

Introduction

If one were to research what some of the world's most influential thinkers and researchers really thought about published and accepted written histories, one would find that most of them would agree upon two conclusions:

- That when human beings have united and formed boundaries and nations that are strong, these nations are not always just, and usually end up doing more damage to the world and the human race than good. And when a group of humans have a desire to live in peace and harmony with each other and treat other people as they would like to be treated—all people are equal in all things—their nations become weak and are eventually overrun and dispersed by the stronger nations who disagree with human equality in all things.
- That the *strong* nations kept the finest-written records and the most comprehensive (not necessarily accurate) accounting of their governments and the acts of the officials who wielded power over the people. Because of this, written history is usually one-sided, biased, prejudiced, and falsely stated in order to protect the integrity and interests of the government responsible for reporting it.

It would seem that a general common sense is all that is needed for an ordinary person of average intelligence to agree with these conclusions. Yet, when it comes to one deciding which written history to accept as fact and which to reject, most humans rely on their personal biases, prejudices, and one-sided subjective opinions. A perfect example of this is the present attitude of the inhabitants of the North American continent (now known as the United States of America). In modern times, the American people believe that they live in the “greatest nation upon earth.” Before the 1400's A.D., the inhabitants of the *exact same continent* (Native Americans) would have believed the same thing, if they had known that there were other nations upon earth at that time to which they could compare theirs. What the modern Americans fail to accept as the “great” history of their country is that the *Native Americans* were robbed of their “nation,” killed, enslaved, and eventually forced into a life of indentured servitude to alcoholism, crime and poverty because of the greed and ego of the European nations (where the majority of the American people came from). The **true** history of the United States is distorted, hidden, and grossly misrepresented to young American students, who are forced to attend schools that use propaganda, lies, and embellishments to convince them of their nation's and government's “greatness.”

It is not hard for human beings, if honest, to admit their own natural motivation to protect their personal value (often referred to as an “ego”). It is a common trait of human

nature to lie or embellish the truth about one's past in order to present a more *valued* picture of oneself. Yet, for some reason, usually to protect our personal value in the eyes of others, we are prone to accept written histories of fact, when we really don't know whether they are true or not. We accept them because they make us *feel good*.

The Old Testament of the Bible is the uniformed and universally accepted history of a group of people known by others, and valued by themselves, as the Jews. There is little argument about how these people are viewed in our modern world. The Jews believe they are God's *chosen people*, and that God has assigned them certain "holy lands" in which they should gather and await the coming of a Messiah to save them and establish continual peace and happiness among them. Because of these views, the Jewish people have put themselves at odds with millions of other people. To add to the continual human ignorance, there are other non-Jewish groups that believe *they*, not the Jews, are the *true* chosen people. But there is an even greater majority of people that perceive Jewish tradition and belief as arrogant and inconsistent with humane principles that would otherwise unify and perpetuate peace among all of earth's inhabitants.

Regardless of what stance is taken (for or against the Jews), one cannot deny that their beliefs, based on the Bible, have been the spark that has ignited the fuel for more war and violence towards themselves and other people than the beliefs of any other unified group of people that has lived upon this earth.

Consider for a moment what their written (Jewish) history reports:

(Keep in mind that the following account speaks of the **same** Moses who allegedly received a commandment from God's own mouth: Thou shalt not kill.)

And **Moses sent them to the war**, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, **as the LORD commanded Moses**; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts. (Numbers 31:6-11; emphasis added)

It appears that the conquering Israeli armies showed some compassion towards "the women of Midian captives, and their little ones." They spared their lives. At least until Moses heard about their compassion:

And **Moses said unto them**, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit

trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Now therefore **kill every male among the little ones, and kill every woman** that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. (Numbers 31:15-18; emphasis added)

Jewish historians continue their account of what the Jewish God commanded of the “chosen people”:

And the **LORD our God** delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. (Deuteronomy 2:33-35; emphasis added)

How can a God that commands his people to destroy the men, women, and little ones of a city, but then gives a commandment that Thou shalt not kill, be trusted? Is it the “God” that cannot be trusted, or the people who *invented* the “God” to justify their actions? Human beings have been inventing gods since the beginning of recorded history. The gods of every culture are of such nature that the divine demands of each align and support the motivation behind the actions of the people who invented and accept them as “God.” And when an action was taken (good or bad), it was not the people or their leaders who are to blame, but their “God.” Actually, it was always the blame of the leaders of the people, who were believed to be God’s representatives.

With deliberate manipulated accuracy, assigned historians and scribes always found ways to make the *people’s history* exactly how they intended it to be and the way that those who *assigned* them wanted it to be remembered by future generations. *Written* histories give future generations the only clues to their past. The Jews presented a God in their history that would justify their actions, no matter what these actions were. No matter in what circumstance the nation of Israel found itself, whether they needed a God to destroy their enemies or one to save them from famine, Jewish historians created and reported a history that would accommodate their needs and preserve their value as a viable and respectable culture of God’s *chosen people*.

Jewish history cannot be trusted with any more accuracy than any other account written by subjective scribes and historians. The Old Testament itself gives many clues of its own inaccuracy. The most widely accepted part of the Bible is the first 5 books attributed to Moses, which, of course, were not written **by** Moses, but **about** him. Called the Torah by mainstream Jews and other scholars who understand the Jewish culture and belief system, the books of Genesis, Exodus, Leviticus, Number, and Deuteronomy were reportedly given to the Jewish people over 3200 years ago. Some scholars refer to the entire written Jewish history as the “Tanakh.” This stands for Torah (5 books of Moses), Nevi'im (prophets) and Ketuvim (writings). Until about 200 C.E. (common era, otherwise known as A.D.), there was no verifiable *written* Torah. That’s right! Nothing of substantial evidence concerning the 5 books of Moses was written down until about

1400 years after the actual events took place. (The other books of the Bible can be conclusively verified as having been written many years before the Torah—we'll deal with this later.) There are Jewish and religious scholars who debate the actual time the Torah was written, but one thing cannot be denied, even by the piously subjective opinion of religious historians: Before the Jews decided to make a written history, everything that is related in Genesis through Deuteronomy was passed down from generation to generation **orally**.

If one has ever played the “pass it on game,” where someone starts the game by whispering something in the next person's ear, who then repeats what he or she heard to the next person in line until the last person announces to everyone what was “passed on,” one can imagine what happened to Jewish **oral** history. According to Jewish faith, God said (or inspired) everything to Moses, Moses said it to Joshua, and then it was “passed on” through the elders of the people from generation to generation, until about 1400 years later (no one really knows the exact time) when someone wrote it down. Again, no Jewish or outside scholar can accurately report or prove who wrote or even when the first **written** text of the 5 books of Moses actually became available.

There are two sides of the issue: one side claims that the history of the Old Testament was written down from the time of Adam until the time of the Jewish prophet, Jesus. The other side maintains that nothing concerning the Torah was written until *after* the time of Jesus, as mentioned above. The opposing biblical historical-critical camp agrees that other writings in the Old Testament, more particularly the words of the prophets, are much older than the 5 books attributed to Moses. This opposing side has a vastly more extensive and complete arsenal of documents which logically concludes that there is absolutely no way the Jewish hero Moses had anything to do with writing the Torah. Each side maintains that it has substantial evidence to prove their claims. But the only ones who remain convinced are those who choose which side they want to believe and have settled in to their box of personal prejudices and biases either for or against the Bible. The **real truth** seems to be somewhere in between or that they are both wrong.

Besides the accepted Torah (the 5 books of Moses), the rest of the books included in the Old Testament of the Bible were taken from ancient Jewish writings that were passed down from one generation of Jews to the next. It is hard to prove the accuracy of those writings or the time period in which each was written, copied and passed on to subsequent generations. One would be hard-pressed to prove the existence of any of the biblical characters before the reign of the Kings of Israel. The kings developed prosperous nations and instructed their own historians to keep written records. Of course the kings wanted good things reported about them.

There are scholars and historians who claim they can prove that everything in the Bible is a fable, and still others who claim they can prove that everything in the Bible is true. These “proofs,” from either side, however, do little to affect the minds and hearts of billions of human beings who believe in the Bible and accept it as one of the most prolific and inspired books ever written by humankind or the minds and hearts of those who do not. Whether or not the Bible in its entirety is true or false, or which of all the characters

that played a role in Jewish history are true and which ones are legends, will not be the main focus of this book.

The focus of this book is on the men whom millions throughout the world accept as “prophets of God.” Generally defined, a “prophet” is one who utters divinely inspired revelations, or better, the will of God. They are more specifically identified in this particular book as those whose names are attributed to some of the later books of the Bible. There have been, there are, and there will continue to be many who announce their divine authority and proclaim that they are a “prophet of God.”

True prophets are presumably sent by God with a message for the inhabitants of the world and are *not appointed* by the organizations and institutions of men. *False* prophets are either self-appointed or linked to some secular or religious ecclesiastical order that has authority to control the people. **True prophets** are always met with hostility and rejection from the majority of people; not because what they say is bad for the people, but because it is bad for the current belief systems, and especially bad for their religious and secular leaders. At the time **true prophets** prophesy and attempt to teach the people, they are usually imprisoned or forced out of the community to which they are sent. Because the historical records were usually kept by the *secular powers* of the time period, and almost all of these government entities were either handpicked or greatly influenced by the religious leaders of the people, *how* the prophets were treated has never been a matter of “historical fact.” The facts of history are always made up by those with the power to invent them according to how the “facts” represent their personal interests and that make them appear to be humane leaders.

The main problem in defining and then separating a **true** prophet from a **false** one is that there are many different perceptions of who or what “God” is. This book bases its definition of what a “prophet” is on *human reality*, not on human imagination and speculation. The general concept of God is based on the explanation given by the anonymous author of one of the most profound modern books ever written on the subject, *HUMAN REALITY—Who We Are and Why We Exist*, (Pearl Publishing LLC, 2009).

The **true** “God,” in all forms and definitions, comprises a society of advanced human beings. Advanced societies, similar to our own, have those who desire to have children. Once these advanced parents have their children, they find it necessary to create an earth and solar system in another part of the Universe where they can place the newly created humans (children) that they brought into existence. This earth in its present state is a place where *advanced, perfected children* are placed in an *imperfect body and environment* so that they can exist for a few millenniums and learn to appreciate the advanced world in which they were created, but of which they had no appreciation. A child who is raised in luxury all of its life, for example, will never fully enjoy the extent of the luxury unless subject to a comparative experience that allows the opportunity for contrast.

Furthermore, free-willed human beings want a personal part of the Universe that they can call be their own. The planets of this solar system, once made habitable with

advanced technology, is the place in the Universe given to the batch of newly created human beings to which we all belong. In order that we would appreciate human life even more, our advanced creators are allowing us to go through a period of existence without their involvement, similar to a parent saying, “Okay, because you can’t appreciate all that I have done for you, then go see what it is like to live without me.”

This is a rather easy concept to grasp based on our current reality.

HOW TRUE PROPHETS COMMUNICATE WITH “GOD”

Based on this new concept of who we are and why we exist, and what a **real** “God” is, we can now define what a **true** prophet is and classify them in order to properly separate them from the many *false* prophets found in all parts of the earth. A **true prophet is a messenger who is chosen to serve a particular purpose, usually to give the children of advanced parents some limited guidance during their time “away from home.”** These prophets interact directly with advanced human beings living in advanced civilizations on other planets outside our known solar system. (For want of a better term to describe them, we will refer to these beings as “God” throughout this book.)

“God” is not an ethereal entity that is everywhere in the Universe, but can also reside in the hearts of human beings. The **true** concept of a “God,” and the one we will refer to throughout this book, is a highly advanced human being. Thus, well said that we were created in the “image of God, both male and female.” However, from our mortal point of view, a “God” is much more advanced than we currently are. To better visualize and understand how this could be, one might consider the human race of the 21st Century. If people from this century were placed back in time 1000 years, and they took with them all of their current technology, they would be seen and accepted as “Gods” by the ancient inhabitants of this earth. Can you imagine how a person living in the early 1st Century would react to the capabilities of a 21st Century cell phone?

With the same conceptual imagery, consider what kinds of human beings and advanced technologies we would encounter in a society of human beings that is 2000 years more advanced than we are! These advanced beings would be “Gods” to us. And it was from these advanced humans that I received the advanced “cell phone” with which I was able to access the information that is presented in this book. Because of our current technology, it is much easier for me to explain to people what I know and can do as a **true prophet**, than it was for my predecessors who lived in more ancient times. How would they have explained the workings of a “cell phone” that was given to them to communicate with advanced humans living on another planet? The people of the earth, at the time, couldn’t have possibly conceptualized any of this in their minds. But today, we can!

