** it **to** spark, and **both the maker and the tow** shall both burn together, and none shall quench them.

Throughout this introductory chapter to his prophecy, Isaiah has juxtaposed the true “**law of the Lord**” to the corrupted practices of religious worship. Attending church, performing esoteric religious ceremonies and ordinances, and worshipping an unknown God in fear and trembling has nothing at all to do with establishing a peaceful society (Zion) in which human beings are treated with equality. Isaiah, as well as all **true messengers**, knew this. The rest of Isaiah’s prophecy continues this theme. It is a theme that would echo throughout time and become the foundation for the main message of the most popular and influential prophet in the history of the human race—Jesus, the Christ.

Jesus would give a profound parable concerning what would occur when the “King” shall one day “sit upon the throne of his glory.” Isaiah would later refer to this king as, “Wonderful, Counsellor [*sic*], The mighty God, The everlasting Father, The Prince of Peace.” (See Isaiah 9:6) This “King” will not take into consideration how faithful the people were in fulfilling their religious obligations and attending to their church and priesthood ordinances and complying with all the rest of the commandments given to them by their corrupted law and leaders. This “King” will separate the wicked from the righteous based on what they did for those in need:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. (See Matthew 25:31-46)

Addressing those who believe that their religious ordinances and “many wonderful works” outside of simply establishing human equality would allow them to “enter into the kingdom of heaven,” Jesus reportedly said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:21-23)

“The will of my Father which is in heaven” is nothing more or less than the way that advanced human beings live with each other in advanced human societies in other worlds (“in heaven”). There is no inequality or need in these societies. One is either engaged in creating and perpetuating human equality (“the will of my Father which is in heaven”) or fighting against it by creating vain and foolish religions that divide and separate the people of the earth. Isaiah’s overall message presents this simple fact in terms that the ancient Jews could understand according to their beliefs, traditions, and culture.