For want of a better term to call the advanced cell phone that all **true prophets** are given, we chose Urim and Thummim. Because we are considering the biblical prophets in this book, “Urim and Thummim” is more than appropriate, as it comes from a few mentions of the words recorded in the Old Testament (see Exodus 28:30; Leviticus 8:8; Deuteronomy 33:8; Ezra 2:63; and Nehemiah 7:65). Currently, there are many names attached to different manufactured cell phones. Instead of the iPhone or the RAZR phone (names of cell phones *circa* 2012), for example, whose capacity is limited and confined to certain areas found on this earth, the name “Urim and Thummim” (U&T) is used to represent a phone that has unlimited communication capabilities. The U&T has the power to *dial in* to the frequency to which it was set millenniums ago when it was entrusted to the first human “prophet” assigned to the people of this earth.

Plastic and metal components are not used in advanced worlds as they are in our current world; therefore, the Urim and Thummim is not made of metal or plastic. The advanced components of the U&T are far more refined than our current nanotechnological capabilities, and far exceed my ability to explain how they work. The known and observable components of the advanced cell phone are simple: they consist of two separate parts (thus we chose the moniker Urim **and** Thummim) made of common quartz. The parts contain atomic-sized components that allow the device to receive text-like messages and streamline-like videos from the source to which it is pre-programmed to receive communication frequencies. One part cannot work without the other. Both parts must be touched together, by the authorized user, for the instrument to work. Once touched together, the two rocks illuminate to give both text or/and video downloads that look very similar to what one would see on a modern cell phone screen. The energy that causes the device to “power-on” is the user’s own energy emissions.

Only those who are specifically designated to use the U&T have the correct personal energy emissions that can power-on the U&T and make it work. The actual device has not changed for thousands of years. If a person is needed to operate it, that individual’s body must be programmed prior to birth to enable it to the proper energy level that acts like the device’s battery. It’s that simple!

Because the advanced device is disguised as two ordinary stones, it was much easier for those entrusted with it to keep it safe. Quartz is in such abundance that it has very little value. Therefore, unless a **true prophet** told someone he had the quartz stones and what they could do, the motivation of someone seeking to steal them for gain was minimized. However, it isn’t hard for the advanced beings on the “other end of the phone,” per se, to track where the stones are. Current cell phones are easily traceable through modern GPS technology. Needless to say, those so entrusted wouldn’t be so entrusted if there were a chance that they would misuse the device for selfish purposes.

Although the device itself is not of great import or magical manifestation of wonder (owing to current cell phone technology), the information the device provides to the user is priceless! The user can know all that the advanced human being on the “other end of the phone” knows. And they know a lot! Everything that is done on this earth is recorded. Anything that requires the transference of energy from one atom to another,

(which is pretty much **everything that happens**.) is monitored and recorded by advanced technology. If the user of the U&T wanted to know exactly what anyone upon this earth did at anytime, the advanced “operator” could download a video of the action directly to the illuminated part of the rocks. A text message saying anything that needs to be communicated can be sent by the advanced “operator” to the U&T and read in whatever language the user is proficient.

THE AUTHOR’S CLAIMS TO PROPHECY

Here are my claims as the author of this book:

I claim to have been chosen and appointed by advanced human beings to write this book and give the world a chance to know the **real truth** behind the one mortal publication that has caused more misery and heartache to the human race than any other—the Bible. I claim to have in my possession the **only** Urim and Thummim available to the human race upon this earth at this time; therefore, I am the **only** mortal who has the means to communicate with the advanced human beings responsible for the creation of this solar system. I claim that I can know the **real truth** about anything that happened in the past upon this earth. I claim that I can inquire as to the probabilities of the future (prophecy), which are simply speculations based on an advanced being’s knowledge of what might occur, given the same circumstances that existed on other worlds that were once like our own but are now far more advanced.

I am going to give corrected translations of biblical text throughout this book to better conform the words to what was actually said or written by the person to whom the quote is credited. I do this by placing the Urim and Thummim on any part of the biblical text. Upon so doing, the U&T takes a photo of the text (essentially) and sends it to the advanced being on the “other end.” This advanced “customer service representative” then transposes the text to indicate what it should be, or rather, what the advanced being wants it to be. Just because none of the original documents from which the Bible words were taken exist anywhere in the world, does not mean that advanced technological capabilities recorded who, what, where, and when the text originated. IF the text was made up by someone (and much of the Bible was) and given the designation as the “word of God” when it was not, I will know by using the Urim and Thummim.

No other human called to the same position before me has made known these claims. All others chosen to use the U&T *did not disclose their true identity* and were not allowed to explain things as I am asked to explain them *while disclosing my true identity*. Because only one explanation of **real truth** needs to be written for the world, and for future generations, these claims will not and cannot be made in honesty and integrity by any other after me.

Upon considering the claims I have just made, a rational person would logically question their validity and/or my personal sanity. If the claims were not true, and I was

as crazy as it might first appear, then there would be nothing substantial to back them up. However, the proof of my claims is the content of this book. Once the reader has read what this book reveals, he or she will be forced to admit that this author is certainly not insane; and that what is written has never been disclosed before. One's common sense will give enough substantial proof to conclude that if this author is *not* a **true** prophet, then there is no such thing and never has been!

Using the same Urim and Thummim, a complete and comprehensive, and **true**, explanation of the entire book of Revelation found in the New Testament has been published and provided free of charge to the world. It is entitled, *666, the Mark of America—Seat of the Beast: the Apostle John's New Testament Revelation Unfolded* (Worldwide United Publishing, 2006). It can be found and downloaded on the Internet at www.thesealedportion.com, as well as a few other interesting publications, which were meant for the Western Hemisphere's perfect example of the Eastern Hemisphere's Jews—the LDS/Mormons. Both religions are very unique and similar in almost every aspect. (See the following Internet link to view the similarities: http://qanda.thesealedportion.com/qna_threads/read.php?48,540)

TRUE PROPHETS VS. FALSE PROPHETS

A **true prophet** is a messenger chosen by advanced human beings to communicate whatever they (God) wants the inhabitants of this earth to know. Often, for a wise purpose, mortals are not supposed to know anything about **true reality**. With that said, what one **true prophet** knows, so do all the rest. They know the same things about **real truth** and receive this information from the same advanced human beings. What they know transcends the human-invented realities that people accept as their current realities. What they know usurps the power, control, and authority that **false** prophets have over those who choose to follow them. That said, it's easy to understand why the **false** prophets of the earth would want to get rid of the **true prophets of God!** When the people begin to listen to the **true** prophets, the **false** prophets lose their fan base, and then their means of material and emotional support.

The **false** prophets of this world have created religion, spirituality, heaven and hell, and all the other **false realities** that confuse and corrupt humanity, or better, the humane way that we should be treating each other as human beings. No one can doubt that the main cause of the wars and insecurity of the people of this world is religion. If there were no such a thing as a Jew or a Muslim, for example, there wouldn't be a "promised land," and the people who live in Middle East wouldn't have to section off the land and claim it as their God-given right. Ironically, both of the men who are accepted by millions of people, and whose acts, although greatly distorted, are recorded in both Jewish and Islamic history, were **true prophets of God!** And neither Jesus nor Mohammed would have condoned the way that those who claim to follow them as **true** prophets act towards each other.

True prophets have nothing to do with the formation of religion, the concepts of spirituality, heaven and hell, or anything else that relates to things that are not **true human realities**. Their teachings support peace, happiness, and equality for all human beings—the very essence of the advanced human societies from where they receive their instructions for the less-advanced human race upon this earth. Problems arise because, (using the example of the two men mentioned above: Jesus and Mohammed), **true prophets do not leave any of their own writings! They knew that if they did, unscrupulous false prophets would simply edit, transpose, mistranslate and present their words in whatever fashion suits the false prophets' agenda!** Back in the day of those who preceded me, they had no means of maintaining copyright privileges and protecting the integrity of what they write. I do! And those who carry on this work will make sure nothing is changed that I have been instructed to write to the people of the earth.

None of the words in the Bible attributed to **true prophets are actually from true prophets**. The words of the Bible are the edited, transposed, and mistranslated words of **false prophets with an agenda**. However, **true prophets** did exist, and they did teach the people in their own words what they were mandated to reveal at the time. Some of their words were preserved and presented in a corrupted contextual compilation, which accounts for many of the books found in the Bible.

In almost every instance, the **false** prophets eventually killed these **true** prophets. The blood of the **true prophets** can be found on the hands and robes of every religious and spiritual leader found throughout the history of the world, including in modern times.

BIBLE ACCOUNTS ARE FAR FROM THE REAL TRUTH

As mentioned, the veracity of the recorded history of the Bible will not be the focus of this book. There are countless other books available that center the reader's attention on the historical accuracy of the Bible. If one takes the time to read these other books and investigate their claims with an open mind and a sincere desire to know the **real truth**, one would be hard-pressed to accept the Bible for anything more than the mythological idealized conceptions of the many Jewish and Christian sects that exist in the world today. A sincere seeker of truth would be forced to admit that there is no more true reality in biblical stories than there are in Greek and Roman mythologies.

There are many who believe the Bible to be incorruptibly true and will come up with their own proofs (ostensibly) to counter what will be presented in this book. These types of arguments have gone on for hundreds of years between those who accept the Bible on faith and those who have approached a study of it through an historical-critical methodology. Although the faithful approach the Bible with a devotional perspective and consider it vital to their personal beliefs and a guide by which to live their lives, they are completely oblivious to what scholars have discovered about the Bible during the last century. When presented with logical viewpoints that seem to contradict their firmly held

beliefs, they will give no validity to the new “proofs” and consider them only as assumptions unless a watertight case for their accuracy can be made.

Many of the facts presented in this book have never been explained to all the inhabitants of this earth. Although there have been a few who have been privy to this information, none has made a worldwide attempt to make these things known to their fellow human beings. This book, a first of its kind, introduces many profound concepts that the reader is likely to have never considered before; therefore, a natural intellectual and emotional resistance can be expected.

As humans, we often find it difficult to accept something that conflicts with our established personal perceptions, opinions, and beliefs. When we decide to read a book that might disagree with our personal views and ideas, we are to be commended. Although many consider themselves to be open-minded, most people find it quite difficult to follow the intentions and thoughts of an author, once they encounter concepts that challenge what they currently accept as their own personal truths.

After initially reading something that is disagreeable to us, it is human nature to question everything that follows. Because our minds have layers upon layers of intellectual caution and personal prejudice embedded within, our reading comprehension may deteriorate as we struggle with concepts that increasingly conflict with our own. Subconsciously, we don’t want our personal perceptions of our own reality to be challenged—we don’t want to be proven wrong! Consequently, this can lead to mounting barriers of mistrust and disbelief in what is written. This results in an avalanche of prejudice that forms a slippery slope upon which our minds slide continuously negative against the new ideas and concepts being presented.

There are millions of people who do not want to investigate the claims made by others. They do not want to take the chance of being convinced that the book which gives them hope and some semblance of understanding the human condition could be a fantasy. To these, the Bible is the *only* reality they are willing to believe and accept. In their minds, if the Bible isn’t true, then nothing in the human world can be true. However, not one of these faithful can present an airtight case for the accuracy of the Bible—not even close! But this does not mean that the Bible does not contain **real truth**. The *real* truth about the Bible is not revealed in the historical accuracy of its stories, but in the hidden meaning of the words of the ancient prophets.

I am not going to fill this book with superfluous empty words of eloquent commentary, which would only add to the confusing nature of the Bible itself. I am going to provide commentary, but I am going to get to the point without wasting the reader’s time in trying to figure out what that “point” is. The commentary will be presented as simply as is possible within the parameters of my ability to do so competently.

Here is the main point that needs to be considered: The books of the Bible were **not** written by the men whose names they bear. In fact, there is no substantial historical proof

whatsoever that any of the men mentioned in the Bible actually existed. The only proof that they once existed is the evidence provided by the faith of the person who *wants to believe* that they did.

As mentioned above, the Jewish historians responsible for the information presented about their history had a good reason to include *only* those things that cast a favorable light on the Jewish faith. Whenever the tenets of their faith led their ancient leaders to do something that was later accounted as inhumane or fanatical, Jewish historical writers made a conscious effort to manipulate historical records to account for their actions. Very few historical records existed in ancient times because of the difficulty in writing, and the fact that very few people knew how to read and write. Even more detrimental to factual historical accounting was the way that the critics of the religious and secular status quo were treated. There was no such thing as freedom of the press and freedom of religion in those days. Anyone found criticizing the propaganda that was forced down the people's throat by the religious and secular leaders of that time (which more often than not were the same powers) was quickly imprisoned, banished from society, or killed. Thus was the fate of every **true prophet**.

Upon close review of the *books of the prophets* contained in the Bible, one quickly notes that these prophets had nothing good to say about the people, their leaders (both religious and secular), and the society in which these prophets lived. Only the **false** prophets spoke well of the people, with good cause, as it was the people who gave these **false** prophets their power and glory. Any person claiming to be a prophet that was accepted by the general population wasn't a **true prophet**. True prophets weren't sent to the people to tell them how wonderful they were doing, but to preach repentance and turn them from their wickedness.

Jewish scribes and historians had a problem. They could not find any record of a prophet who was sent to their religious ancestors to praise them for how wonderful their religion was. All the prophets, who were later perceived by the people as **true prophets**, condemned the Jewish leaders and their religious practices. So in order to provide a proper history of their religion in a way that would justify its existence as something good, the scribes and historians changed, edited, and simply made up things that the prophets never said or did.

THE PURPOSE FOR THIS BOOK

This book will reveal the **true intention and words** of these prophets, and once and for all finally provide an "airtight" case that what the books of the Bible originally meant in their correct and uncorrupted context is not how they are interpreted in modern times by religious and secular leaders and scholars.

This book is written for both groups of people: those who believe in the Bible, and those who have been convinced that it is merely the accepted written legends of a people who need it to find some relevance to their incomprehensible existence as a human being.

This book will show that both sides of the Bible issue are wrong! The Bible was **not** written or inspired by God (whatever “God” might mean to the reader). Mortal human beings with an agenda wrote it. Again, the biblical editors’ and authors’ motivation in compiling the text of the Bible and presenting it to the world will not be covered in this book. A critical-historical analysis can be done by any who wish to take the time to read the many other books that are available on the subject.

But on the other hand, there are some things that the editors, authors, and compilers of the Bible included in its text that they did not understand completely at the time they made the decision to incorporate them into the biblical canon. Many of these things are the words of the **true** ancient prophets.

Again, this book is not going to cover *how* the biblical text was compiled and created. If the reader wants this information, he or she can do the research. Suffice it to say, the modern Bible was compiled to meet the needs of the people who believe in it—whatever those needs might have been at the time of its compilation. Its overall anthology was not “inspired” anymore than the contents of the text. The Bible gives those who believe in it exactly what they want from it. In modern times, many different interpretations of the Bible are created to meet the needs of the many different sects who accept it as the “word of God.” Each sect claims that its version is the “more correct” one.

In review, the purpose of this book is to:

- Restore the plain and precious words of the real true messengers who did not reveal their true identity.
- Explain the true meaning of their words, including revealing in plainness the parables, metaphors, symbols and mysteries they used to teach **real truth**.
- Expose the false or fabled “prophets” and “teachers.”
- Identify/obliterate the myths and made-up stories.
- Show the changes, mistranslations and motivations of the scribes, editors and secular and sectarian leaders responsible for the current biblical text.
- Reveal the falseness of religions, churches, priesthoods, doctrines and traditions.
- Counter other falsehoods and vain and foolish imaginations.
- Prove to the world that I am a true messenger who has revealed his true identity.
- Leave the world without excuse as to the truth about the Bible; therefore eliminating the disease of prejudice and intolerance the Bible has created.

WHAT TRUE PROPHETS KNOW ABOUT THE BIBLE

Every *true* ancient prophet before our time (and the very few who have lived and the one that does live in our modern era) understood a mystery that the people to whom they were sent found hard to accept and usually rejected:

Most things written in the Bible and presented as Jewish history are nothing more than Jewish mythology—there is very little *real truth* in it.

Even though millions of people, who have been convinced that the Bible is the incorruptible “word of God,” will reject this fact and fight against its reality; their zealous beliefs and closed minds will not change the **real truth**. To their chagrin, evidence will be provided and this *true reality* proven throughout this book.

It will be proven that the man recognized as Jesus of Nazareth—upon whose name the most popular religion in the world (Christianity) is based—taught this truth to his disciples.

To the Jews, Jesus was just another eccentric preacher who came among the people to remind them to worship God. Like the ancient prophets before him, Jesus taught the people that their religion was false and had no part in the **true** “kingdom of God.” Of course, New Testament writers and editors downplayed what Jesus said about Jewish traditions and customs, but did allow some *toned-down* comments to become part of the record. (An entire chapter of Yeshua (Jesus), the Christ, will be given later in this book.) To the later and modern Christians, Jesus is the Savior of the world—the true Messiah, for whom the Jews of Jesus’ day were waiting to come to the earth and save the human race, as foretold by the ancient prophets. What modern Christians do not consider is that none of the ancient prophets’ writings prophesied of the life and times of the man Jesus of Nazareth. The Jewish prophets wrote of a Messiah who would save the whole world, not just the Jewish people. It would lie in the hands (literally) of Christian editors to compose and interpret the writings of ancient Jewish prophets to conform to their belief that Jesus was the Messiah to whom the Jews were looking to save them.

Because Jesus did not leave any of his own writings, the second-hand accounts that provide a summary of his life and ministry are historically suspect. The only known stories that authenticate who Jesus was and what he did are found in the New Testament, a counterpart to the Old Testament. These second-hand accounts are easily suspect of historical inaccuracy because the original documents from which they were taken do not exist anywhere in the world.

Because there exists no viable proof that any part of the modern translations of the Bible (Old or New Testaments) are correct renditions of the first, original documents written by their *supposed* authors, its interpretations and meanings are historically meaningless. Regardless of their authenticity or not, the Bible is a powerful human motivator. The belief that it contains the actual “word of God” has caused, not only the

hope and drive to transform one's life, but mostly, the widespread pain and suffering of countless human beings.

Personal interpretation of "God's word" creates more strife and contention than any other concept embraced by the people of the world. The notion that there exists a Supreme Being who is responsible for the creation of the world and all human beings, and that this God isolates one group of humans from others and designates them "God's chosen people" or "the only true church of God," is responsible for almost every human conflict that exists. Religious leaders take advantage of the peoples' belief in this type of God and ascribe their own meaning to everything written in the Bible. Whatever fits within the parameters of their religious agendas is inserted into interpretations that become and are accepted as the "word of God," with these leaders becoming God's servants on earth. But when pinned down and asked the hard questions about human existence, these pretended "servants of God" balk. Because they don't know, religious and spiritual leaders transform simple realities into "mysteries of God" and force their followers into the submission of their intelligence to vain and foolish imaginations.

As humankind progresses, some of the ancient "mysteries of God" have been answered; or at least, some reasonable theories and hypothesis that don't seem so *mysterious* have been made available for consideration by science. But because science cannot present answers that do not change and which lead to more questions, nor can science solve human emotional conflict, the masses continue to look to "God's servants" for their answers. These *false* servants of God do not have any better answers than science. A **true** prophet of God (given information from advanced humans) would have an answer to all of the questions. All one needs to do is ask!

Bible-believing critics of this book might proclaim, "You are dismissing the entire Bible as unreal and untrue without any proof. Yet, you quote it extensively and provide correct translations of it." Again, this book takes no concern for the parts of the Bible that have no **real truth**, or that contain the distorted and exaggerated claims of ancient Jewry, whose leaders and historians wrote history to protect their personal integrity. This book focuses on the words of the ancient prophets, who told the Jews that their religious beliefs were wrong, that their leaders were corrupt, and that their actions towards each other were contrary to decent humanity. The use of the Bible is only necessary to the extent that it is believed and worshipped by a great many of human beings.

Consider this quote from the aforementioned book, *HUMAN REALITY—Who We Are and Why We Exist*:

The ONLY reason why advanced Solarian humans [*Gods*] ever allow the written expression of their thoughts is to help those who depend on or trust in the written words of others as a source of truth. They utilize the written form of communication when there is no other way to get people on this earth to consider that what has been written by other authors is not true reality. The best way, of course, would be to have them visit earth and teach us face-to-face, so that we could read their body language and ask them questions. Until

the purpose for their non-intervention is complete though, they will not deal with us face-to-face. They will leave us to our own devices. If prudent, in their wisdom, they will attempt to help us without interfering with our free agency to choose our own course of action based on our own accepted knowledge.

The purpose for the book, *HUMAN REALITY—Who We Are and Why We Exist*, is our creators' attempt to communicate real truth to us by utilizing a form of communication that we can understand and accept, if we so choose. Although it appears counterintuitive, there was no other way, other than through writing, for our creators to give our imperfect minds a chance to understand true human reality. (HR, chapter 15, section 27.)

THE PURPOSE FOR TRUE PROPHETS

True prophets know the truth of all things. They know things as they actually were and as they actually are, and prescribe no *mystery* to human reality. What they teach, whether accepted or not, conforms to the *common sense* of most people. They cannot be confounded. They speak with their *own authority*, shunning the pretended “powers and priesthods” of those who have put themselves up above the rest of humanity as some sort of a receptacle or a conduit to, a God who the people neither know nor understand. **True prophets** bow to no God or any leader upon the earth.

They do not receive their understanding from books or any other human being upon this earth. Not one of them belongs to any organized religion invented by humankind. In fact, they preach against religion, and more importantly, against those who claim to be *prophets or leaders called of God*, who form religious belief systems. For this reason, all are outcasts of society and shunned by followers of orthodox belief systems. Most are killed—their murders orchestrated by those who stand to lose the most from their message; i.e., the religious and secular leaders of the people.

Their message is always one of unification and personal enlightenment. They value each human being equally and teach human beings how to live with one another in peace and harmony.

They utilize accepted belief patterns and attempt to turn the people inward, away from the outward sway of charismatic and deceiving *false* prophets. An example of this is found in the message of all the ancient biblical prophets. Each of their messages instructs the people to reject their religious leaders and *turn to God for understanding*. These prophets knew that the only source of information the people were receiving was from their religious leaders—a source outside of their ability to think and use their common sense. The leaders had convinced the people that there was a God that watched their actions and would give them information if they asked. The prophets knew that if they could direct the people towards “God” and away from their churches, faiths,

ministers, prophets, and leaders, then the people would begin to acquire knowledge the proper way—from within, by using their common sense.

This is the irony of a **true prophet's** calling. They want people to listen to them, so that they can teach the people to *not to listen* to or trust in anyone (including them). Their message is one of equality that allows all humans the ability to listen to the human subconscious “inner voice,” which is simply one’s own *common sense*. For this reason, no **true prophet** has set up or would ever set up a church or establish a religion among the people, unless instructed to do so in order to teach the people what happens when a religious belief based on *mystery* is established. In most instances, the *false* religions and churches that were started *in the name of a true prophet* came after the **true prophet was dead** and unavailable to tell the people that a religion is not needed to worship or talk to God.

ONE BIBLICAL EXAMPLE OF HOW RELIGION WAS ORGANIZED

The most famous accepted religious leader in Jewish belief is Moses. The story of Moses presents a tale that shows what all **true prophets** meant for the people to learn. “Moses”—the allegoric name used to represent a *true* prophet in Jewish mythology—was not commanded to establish a church, ordinances, or laws, nor was he supposed to call other men and give them power to teach the people. He started out doing the right thing, as God instructed him in the first place.

According to the biblical account, when the people disregarded God’s counsel not to listen to any man, but approach Him (God) for counsel and understanding, the people turned to Moses for guidance and counsel. Moses was perplexed (so the story goes) and overwhelmed by the task the people placed upon him. Jethro, Moses’ father-in-law, convinced him that there was a better way to perform his duties as a prophet by calling other men and giving them authority to teach the people (see the story in Exodus 18:13-24).

From this story, justification for appointing men as *priesthood holders* who could represent God to the people and have the power to act in God’s name began. *Holding the priesthood* ostensibly gave men power over all others, especially women. However, if God had wanted Moses to call *other men* instead of just him to teach the people, wouldn’t God have told Moses to do so? Jethro was not God’s chosen servant, and was nowhere around when Moses talked to God. Because Moses listened to Jethro, the spiritual demise of the Israelite people, because they started an organized religion, was sure to follow.

This is the first mention of an organized religion in the Bible. Although Moses took Jethro’s advice and organized a church to take the burden off himself, he did NOT do what God had commanded him. Moses received instructions on how to “judge” the people when he was first commissioned by God to lead the people out of bondage.

Before Jethro came along, **Moses was doing it right!** Jethro was not God, he was a man! Jethro relieves himself of any responsibility by telling Moses, “If thou shalt do this thing, **and God command thee so...**” (Exodus 18:23) Jethro told Moses that he had better check with God first. Moses didn’t, and proceeded to organize the first church, so the story goes.

The story goes on by presenting Moses talking with God about what he had done. God told Moses to prepare the people to hear the “voice of God” for themselves as he talked with Moses. The people were afraid, and told Moses, “**Speak thou with us, and we will hear; but let not God speak with us, lest we die.**” (See Exodus 20:19) The people did not want to hear God’s voice for themselves. They were more comfortable listening to Moses and their appointed leaders to tell them what God wanted them to do.

The editors, or better, the storywriters, who complied what is known as the *Five Books of Moses*, knew that the original story showed the great frustration of God with the people concerning organized religion that discounted a human being’s free will and personal power to make decisions for themselves. God rejected the organization (church) that Moses had set up at the bequest of Jethro. God wanted the people to learn directly from Him just like Moses did. God knew that if there were other men involved, His *true message* would be corrupted by the precepts and doctrines **of men**. But when the people rejected the proper way to learn—directly from God as individuals—and they desired a church, God let them have what they wanted to their own demise. This is one of the reasons why neither Moses, nor any of the people who were led out of bondage from Egypt, were allowed to enter the “promised land”—they weren’t worthy!

Nevertheless, the compilers of the tales of Moses could not contradict the religious beliefs and desires of the people who gave them their value as religious leaders. Therefore, they purposefully edited and presented the stories about Moses the way they wanted, not realizing that in the symbolism of their invented myths the *real truth* could be found.

The *true prophets* came along and attempted to turn the people back to the *right way of God*. Not one of the ancient prophets sent to the people supported any of the peoples’ churches, beliefs, and especially not any of their leaders. They called the people to repentance and sought relief for the poor and needy among them.

In general, all of the *true prophets*’ messages can be divided into three main categories:

1. The people should turn to God, because they, their religions, and their leaders are “wicked.”
2. The people should care for the poor and needy.
3. The people should look forward to a Messiah.

When Jesus of Nazareth came on the scene among the Jews, his message was no different. In all that he taught, he emphasized equality and the care for each other’s

needs, especially those of the poor and needy (the least among us). The only difference between his message and that of the *true* prophets who preceded him, was that, instead of telling the people to reject their religions and their leaders and turn to God, he taught them that HE WAS GOD and the Messiah of whom it was prophesied should come, although at a much later date and in a much more glorified manner.

As is the case with all **true prophets**, the religious leaders were threatened by what Jesus taught, so they had him killed. And following the lead of the compilers of the Old Testament text, the compilers of the New Testament text put it together in a way that supported the contemporary religion and leaders of the time that the decision was made to canonize Christian beliefs. These men changed, edited, interpolated and deleted the *plain and precious* truths of **true prophets** to fit within the paradigms of their corrupt agendas.

Of course they did! Why would they want anyone to find out that organized religion, spiritual leaders, churches, and anything that disconnected a person directly from his or her Creator (the kingdom of God within), was an abomination before the very God that they pretended to support and represent?

RELIGIOUS MYTHOLOGY

The world accepts the fact that the ancient Babylonian, Greek, and Roman cultures organized and supported their own unique type of religious belief systems. They had their heroes, their prophets, their gods, and their rituals and beliefs. Why, therefore, would their ancient religious practices be categorized as “mythology” when ancient Israelite practices are accepted as truth? Were the stories told about Ishtar and Hercules any less detailed or surreal than those told about Moses?

In modern times, the fastest growing belief system in the world **is not** the predominant **Christian** religions; it **is not** the shrinking **Jewish** faith, **nor is it** the Judeo-Christian offshoots present in the widespread **Islamic** faiths. The fastest growing and 3rd largest—behind Christianity and Islam—is the **secular, nonreligious, agnostic, and atheist** belief system. People are getting fed up with the religious rhetoric and blatant hypocrisy that permeates all organized religion. People are liberating themselves from the grasp of religious leaders, and are looking to their *common sense* for answers. If properly categorized, all **true prophets** would be considered secular, nonreligious, agnostic, or atheist.

To anyone with *common sense*, especially one who has studied religion with an open mind, integrity, and a desire to know *real truth*, EVERY RELIGION IN THE WORLD IS A MYTHOLOGY based on cultural prejudices, traditions, and beliefs.

KING SOLOMON'S WISDOM

An astute student of the Old Testament should have gotten some clue as to the *real* purpose and validity of the content of the books that give an account of ancient Jewish history from the last words of counsel attributed to the Israelite King who made most of the writings (except the oral history contained in the Torah) available to the world. King Solomon, a reasonably, but not completely, verifiable figure in world history, was responsible for the compilation and publication of the history of the Israelites as recorded in the books of the Old Testament from Joshua to The Song of Solomon. Although he did not personally oversee their eventual canonization and the order in which these books are presently given, he is credited with paving the way so that this history could be presented in written form.

Again, the purpose of this book is not to argue the authenticity of Solomon's existence, but to present the evidence contained in the biblical canon that the Jewish oral traditions and histories are nothing more than the vain and foolish imagination of egocentric men.

The last written words accredited to Solomon revealed his *true feelings* about the canon of Jewish oral and written history whose compilation and publication (except the books of the Torah) he had commissioned. Actually, Solomon did not write these words himself, but the context is definitely attributed to his view of things. Its original author is not nearly as important as what the text reveals. "The preacher" mentioned in the text was, in fact, the **true** prophet Nathan, who was around during the reign of both Solomon and his father David (corrected translations are shown in ***bold italic interpolations***):

Vanity of vanities, saith the preacher; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge ***even though he knew that all was vanity***; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find acceptable words ***from all that was written before him***. ***He sought*** that which was written ***which*** was upright, even words of truth.

But the words of the wise are as goads ***and are not be found in all that was written***. ***The words that the people accepted were*** as nails fastened by the masters of ***many*** assemblies, ***but*** which are given from one shepherd, ***who the people believe is wise, but who is also full of vanity***.

And further, by these ***which have been written***, my son, be admonished ***of their vanity; for the*** making ***of*** many books there is no end; and much study is a weariness of the flesh.

There is but one conclusion of the whole matter ***of that which is written***: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastics 12:8–14; corrected translation)

As explained above, the Israelite people had existed for hundreds of years before Solomon became their king. They passed on their history through oral lines of communication. There were very few Israelites who could read and write. They depended on the stories and myths that were passed on to them by grandfathers and great-grandfathers. There was hardly a household head that related the history of the Jewish people correctly—not even close. Familial ego, personal exaggeration, and prideful, intentional oversight presented different versions of events that happened over hundreds of years of time when no written history was kept. Over time, *real* historical events were transformed into exaggerated myths and legends.

By the time Solomon took the reins of government over the Israelite nation, there were countless genealogies and homespun stories of past heroes and events that each different household protected as their own *truth*. These households formed themselves into communities of different families that protected their family's heritage and pride. They divided themselves into descendents of what they called, "the children of Israel." From the patriarch Rueben to the respected and honored Benjamin, each family maintained their value in society by their accepted lineage. When one family was able to produce a literate member, one who could read and write their language, the family patriarch would mandate that their genealogies be recorded, each family trying to outdo the other in presenting themselves as the most "pure blood" line of Israelite ancestry.

Their mythologies contained stories of the Gods coming to the Earth and placing the first human beings here. These first humans were considered the "pure race." Each family head made sure that his family's genealogy linked them to this pure race. And of course, as the illiterate family patriarchs related the story of their family's "Great Father" (the father of their whole family), they would call this legendary man, "Abraham"—in Hebrew the title means "High Father" or "Father of the Multitude." Their family's Great Patriarch couldn't have been named "Adam," because in Hebrew language this word is used in connection with the *entire* human race. To separate themselves from the rest of the human race, the Israelite families called their Great Patriarch, Abraham. There were many different *Abrahams* found among the Israelite people—at least twelve, one for each tribe or family of Israel.

Those who believed they were blessed enough to belong to the firstborn's family, and therefore, having a perceived grandeur over others, called their Great Patriarch, "Rueben"—meaning "firstborn son" in Hebrew. Of course, those who belonged to the family of Judah would never be out-blessed by society. They praised the name of their own Great Patriarch, Judah—meaning "praise to God" in Hebrew. Each family had its own perception of their great, great, great, great, great (many more times removed) grandfather, whose name was never written down but praised and honored all the same. One will never find an Israelite Patriarch named "Chazeer." Such names were reserved for the Israelites' enemies. ("Chazeer" means pig in Hebrew.)

The young Israelite children listened in awe to campfire stories told by their grandparents of a great flood that covered the whole earth when, in reality, the flood only happened in the area of the earth in which they lived their whole lives. The people knew

very little to nothing of most of the other parts of the earth, so when their neighborhood flooded, one can imagine how the “Great Flood” of antiquity was presented. It was a traumatic event. Those who survived the flood found that the land was much more *peaceful* and at *rest* right after the Great Storm. So naturally, the hero that survived the flood would be called “Noah”—meaning “at rest” or “peace” in Hebrew.

The point here is that Israelite history is filled with heroes and villains with specifically chosen Hebrew names to fit the story attributed to each. There were countless stories and just as many renditions of each family’s own heroes. Solomon heard many of them. He realized that to keep the people at peace, he needed to unite them, not only politically, but also spiritually. He knew that the people were being misled by their traditions, myths, and legends. He knew that the peoples’ perception of God and truth was greatly distorted. Although the Israelites believed they possessed the truth, their king knew better:

When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *I know* there is *nothing done*, neither day nor night, *that God* seeth *not* with his eyes; *for he does not sleep*.)

Then I beheld all the work of God, *and concluded* that a man cannot find out *about all* the work that is done under the sun, *nor that which is done at night*; because though a man labour to seek it out, yet he shall not find it; yea, *and furthermore*, though a wise man think to know it, yet shall he not be able to find it.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God; *and* no man knoweth *the true God*. *But all men* either love or *hate* all that is before them, *accepting what they want and rejecting what they cannot abide*. (Ibid., 8:16–9:1: corrected translation)

Anyone who does the research and applies logic and honest reason to the ubiquitously believed ancient history of the Israelite nation (which consists for purposes of simplicity, both the Jewish and Israelite nations combined), will come up with the same conclusion attributed to Solomon: All is vanity!

THE WISDOM OF KING SOLOMON’S SON

There is not one bit of *true reality* in the stories told in the Bible from the story of Adam and Eve in the book of Genesis to the story of Job—not one bit! Although many of the stories are subjective relations of some **real truths** that were given by **true prophets** who *did not disclose their true identity*, the whole of the Torah (5 books of Moses) is basically a myth. Read the whole of Solomon’s words given in Ecclesiastes with this new perspective and you will come to the same conclusion that he did. In fact,

the greatest contributory factor in the split of the Israelite nation into two separated kingdoms (Israel and Judah) was the different ways that the two groups of people viewed their own mythology. This is very similar to the separation of the Sunni and Shia Islamic factions. Each group believes something different about their own religion.

Israeli kings knew they couldn't take away the peoples' belief systems. What then would give them hope? Without hope, human beings are very hard to control. The king knew he had to do something. So, many hundreds of years before there was a Council of Nicaea—convened by the Roman ruler Constantine, who would also be in search of a way to unite the people and was tacitly responsible for the New Testament canon—Solomon convened his own council of Jewish family heads and spiritual leaders. His purpose: establish a consistent and agreeable history of the Jewish people that could be written down and acceptable to all people. This written history would include the various beliefs, myths or not, of his people, or at least those that gave them the most hope. He instructed his counsel to construct some kind of history that would not affect the holy oral histories that were very sacred to the Jews, histories that no Jew was allowed to put into writing at the time. From his intervention, the foundation for the books of Joshua through the Song of Solomon was established.

Solomon encountered a *problem* when he organized his council to create a completely new belief system and a united religion for the people. The “problem’s” name was **Nathan**. Nathan was the last **true prophet** who understood *true reality* and humankind's *true* relationship to the rest of the Universe. Nathan was held in high regard by Solomon's father, David; therefore, Solomon gave some heed to Nathan's counsel. The prophet Nathan told Solomon that allowing the compilation of a mythical version of Jewish history would only lead to further corruption and iniquity.

Solomon didn't listen to the prophet and formatted the foundation for the books that eventually became the middle part of the modern Old Testament. Because Solomon did not listen to him, Nathan, the only true prophet at the time, left Solomon and had nothing further to do with him or the governing body of the Israelite state. Nathan knew the people were to be left to their own desires and subsequent demise.

Solomon constructed a temple as a visual center of tradition for the new religion. His appointed scribes and counselors took it upon themselves to create a temple endowment presentation that coincided with the peoples' beliefs. They took the story of Moses—the hero from Jewish legend who was “drawn out of the water” as a baby; and who would later “draw out” (“Moses” means “to draw out” in Hebrew) the people from the bondage of the Egyptians, which event, of course, no ancient Egyptian hieroglyphic evidence makes mention—and established a precise architecture for the temple and all of its adornments and furnishings. Now the spiritual leaders had a pattern by which they could construct any temple they believed was the “house of God.” These patterns were meticulously described in their new canon of scripture. But most significant to their perceived *higher* status over all other people upon the earth, their temple gave them a *physical* symbol of their glory—the glory of their God.

Solomon's son and successor, Rehoboam, did not agree with his father and wanted to teach the people the truth about their foolish traditions and beliefs. Rehoboam was there as a young man while Nathan taught Solomon the *real truth*. So when he succeeded his father, Rehoboam called together his father's court of wise men and leaders and told them he was not going to continue to lead the people in the foolish ways of their ancestors—all of which Rehoboam knew were vanity. Solomon's wise men (old men) counseled Rehoboam to continue with the traditions that his father had established for the people. Rehoboam disagreed and followed the counsel of his more contemporary companions (younger men).

Of course, the Bible records the incident of Rehoboam rejecting the wise men of his father's court (the same men who were chosen to create the fictional history and new religion) as that which eventually led to the division of the House of Israel. (See 1 Kings, chapter 12).

Rehoboam was the true wise one who listened to the counsel of Nathan and wanted to bring the people back to reality. The Jews present Rehoboam in their records as the culprit, when in reality, had the people accepted and listened to him, their nation would not have been divided and eventually destroyed. It was the Jews' traditions that led to their arrogance and eventually caused their own demise.

One should note that all of the books from Genesis to Job contain stories of unprecedented miracles and heroes, which supposedly saved the Jews over every other culture in the world and ostensibly demonstrated their chosen status by God over all other people. From Adam to Moses, to Joshua to the *real* King Saul, the Jews had their own Hercules, Perseus, Theseus, and Odysseus in their Noah, Abraham, Jacob, and Moses. The Jews developed their own mythology.

After the introduction of the reign of King Solomon, the miraculous events recorded in Jewish history seemed to have stopped. One good thing that did come out of King Solomon's decision to canonize scripture and establish a unified belief system, is that now the history was written down and couldn't be so easily changed and transfigured by exaggeration and oral "pass-it-on" misinterpretations that would eventually become the foundational treatise of all Jewish faith some 1200 years later—the Torah. The so-called "miracles" stopped, because they didn't happen to the newly united people anymore than they happened (in reality) to their ancestors.

THE SIGNIFICANCE OF YESHUA (JESUS) OF NAZARETH

There were **true prophets** sent among the Jewish people throughout their continued history following Solomon's dismissal of Nathan's counsel and his son's rebellion in standing up for **real truth**. These prophets' admonitions to the people make up the last part of the Old Testament record. There is little history to be taken from the words of these prophets. They often taught in heavy allegory and parable because they and their

message were usually rejected. Nevertheless, they were commanded to make an attempt, regardless of how they were received by the people.

The editors and translators who included these **true prophets'** teachings in the canon of the Old Testament didn't fully understand their allegories and parables and couldn't find any reason not to include most of their words in context. Unfortunately, once Jewish historians recorded their words, much of their *plain and precious* meaning was lost in subsequent editions and translations. Furthermore, as will be shown in the case of the words of Isaiah, ancient editors and compilers took advantage of "literary license" and interpolated some of the things *they* wanted to become part of Jewish history.

All of the prophets had the exact same message for the people. And although they each used their own vernacular and allegoric prose, they each made an attempt to proclaim *real truth* to the people. As this book will show, their messages are very similar and basically two-fold. First, they tell the people that they are being misled by their leaders and the foolishness of their traditions, religious beliefs, and pride; and second, that that they should turn "to God" for guidance.

Again, these prophets knew that when a person sets his or her mind to "pray to" or "worship" God, they turn *inward* and start searching the inner-part of the humanity that we all share and generally call our "common sense." The prophets knew that if they could just get the people to stop listening to the vanity ("all is vanity") of their leaders and turn their hearts "to God," the people would find themselves concentrating more effort on things that really mattered; things that would make a *real* difference in their life. All of the prophets mention the need to take more notice of the poor and needy and improve the plight of others less-advantaged.

The realm of the Jewish prophets ended with a more contemporary one named Yeshua.

Known as Jesus by most of the world, this Jewish prophet embodied all those before him. He taught what his predecessors had taught, but this time, with much more power and authority. The whole of his message was contained in just one simple statement:

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 Jews couldn't handle the fact that all of their traditions, all of their genealogies, all of their sacrifices, their ordinances, even their great Temple were considered nothing to this last and greatest *Jewish* prophet. To the Jews, there must have been much more to pleasing and worshipping God than just loving one's neighbor as oneself. What about their religion, its priesthods, its ordinances? Weren't they important to God? What about their scriptures and their history?

The prideful Jews were well answered by a *true prophet* who prepared the way before Yeshua:

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. (Luke 3:7–8)

THE LIGHT OF THE MOON

The *plain and precious* words of some of the most prominent *true* ancient Jewish prophets are restored in this book. Their words have been retranslated and presented closely to how they were either said by each prophet or written by others who heard their teachings. The widely accepted King James Version of the Bible is used as a reference. The proper changes are made in ***bold italic interpolations***.

All prophets have seen the world as a darkened place in which there is no light. **True prophets** are presented allegorically by each other as the “moon.” The moon has no light of its own, but reflects the light that was given yesterday and will be given tomorrow by the life-giving Sun. The *light* that is reflected off the moon is the words of the **true prophets**, who dwell among the people in a darkened world. They reflect the *light* given them from the powerful *light* of the Overseer of this solar system; even he who lived yesterday and who will live tomorrow—one of the advanced humans responsible for this solar system.

True prophets referred to themselves as the “moon” in their teachings, thus hiding the reference from those who might change their words. The moon gives light to a darkened world. However, the moon itself has no light, but only reflects the light of the sun, the life source of the world that provides the light of yesterday and tomorrow. In this way, **true prophets** give light to a darkened world by reflecting to the people the things that they learn from God (the advanced human beings who exist to help the inhabitants of the world become as advanced as they are).

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. *** It shall be established for ever as the moon, and as a faithful witness in heaven. (Psalm 72:7, 89:37)

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound. *** The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down;

neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. (Isaiah 30:26, 60:19–20)

It has been the case throughout human history that the people of the earth could not give up their religious beliefs for the “light of the moon” (the simple words of humanity given by **true** prophets). The *false prophets* were too powerful; the people too deceived. The advanced human beings know that the people of the earth cannot continue on the same path that they are on or they will end in the destruction of the human race. One day, just as all **true prophets** have testified, these advanced beings will reveal themselves to the inhabitants of the earth by coming here in person. It will be a “great and terrible day of the LORD,” according to how the **true prophets** understood it. It will be “terrible,” because when they come, all the false religions and accepted realities of the world will fall by the “**sword of real truth.**”

The **real truth** (light of the sun) will become so convoluted (darkened) with the pride, arrogance, and the misconceptions of reality caused by the vain and foolish imaginations of humankind, that if a **true prophet** (light of the moon) shows up, the people will want his blood!

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (Joel 2:31)

Before that day comes, and so that the people of the earth don’t have an excuse for the way that they treat each other and sell the sign and token of their humanity for money, this **true prophet** has been mandated to reflect the light given to him to the people who sit in darkness.

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. *** I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 9:2; 42:6–7)

Finally, after all the *false* testimonies that have been given, the people of the earth shall receive, through the power and illumination of an actual Urim and Thummim (an advanced “cell phone”), the **true...**

Light of the Moon—The Plain and Precious Words of the Ancient Prophets

The Modern Day Jews

Of all the writings ascribed to the ancient Jewish prophets, the words of Isaiah stand out as the most widely recognized and most often used by the modern day religious sects that accept the Bible as the “word of God.” Among these modern sects, the Mormons (members of the Church of Jesus Christ of Latter Day Saints) revere Isaiah’s words above those of any other biblical prophet except Jesus. The Book of Mormon quotes Isaiah more than any other Old Testament book. Many of Isaiah’s words as given in the King James Translation of the Bible are quoted verbatim throughout the Book of Mormon text.

No other religion in the modern world more closely parallels the ancient Jewish religion described in the Bible than does the Mormon faith. In order to gain a better insight into the true meaning of Isaiah’s words and the terminology expressed in his abundant use of allegory, we need a modern day example that closely reflects the type of people and religious views Isaiah faced when he prophesied in his day. The Mormons (LDS) give us the best modern day example of any religious group. If Isaiah were alive today, his words would be more relevant for the Mormon people than for any other group of people upon the earth. Ironically, if the Mormon people understood Isaiah’s words correctly, they would be very uncomfortable with what he is saying to them; and most assuredly, they also would want to incarcerated him to shut him up.

The LDS faith was the first faith that developed and was established among the newly emancipated American people, who had just won a revolutionary war against Britain that ostensibly freed the people to worship God according the dictates of each individual’s conscience. Joseph Smith established the religion in 1830 A.D. Joseph would become the modern day Moses and set up a religion patterned very similar to how the Bible presents Moses setting up a religion among the ancient Israelites. According to the Book of Mormon, Joseph Smith’s mission was prophesied hundreds of years before it came to fruition. The record reads:

2 Nephi, chapter 3:

[5] Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light -- yea, out of hidden darkness and out of captivity unto freedom.

[6] For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

[7] Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his

brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

[8] And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

[9] **And he shall be great like unto Moses**, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

[10] And Moses will I raise up, to deliver thy people out of the land of Egypt.

[11] But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins -- and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

[12] Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

[13] And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

[14] And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

[15] **And his name shall be called after me; and it shall be after the name of his father.** [*Joseph, Joseph Smith Sr., Joseph Smith Jr.*] And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

[16] Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

What the LDS people do not realize is that not only are their religious practices patterned after the law of Moses, but their rejection of the *higher* law, as did the ancient Israelites in the story of Moses and their desire to “worship the golden calf” is also part of their heritage. Like Moses, Joseph Smith attempted to establish a religion based on the

simple principle of what he called the United Order, or Law of Consecration. Under this principle, all people would be treated equally in all things. In the beginning, Joseph attempted to call the group of people who desired to join his new religion, members of **A Holy Order After The Son of God**, signifying the people's resolve to unite themselves and follow the "*fullness of the everlasting gospel... as delivered by the Savior to the ancient inhabitants* [of the Americas]." This "full" and "everlasting" gospel is recorded in the Book of Mormon. Joseph Smith related the profound significance of this gospel, upon which he attempted to establish a group of people (church), in his own words. Concerning the origin of the Book of Mormon, he states:

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to a prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a alight appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. **He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;**

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared

them for the purpose of translating the book. (History of the Church, Volume One, chapters 1–5)

Just like the ancient Israelites rejected the higher law that Moses brought down from the mountain, the early members of the Mormon faith rejected the “fullness of the everlasting gospel” and wanted an organized church with a spokesman to speak to them of God’s will. They wanted a prophet who was “great like unto Moses.” Joseph gave them what they wanted, and upon doing so, fulfilled an often overlooked Book of Mormon doctrine:

But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble. (Jacob 4:14)

The LDS people “look” way “beyond the mark” of the “the fullness of the everlasting Gospel... as delivered by the Savior to the ancient inhabitants.” Because they do, they stumble exceedingly just like the Jews did.

The new Mormon religion would test the proclaimed American right to freedom of religion. The American people failed the test. The hypocritically American people and their new government would only honor the rights of a new religious faith as long as it didn’t jeopardize their established Protestant and Catholic beliefs. Eventually the Mormon prophet Joseph Smith was murdered and his new religion was threatened with extinction. A charismatic Mormon leader by the name of Brigham Young took the reins of one of the broken factions of LDS people and organized his own religion and took his followers out West. Young established his own version of Mormonism in a valley near a great salt lake, which eventually became the richest church, per capita, in the entire world.

The parallels of the modern LDS faith and the ancient Jewish faith are uncanny. Here are the most significant:

GEOGRAPHICAL/HISTORICAL PARALLELS

1. Both groups are geographically located in desert areas with their principal cities situated near inland seas of stenchful salt water: the Jews in Jerusalem, Israel, near the Dead Sea; the LDS/Mormons in Salt Lake City, Utah, near the Great Salt Lake.
2. Near Jerusalem, the freshwater Jordan River flows from the Sea of Galilee (Lake Tiberius) to the Dead Sea. Near Salt Lake City, the freshwater Jordan River flows from Utah Lake to the Great Salt Lake. (By way of incidental comparison, the Sea of Galilee has an elevation of 682 feet below

sea level; the Dead Sea is the lowest body of salt water [and the lowest lake] on earth; elevation: 1,293 feet below sea level. By contrast, the Great Salt Lake is the highest body of salt water on earth; elevation: 4,205 feet above sea level, or more than a mile higher than the level of the Dead Sea.)

3. Both the Dead Sea and the Great Salt Lake consist of brackish, odoriferous brine water with neither body having a natural outlet.

4. The regions of Jerusalem and Salt Lake City are both bordered by mountains and desert lands, where the Jews and the LDS/Mormons respectively thrived in the “wilderness and the solitary place” with ample water.

5. In the land of Moab, the Jews had Mount Nebo, with Olympia in neighboring Greece. In the land of Utah, the LDS/Mormons have Mount Olympus at Salt Lake City, with Mount Nebo in neighboring Juab County, and the “land of Moab” (City) in Grand County.

6. Both regions have similar geographical names: Canaan, Jerusalem, Jordan (River/Valley), Moab, (Mount) Gog, (Mount) Magog, Mount Olivet (Reservoir), Mount Pisgah, Mount Nebo, Salem, and Zion (National Park) as examples.

7. The Jews in the “Holy Land” have the Dome of the Rock; the LDS/Mormons in “This is the Place” have the Dome of the Tabernacle on Temple Square.

8. Both Jerusalem and Salt Lake City are located in valleys near geological fault systems that are situated within larger, arid basins.

9. Copper, gold, and silver were mined and smelted in the region of Jerusalem and also in the region of the ancient Nephites and Lamanites in America. Copper, gold, and silver are presently mined and smelted in the region of Salt Lake City.

10. Both groups were/are located within the boundaries of the political superpowers of their day—the Jews among the ancient Roman Empire, and the LDS/Mormons among the present United States: often referred to as the modern Roman Empire.

11. Both groups have raised their own armies at times to defend their boundaries and their God; the Jews, for example, against the Egyptians, and the LDS/Mormons against the United States during the administration of James Buchanan.

RELIGIOUS TENETS PARALLELS

12. Both Jews and LDS/Mormons share a common belief in their origins stemming from Adam, Abraham, Isaac and Jacob, and believe that they are genealogically linked to Abraham, the assumed father and founder of the Jewish faith.

13. Both religions base their authority on ancient revealed prophecy.

14. Both religions were founded by prophets called of God; the ancient House of Israel (the Jews—the first) by Moses, and the modern Church of

Jesus Christ of Latter-day Saints (the Mormons—the last) by Joseph Smith. Both religions have immortalized these two men as sacred and principle prophets and sing songs of praise and adoration to them.

15. Both religions accept the Old Testament of the Bible (written by the Jews) as the “word of God.” The LDS people have their own book (the Doctrine and Covenants) outlining the ordinances and instructions for their religion similar to that of the Torah, i.e. the books of Moses. The Jews believe that Moses wrote the books, and the LDS believe that Joseph Smith wrote the Doctrine and Covenants. Historical research has proven that neither was responsible for the final content of their respective books.

16. Both groups suffered religious persecution and were forced to wander in the wilderness in an exodus before reaching their respective “promised land.” Both groups consider their land “promised” by God, or the “land of Zion”; i.e., the “Holy Land” of the Jews (the modern location of Israel), and “This is the Place” of the LDS/Mormons, so called by them.

17. Both religions established churches and priesthoods with hierarchies in order to lead the people in doctrine and precepts by their worldly priests, prophets, seers, scribes, General Authorities, Pharisees and Sadducees, with each group being subsequently protected by the Roman and United States governments, respectively.

18. Both religions consider their leaders to be “mouthpieces of God.”

19. Both religions rejected the “Higher Laws” of God and were given instead a “Lower Law” of assemblies, baptisms, covenants, doctrines, endowments, laws, offerings, ordinances, precepts, priesthoods (higher and lower), Sabbaths, sacraments, sacrifices, teachings, tithings and other ritualistic practices, traditions, and customs of men.

20. Both religions deny their respective priesthoods to women.

21. Both religions deem themselves to be “the children of Israel.”

22. Both religions deem themselves to be “the Lord’s sheep.”

23. Both Jews and LDS/Mormons have set themselves up above and apart from all other people:

a. The Jews consider themselves to be the chosen people of God;

Quote:

For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. (Deut. 14:2)

b. The LDS/Mormons consider themselves to be members of the only true church on earth;

Quote:

...and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, ... (D&C 1:30);

c. Both groups consider all others not of their particular faith to be “Gentiles.”

Quote:

And the Gentiles shall see thy righteousness (Isaiah 62:2)

And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people. (D&C 35:7)

24. Both Jews and LDS/Mormons emphasize their ancestral roots and genealogies.

25. Both religions gather/ed companies of young men for training in the ministry. (Anciently, the schools of the Sons of the Prophets; and modernly known as the Missionary Training Centers (MTC).

26. Stone temples serve as a religious symbol for both Jews and LDS/Mormons, and each was overseen and built under the direction of powerful authoritarians:

a. The temple at Jerusalem, built under the authority of King Herod, required 40 years to complete;

b. The temple at Salt Lake City, built under the authority of Brigham Young, required 40 years to complete;

c. Both temples utilized similar architecture; i.e., foundations of large stones cut from nearby mountains; exterior walls surrounding their grounds having gates at the four principal directions; main doors face east; courtyards for visitors (“Gentiles”); and each contained a “Holy of Holies,” altars, ornate decorations, and other similarities.

27. Both groups have suffered their temples to be destroyed by their enemies;

a. The temple at Jerusalem was destroyed by marauders at the time and their High Priests were murdered;

b. The LDS/Mormon temple at Nauvoo was destroyed by marauders at the time the mobs murdered the Prophet Joseph Smith and his brother Hyrum in cold blood.

28. Both groups have rebuilt their destroyed temples in the past;

a. After the Temple of Solomon at Jerusalem was destroyed, another was constructed at the exact location during the reign of King Herod;

b. After the LDS/Mormon temple at Nauvoo was destroyed, another was constructed at the exact location many years later (2002) by the LDS Church.

29. Both groups believe that their temples and the ordinances performed therein are essential for personal salvation, having a number of things in common:

a. under the Law of Moses, the Jews incorporated ritualistic blood sacrifices; under the law of Brigham Young, the LDS/Mormons incorporated ritualistic blood oaths; in modern times, blood rituals have formally been abandoned;

b. tithes, offerings, and other burdensome requirements are mandatory in order to participate in temple rituals;

c. special clothing and coverings are an essential part of religious beliefs and ordinances;

d. temple ceremonies are performed in secret and include ritual washings, being given a new name, and similar signs and tokens (i.e., the nail

in the sure place: At the “Wailing Wall” in Jerusalem, thousands of nails are pounded in, thus displaying the practice of bringing one’s sins, grief, or tragedies of life to the temple wall and “nailing” them in a sure place). The temple ritual is also performed for others vicariously in both cases;

e. similar names are used in relation to both: holy of holies, prayer lists, temple mount, foundation stone, gates at the temple, temple square.

f. the original meanings of their rituals and ordinances have been lost.

30. Both religions place great emphasis on the family unit, which has traditionally been valued as an essential part of their core beliefs. As a result, they:

a. consider the family to be the basic unit of society;

b. discourage marriage outside of their respective belief systems;

c. discourage their children from associating with other children who are not of their respective beliefs;

d. generally view those outside of their respective communities, religions, and families as “unwashed” and “unclean,” whom they pridefully classify as “Gentiles,” or those they believe will become eternal servants of the “chosen ones” who remain faithful to their traditional religious beliefs;

e. believe in polygamy (compare Gen. 25:6; 2 Sam. 5:13; Dan. 5:3; with D&C 132:1, 6, 32–39), and

f. openly judge, condemn, and actively persecute the homosexual community while failing to comprehend that two of Christ’s beloved disciples were homosexual (Acts 15:36–39), as Moroni clarifies and explains in The Sealed Portion (TSP 39:72–95).

g. pass their beliefs, values, knowledge, skills, and traditions on through the established family unit.

31. The Jews have their temples and synagogues (churches); the LDS/Mormons have their temples and churches (synagogues), believing their buildings are essential to worship God;

32. Both groups incorporate dietary rules, establish boundaries and borders between members and non-members, and observe a “Sabbath” one day a week.

33. Both religions place emphasis on the so-called “law of witnesses” as an esoteric proclaimed law.

34. Salt Lake City is sometimes referred to as a “New Jerusalem.”

FINANCIAL OR SECULAR PARALLELS

35. Both Jews and LDS/Mormons, together with their fathers, were shepherds. The husbandry of sheep in Utah continues to be a leading economic factor today.

Quote:

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. (Genesis 47:3)

36. Both groups have great religious and political influence in their respective cities, states, and countries, as well as worldwide.

37. Both groups have an insatiable desire for money and material wealth:

a. The Jews denied God by worshipping their golden calf according to their own scriptures (Exodus 32);

b. The LDS/Mormons deny God by worshipping gold in any form, using it to adorn their buildings and themselves even according to their own scriptures (Mormon 8:33–41).

38. Both factions place a high value on education and intellectual accomplishment. In both cases, study and higher learning are considered not only valuable, but imperative. Scholars, teachers, and leaders of education and study are prevalent among both.

39. The leaders of both Jews and LDS/Mormons live in luxury and opulence.

Neither Joseph Smith Jr. nor Brigham Young is the focus of this book. An in-depth and honest research into the Mormon religion will reveal that Joseph Smith's and Brigham Young's religions are as different as night and day. Further research will show that Joseph Smith knew the truth about the myth of Moses, but did what was necessary to fulfill the mission he was called to do—a mission hid from the understanding of those who worship him as a true prophet of God. Regardless, because the religion that is associated with his name parallels the ancient Jews in such profound ways, the Mormon/LDS people, their lifestyles, their beliefs, and the Book of Mormon will be used throughout the commentary of this book to give the reader a more modern day example and insight into Isaiah's extraordinary words. Doing so protects the right of the LDS faithful to maintain their belief that:

We believe the Bible to be the word of God *as far as it is translated correctly*; we also believe the Book of Mormon to be the word of God. (LDS 8th Article of Faith)

This book will aid the LDS people, as well as the Jews, to understand their most prolific ancient prophet. The “correct translation” will finally be given and a proper understanding related in the commentary so that neither group of people will have an excuse for not comprehending the prophet Isaiah.

The Book of Mormon teaches that the words of Isaiah are the most important of any of the Biblical works and that his words should be “liken unto yourselves,” meaning that whoever is reading the Book of Mormon should think of themselves as if Isaiah was talking directly to them.

And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah;

for I did liken all scriptures unto us, that it might be for our profit and learning.

Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written. (1 Nephi 19:23-24))

And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God. And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel. (2 Nephi 6:4-5)

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. (2 Nephi 11:2)

Wherefore, hearken, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people, that they may learn. Yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews. (2 Nephi 25:4-5)

And it came to pass that when they had all given glory unto Jesus, he said unto them: Behold now I finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel.

Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled -- behold they are written, ye have them before you, therefore search them --

And verily, verily, I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. (3 Nephi 20:10-12)

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled. Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them. (Mormon 8:22-23)

Throughout the commentary of the book of Isaiah, examples of the lifestyles and beliefs of the modern LDS people will be used to help the reader grasp the points that Isaiah was attempting to get across to the people of his day. His words, however, are meant for all the people of the earth; and all would be wise to “liken them unto yourselves.” At the end of time, whether we are more closely associated with the ancient or modern Jews does not matter nearly as much as how we treated each other while associating. Isaiah warns us of the consequences of our actions.

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 that of any other prophet. Nevertheless, very little is mentioned about the historical Isaiah, the son of Amoz.

Where did Isaiah come from? Who was his father, Amoz? What was his *real* name? And why wasn't Isaiah's name associated with "the priests" like other major prophets? (See, e.g., Jeremiah 1:1; 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 with 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 about the way "Isaiah" was treated by the leaders and people of the kingdom of Judah. They also didn't like his message.

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. 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. (2 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 Uzziah's 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 Isaiah was saying about the Jewish people; so Jotham 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's) 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 (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 Isaiah was rebellious in regards to the current government and the main church at the time, his words made *sense* to Uzziah.

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 concerning both the secular and religious issues that faced the Jewish people. In response, Isaiah, called as a **true prophet of God**, gave 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.)

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, their temple thrown down and all their people carried away captive.

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 concerning 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. But, 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. Regardless, 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, in fact, 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 2 Kings 18-20.)

All one has to do is delete chapters 36 through 39 of Isaiah, and then 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 didn't want known. In this 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 as they wanted over as long a time period, by using the 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 to 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 occurred 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. **Because the house of Jacob hath continually refused to serve** the LORD, the king of Assyria shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that **the kingdom of Israel divided itself away** from Judah. (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 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 father 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.”

Isaiah’s 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’s) 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 an incomplete answer is summarized in part above, a 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. 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 (or death) 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 or killed.

Although not a **true** prophet, in the early 1900’s, Mahatma Gandhi led a non-violent resistance to authority with a supplication for equal rights for the people of India. 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 and, ultimately, assassinated.

One need only speculate what kind of humanity possessed the “white” leaders to suppress and imprison a man who only spoke words of truth. 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, and even their entire belief system, were 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 accept easily.

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 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 in great part by their religion and spiritual leaders—something the Jewish scribes obviously didn't want the future generations of Jews who would read their records to consider.

Isaiah had access to most of what 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. And yet the Jewish scribes and historians made David one of their legendary heroes. To honor him, they interpolated the phrase "A Psalm of David" throughout 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. The accurate description would have been "From the chief Musician." 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 Jewish 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 he 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 obeyeth 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 its 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 in 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 for 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 but 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 figuratively 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, fulness 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 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 were 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 eventual 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 those of Isaiah. (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 of 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 dedicated to the church) 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 on 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 that of any other religious group on earth.

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 an 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 changed 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.***

As mentioned above and compared to the ancient Jews, the LDS Church’s 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 (i.e., “An artificial person or legal entity created by or under the authority of the laws of a state”) 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 *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 righteous*.

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, 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.

Isaiah 2

2:1 The word that Isaiah the son of Amoz saw concerning *the last days*.

The original text included the words, “concerning Judah and Jerusalem.” Jewish historians added this interpolation because they believed, and wanted to emphasize, that no one would be saved in the end except the Jews. Although Isaiah was speaking to the Jews at the time, his prophecy was concerning the whole earth.

2:2 And it shall come to pass in the last days, that *the city* of the LORD shall be established in the top of the *hills*, and shall be exalted above *all of the other* hills; and all nations shall flow unto it.

2:3 And many people shall go and say, Come ye, and let us go up to the *city* of the LORD *in the top of the hills* and he will teach us of his ways, and we will walk in his paths: for out of *the city of* Zion shall go forth the law, and the word of the LORD *shall establish* Jerusalem.

Once again prideful Jewish scribes interpolated “the house of the God of Jacob” into Isaiah’s prophecy to give more emphasis to Jewish heritage. Except in relation to his condemnation of the Jews for their pride and corrupted laws, Isaiah does not distinguish the Jews from any other of the earth’s inhabitants.

Isaiah refers to the “city of the Lord” in chapter one and does not change the name or meaning here. “Zion” (the city of the Lord/Jerusalem) is a metaphor for a society of people living in peace and has nothing to do with the Jewish State or heritage.

The original Hebrew text uses a word that can mean both “mountain” and “hill.” It is the same word the Jewish prophet, Jesus, would later use in the context of the exact same metaphor to explain what type of example his disciples should be to the world:

Ye are the light of the world. A city that is set on an hill (mountain) cannot be hid. (See Matthew 5:14)

According to Jewish tradition, it was on a hill (mountain) where Moses received the law of the Lord. This law established the proper way for people to treat each other. The Jews received this pure, *higher* law, but because of their desire to worship the “golden calf” they were given a *lower* law of daily rituals and ordinances that kept their minds focused on doing good. The Jews were instructed to treat each other as they would want to be treated, this was the *pure religion*, and is often referred to as the *higher law*. When the Jews wanted more to their religious practices than simply treating each other good, rituals, ordinances and specific rules were interpolated. This is what is referred to as the *lower law* they received.

Jesus told his disciples that he would give them the *higher* law that they could not receive from the *lower* law of Moses. And according to the record, Jesus gave this law on the top of a “mountain”:

And seeing the multitudes, he went up into a mountain: and when he was set (established), his disciples came unto him: (Matthew 5:1)

With premeditation, Jesus desired to fulfill the prophecies that Jews believed in at the time. He knew the book of Isaiah well. He knew what Isaiah meant by the “city of the Lord” being “established in the top the hills (mountains).” He purposely “went up into a mountain” to establish “Zion” (the city of the Lord), or better, to prescribe a code of humanity that the people could follow to experience peace and happiness and establish this “city.” This is the reason he told his disciples that the “city set (established) on a hill” should not be hid, referring to his disciples and the things he was about to teach the people as the “light of the world,” not just the light of the house of Israel, but of the **whole** world.

Jesus taught that he would come back in glory as the Messiah to whom Isaiah referred throughout his prophecy and vision for the future. Jesus did many things during his ministry to fulfill Isaiah’s prophecies. Whatever action he could take, whatever thing he could do to fulfill a Jewish prophecy, Jesus would find a way to do it. Isaiah did not foretell what Jesus would do. Jesus did what Isaiah foretold. The people could have well said about Jesus, “let us go up and listen to the LORD and he will teach us of his ways, and we will walk in his paths.” If the people would have listened to Jesus and obeyed the simple code of humanity he prescribed for them in the Beatitudes, the people would have “established the city of Jerusalem.”

Isaiah uses the metaphor of a “mountain” or “hill” the way the Jews were accustomed to having it used metaphorically:

Thy righteousness is like the great mountains; thy judgments are a great deep:
O LORD, thou preservest man and beast.***
He shall judge thy people with righteousness, and thy poor with judgment.
The mountains shall bring peace to the people, and the little hills, by
righteousness.
He shall judge the poor of the people, he shall save the children of the needy,
and shall break in pieces the oppressor. (Psalms 36:6; 72:2-4)

These terms can best be described in modernity as the religious views and churches established throughout the world. Isaiah would later use the term to describe the religious views and churches (mountains and hills) that will be destroyed in the “day of the LORD”:

Every valley shall be exalted, and every mountain and hill shall be made low:
and the crooked shall be made straight, and the rough places plain:

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. (Isaiah 40:4-5)

2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

2:5 O house of Jacob, come ye, and let us walk in the light of the LORD ***and make straight his paths.***

Isaiah knew that the Jews were taught the proper code of humanity by the **true messengers** sent to teach them. The “light” referred to by Isaiah was used in the same context as Jesus used it when he referred to his disciples, or better, to those who listened to him and did what he said by following the code of humanity explained in the Beatitudes, as “ye are the light of the world.” The “light of the LORD” and the “ways of the Lord” are used interchangeably throughout Isaiah. It is this “light” that would transform the hearts of the people from warring against each other (“swords”) into sharing equally in those things that the natural earth provided for human beings (plowshares).

Swords are used to kill people and plowshares are used to feed people. A proper code of humanity outlines a way for the people to stop killing each other and start feeding each other. Isaiah was explaining what will happen when advanced human beings come to this earth and rebuke what “many people” think is *right* (protect what is yours and your family’s) when in fact it is the *wrong* way to promote equality.

2:6 ***The people of the house of Jacob have forsaken the way of the LORD. They do not satisfy their hunger and thirst with the manna sent from heaven, but are replenished by the soothsayers of the East, like also are the Philistines. And they please themselves like children of strangers who know not their father, the LORD.***

Isa 2:7 ***They seek to fill their land with silver and gold, and there is no end to their desire for these treasures; They seek to protect their silver and gold by the sword, and fill their land with the horses that draw the chariot instead of those that pull the plow; and there is no end to their desire for these chariots.***

Isa 2:8 Their land also is full of idols ***that*** they worship; ***and these idols are*** the work ***that they do with*** their own hands, ***and that*** which their own fingers have made:

Isa 2:9 ***Neither doth the rich man boweth down, nor the great man humbleth himself: therefore forgive them not.***

Isa 2:10 ***And in the last days during the day of the LORD of hosts, the rich man shall bow down and the great man humble himself. And these shall desire to enter into the rock, and hide themselves and their idols, the works of their hands, and throw dust and ashes upon them, because of the fear of the LORD and for the glory of his majesty.***

There is no Hebrew word that translates as “mean,” as in a person who treats others badly. The word Isaiah used describes a person who is rich and set above others in an economic classification. The word translated above as “rich man” was the same original

Hebrew word used in the following account of what Jesus supposedly said about the “mean man”:

Then said Jesus unto his disciples, Verily I say unto you, That a rich [mean] man shall hardly enter into the kingdom of heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich [mean] man to enter into the kingdom of God. (See Matthew 19:23-24)

According to what has been generally accepted as an explanation to this New Testament account, the “eye of a needle” was a small gate used to some to enter the city of Jerusalem. To pass through the gate, a camel had to “bow down” and enter through it on its knees. However, like most modern interpretations, this is incorrect. There is no evidence anywhere which suggests that such a gate existed or such a colloquialism was used by the Jews. If the original Hebrew words used in the different New Testament gospel accounts were set side by side, one would find that Jesus was not referring to a camel at all, but to a *rope*. The Hebrew word “kamilos” means rope, and “kamelos” means camel. When the two words are compared side by side in the ancient Hebrew alphabet, it is hard for one who doesn’t understand Hebrew very well to make the distinction.

Jesus was saying that it is *impossible* for a rich (mean) man to enter the kingdom of heaven, which would have been better translated if Jesus would have said, “It is easier to put a rope through the eye of a sewing needle, than for a rich man to find peace in this life.” That’s why his disciples responded, “Who then can be saved?” To which Jesus is said to have responded, “With men this is impossible; but with God, all things are possible.” What Jesus actually said was more along the lines of, “With the rich of this world, it is impossible to find peace. But if they would give up their desire for these things and seek for the peace offered in the kingdom of God within, they can.”

Regardless, Isaiah intended for the term he used to refer to those who were rich as to the things of the world, who are pretentious (lofty looks and haughty) because of their riches. He used the term “great man” to mean those in power. The rich protect their way of life with military power (chariots), which increases the more riches they have and the greater the poor and needy become. The armies and navies of the world have always been bought and paid for with gold and silver, and always support the wealthiest people.

When advanced human beings come to this less-advanced earth, they will bring with them technologies and understanding that negates everything that human beings have developed and considered as truth. Nothing that humans have ever come up with during their existence on planet earth will stand up to the advancements of perfect human societies. Everything that humankind came to accept as important, valuable, and “great” will be negated by the “way of the LORD.” No military power in the world will measure up, not even close, to the advanced technology of more superior worlds where there is no war. This advanced technology will render all weapons of destruction obsolete and completely useless. In this way, the rich will lose their power and control over the world.

One can imagine the embarrassment felt by those with multiple university degrees, who find out that all of their study and all of their so-called knowledge becomes obsolete in one day. The rich who have learned how to use and manipulate the money system upon earth (“silver and gold”) will find out how useless their knowledge is. They will no longer have the ability to utilize economic systems for their personal gain. Money will be eliminated and all human beings will be able to take advantage of the advanced technology without charge.

Isaiah used the term “enter into the rock” as a symbolic representation of what will happen to the rich and powerful of the world when the Messiah (advanced human beings) comes to the earth. He takes his symbolism from Jewish mythology. The Jews relate the story of Joshua going forth and conquering his enemies. The story explains that the kings (rich [mean] and powerful [great]) who fled before Joshua hid in a cave (the word used by Isaiah was translated as “enter into the *rock*”) to escape punishment. (See Joshua, chapter 10) According to the legend, Joshua killed the kings and used rocks to cover the entrance to the cave in order to hide them from ever being viewed again by the people. John would use the same profound symbolism to describe the punishment of the merchants (rich) and kings (powerful) of the earth in his book of Revelation:

And the kings of the earth, and the great men, and the rich [mean] men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;
And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
For the great day of his wrath is come; and who shall be able to stand?
(Revelation 6:15-17)

NOTE: the correct translation of Revelation 6:15 is: And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, *yea even every man who bringeth bondage upon another who is not* free, hid themselves in the dens and in the rocks of the mountains.

2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be *brought* down, and the LORD alone shall be exalted in that day.

2:12 For the day of the LORD of hosts shall be *dreadful* upon every one that is proud and lofty, and upon every one that is lifted up; *even those who have put themselves above others* shall be brought low:

2:13 And *this dread shall be* upon all *those, who like* the cedars of Lebanon that are high and lifted up, and upon all *those who are strong like* the oaks of Bashan,

2:14 And upon all the high mountains, and upon all the hills that are lifted up.

2:15 And upon every high tower, and upon every fenced wall,

This chapter started out with Isaiah presenting the “way of the Lord” as teachings given to the people upon a “mountain” or “hill.” This has been explained as the religious beliefs and churches established on the earth. The religions of the world set themselves

up above everyone else, many claiming to be the **only** true church of God upon the earth. These are the “high mountains” and the “hills that are lifted up.” All religious leaders and followers will feel the “dread” of once having believed in vain and foolish religions that gave them the false belief of being lifted up above others.

The terms “high tower” and “fenced wall” metaphorically describe a nation’s or country’s borders and its means of defending itself. “High towers” were used to watch for invading armies or illegal aliens. Nothing could be more contrary to the code of humanity established by the Creators of the human race than the imaginary and physical borders that humans have set up to distinguish themselves from each other and protect their worldly things. Surely, the “day of the LORD of hosts shall be dreadful” to all those who are proud and patriotic towards their nation, believing that their nation is greater than any other. These national boundaries and the means of defending them have caused more human misery than any other thing humans have done upon this earth.

2:16 And upon all the ships of *the sea, and upon all the ships of* Tarshish, and upon all pleasant pictures.

The term “the ships of Tarshish” is used by Isaiah to denote economic systems of trade and worldly enterprise that were familiar to the Jews. It was upon the ships from Tarshish that it is written Solomon received much gold, silver, and many other precious “worldly things.” (See II Chronicles 19:21) However, Isaiah included “**all** the ships of the sea” to denote **all** of the economic systems of trade and worldly enterprise that would be found at the time of the “day of the LORD of hosts.” As mentioned, advanced technology will supply the inhabitants of the earth all things free of charge, thus destroying the “ships of Tarshish” and all other economic systems of an imperfect human world.

John uses the same terminology in his book of Revelation:

And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
And cried when they saw the smoke of her burning, saying, What city is like unto this great city!
And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. (Revelation 18:16-19)

2:17 And the loftiness of man shall be *brought* down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

2:18 And the idols *which men have made with their own hands* he shall utterly abolish.

2:19 *And those who have made these idols* shall go into the holes of the rocks, and into the caves of the earth, for *they shall* fear the Lord *and his judgments*, and the glory of his majesty, when he ariseth to shake terribly the earth.

2:20 *For* in that day *men* shall cast their? idols *made* of silver, and their? idols *made* of gold, which they made each one for himself to worship, to the moles and to the bats;

2:21 *And these men shall desire to go also* into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isaiah makes it a point that the term “idol” means anything and everything someone creates with their “own hands, and that which their own fingers have made.” (See verse 8 above.) This includes everything that humankind has come to value. Humans have accomplished a lot with the “work that they do with their own hands.” Skyscrapers, for instance, are good examples of what human ingenuity and work can accomplish. Yet these seemingly extraordinary edifices are nothing compared to the “works” of advanced human beings. One shake of the earth can bring the soundest structure to the ground. Medical advancements, using another instance, seem to be extraordinary examples of the “idols” that most humans worship and depend on. Yet, what good are these types of “idols” when there is no such thing as sickness, disease, or death in an advanced human world?

There is certainly nothing wrong with a human being using good hard work and ingenuity to produce things in this world. But if upon so doing, one often becomes “lofty and haughty” because of their accomplishments; and one often begins to worship these things or give them more value than they deserve; and if one keeps these things from the poor and needy of the world, then that one shall be “brought down low” when these less-advanced things are *abolished* by those who exist in the Universe that are far, far more advanced than they are.

22 Cease ye from man, whose breath is in his nostrils:

Isaiah proclaims the nothingness of mortal humankind compared to advanced human beings. He advises humans to look beyond the things of this world and to await the time when men “whose breath is in [their] nostrils,” is upended by advanced humans at the “day of the LORD of hosts.” Isaiah, however, is not trying to discount the beauty of human existence and our ability to reason, but he condemns our hypocrisy and “lofty” attitudes of “I’m better than you” and “You’re better than me.”

Isaiah is presenting the idea that the way human nature works upon the earth is contrary to our **true** divine nature, a divinity that is found inside each one of us and foundationalized by our advanced creators. As explained in the Introduction to this book, the ancient prophets knew that if they could get people to stop listening to corrupt leaders and listen to their common sense and pursue human equality by following a decent code of humanity (i.e., turn to God instead of men), we could create peace and happiness on earth. In the context of his day, there was no way Isaiah could have explained that there existed more advanced societies of human beings in the Universe—the Jews didn’t even

know or even care to believe anything existed outside of their own world. Isaiah did the best that he could by using the Jewish customs and traditions of the time to get his message across; a message that the leaders of the people did not want the people to accept.

That's why they imprisoned Isaiah for the greatest part of his life.

Isaiah 3

3:1 For, behold, *in the day of* the LORD of hosts, *he shall* take away from Jerusalem and from Judah *their stay on* the staff *that supports them, even* the whole *staff* of bread, and *also their stay on* the whole *staff* of water.

Nowhere else in the Old Testament did the foolish English translators use the term “stay of bread” or “stay of water” (phrases used in verse 1 before being correctly translated). But the word “staff” was used:

Moreover he called for a famine upon the land: he brake the whole staff of bread. (Psalm 105:16)

“Bread is a metaphor for a person’s actions; and “water” a metaphor for what motivates a person to act (thoughts). The relation between the two suggests how a person naturally eats and drinks. Bread cannot be eaten easily without washing it down with a liquid. Likewise, a motivating force (thought) always precedes a free-willed action. Usually an outside force motivates what a person thinks, therefore, how a person acts. In the preceding chapters, Isaiah has been telling the people that their spiritual and political leaders are putting the thoughts into their heads that have led them to do wrong.

For they eat the bread of wickedness, and drink the wine of violence. (Proverbs 4:17)

The terms were used later by the Jewish prophet Jesus, who blessed bread and wine/water to represent the way that he acted (eat the bread of my flesh) and the *reason* (or motivating thoughts) for acting the way that he did (drink the wine/water of my spirit). Jesus would tell the Jews in his day that unless they ate his flesh and drank his blood, they would not be saved. He was saying in parabolic terms that the people needed to listen to him and follow his example, or let his words be the motivating force of thought behind their actions.

“Stay” means “dependence upon” and “staff” means “that which supports.” In Jewish legend, it was Moses’ staff upon which the people depended for protection, sustenance, and guidance. It was the staff of Moses that brought forth water from the rock. Isaiah is telling the Jews that in the last days (“in the day of the LORD of hosts”) they will no longer depend upon that which they are accustomed to depend; or better, they will no longer need to depend upon what sustained them before.

In the two following verses, Isaiah names what the people depend upon (their staff):

3:2 *The LORD of hosts shall take away the stay of* the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3:3 The captain of fifty, and the honourable [*sic*] man, and the counsellor, and the cunning artificer, and the eloquent orator.

3:4 And I will give ***those who are like unto*** children ***who have not known their ways*** to be their princes, and babes shall rule over them.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. (Psalms 8:2)

Those of the world who think they are honorable, educated, revered, and respected, and those who wield power over the lives of others and who motivate the people of the earth to act (the stay of the staff), will become nothing in comparison to who advanced humans (the ***hosts*** of the LORD) are and what they will bring to the earth. Every law of society, every machine of war, every court and penal system, every field of academia will no longer have any means of supporting the people or giving them a motivation to act. Compared to advanced human beings, mortals will have to become as little children (babes), and admit their ignorance and the things that they have invented during mortality that bring value to them.

3:5 And ***before the day of the LORD of hosts, because of the staff upon which the people stay***, the people shall be oppressed, every one by another, and every one by his neighbour [*sic*]: the child shall behave himself proudly against the ancient, and the base against the honourable [*sic*].

If one were to honestly investigate the underlying causes of all humankind's problems, one would deduce that the policies of the "mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient... and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator" are indeed responsible. The problems arise from the policies of the individual nations and the economies of the world, supported by the religious and patriotic rhetoric that motivates people to rise up against other humans and treat them unequally.

3:6 ***In that day, the nakedness of the people shall be uncovered and*** a man shall ***seek out and*** take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and ***by thy hand relieve us of our ruin***.

3:7 ***But in*** that day shall he swear, saying, I will not be ***a*** healer ***of the people***; for in my house is neither bread nor clothing: make me not a ruler of the people.

A state of unrest, fear, and hopelessness is represented by the term "hell," which is the opposite of the term "Zion." The ancient prophets (especially Ezekiel) expressed this state of existence as a state of "nakedness." Consider the words attributed to Old Testament prophets:

Hell is naked before him, and destruction hath no covering. (Job 26:6)

Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. (Isaiah 47:3)

Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. (Lamentations 1:8)

And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. (Ezekiel 16:22)

Isaiah is referring to the people of the world attempting to find a solution to their state of hell, or a “covering for their nakedness.” People will look to their politicians, their spiritual leaders, and to all whom they respect and upon whom they have depended (“brother of the house of his father”) for one who can lead them and solve their state of dilemma. But none will be found. None will find a viable and real solution to the state of hell that will exist prior to the advanced humans coming to this earth.

3:8 For *the people of the world are* ruined and fallen because their tongue and their doings are against the LORD, *and there is nothing left* to provoke *them to turn their eyes toward* his glory *and his greatness*.

Isaiah again calls upon Jewish legend and belief that Moses received the *pure* law of God from an advanced being “speaking out of the midst of fire.” The Jews believed that their ancestors were shown “his glory and his greatness” and received proof that God talks with man “and he liveth”:

And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. (Deuteronomy 5:24)

Isaiah is pointing out that no one in the last days will have any reason to believe that God can speak with humankind and give them the commandments and counsel that would keep them from destroying themselves. In the last days the people will be so entrenched in the theories of science and the nonsense of their vain and foolish religions, that they will not be able to imagine that there are advanced human beings elsewhere in the Universe that know what they are doing and can advise them appropriately.

3:9 The *show* of their countenance doth witness against them; and they declare their sin as Sodom, *for they do not hide that which they do. For behold, the people of the world shall call that which is evil, good; and that which is good, they shall call evil. But woe* unto their souls *because of the evil which* they have rewarded unto themselves.

As people of the last days walk around afraid of each other, stressed about money and their worldly relationships, their general countenance shows how these things affect them. But they do not think that their actions are the cause of the problems, so they do not hide what they do, but believe that they are trying to live good lives and take care of their families and loved ones. They “reward” themselves with things that they think are

good, when, in actuality, these things are the very cause of their stressed countenance. Isaiah continues by distinguishing the “righteous” from the “wicked”:

3:10 **But** the righteous *shall show the countenance of the LORD; and they shall know that which is good and that which is evil; and* it shall be well with *them*, for they shall eat the fruit of their doings.

3:11 **But** woe unto the wicked! **For** it shall be ill with *them*: for the reward *they seek of their* hands shall be given *them*.

Capitalism is a fair example of something the people of the last days accept as **good**, but that is rewarded with “**evil**.” Money is the “staff” upon which Capitalistic societies “stay.” The byproduct of this type of economic system *rewards* the people with many social problems, not excluding the “reward” of remorse and embarrassment those who support this system will receive in the end. The apostle John explains it well in the latter-day disclosure and correct interpretation of the New Testament book of Revelation:

Revelation 18:6 **For when the Lamb cometh he shall reward her even as she rewarded you, and recompense double unto her according to her works: in the cup which she hath filled, it shall be filled to her double.**

Feeling remorse and deep embarrassment is a double punishment. Each of these feelings is unique in its type and intensity. One comes from previous actions, and can be outwardly forgiven by another, but the other cannot be forgiven, except by the one who experiences its intrinsic effects.

Those who do not treat others as they would want to be treated will suffer from this “double” punishment. Not only will they feel great remorse for treating others badly (“reward her even as she rewarded you”), but they will also feel embarrassed because of their ignorance when they thought they were doing the right thing.

For example, the pursuit of riches to support one’s family with material goods, sending one’s children to college, and retiring from work to travel to the Bahamas, all seem to be noble and just causes; but the consequences that come to others by fulfilling these selfish desires are unknown or ignored by those who pursue them. Not only will the “selfish one” feel bad (remorse) for the pain caused to those who face the mill and grind (see commentary on “grind the face of the poor” on Revelation 13:14), but the embarrassment for thinking the cause was just and noble, when it has caused so much misery, will be much harder to overcome. Human beings would rather appear selfish than stupid.

Furthermore, one who condemns and ridicules women, for example, who are forced to sell their bodies to support their children’s necessities (even at times forcing their own children into this prostitution) will also suffer double. When the truth is known that capitalism, corruption, and patriotic, class, and

family greed are the direct cause of this necessitated employment, those who so condemned prostitutes will be mightily embarrassed if Christ comes to earth with Mary Magdalene at his side.

John borrows the figurative expression from those prophets before him:
For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. (Jeremiah 16:17–18)

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. (Isaiah 40:2)

Revelation 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

The people of the earth have no remorse for what they do. They take that which is good and make it evil, and that which is evil they make good. Although the natural environment is being destroyed and consumed at alarming rates; and though disparity and inequality run rampant in the course of dividing one class of people from another, those who cause these things sit in comfortable houses, drive expensive cars, adorn themselves with lavishness, and proclaim their happiness and deserved success.

Well does Ezekiel prophesy of “her”:

Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar [*sic*], seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed

them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD. (Ezekiel 22:24–31)

(Cf. 666, The Mark of America—Seat of the Beast: The Apostle John’s New Testament Revelation Unfolded, pgs. 391-3, Worldwide United Publishing, 2006)

3:12 As for *those ancients and princes who have led* my people, children *shall become* their oppressors, and women *shall* rule over them. O my people, they which *have led* thee *have* caused thee to err, and *have* destroyed the way of *my* paths.

Interestingly, and with some mild irony, Isaiah states that women will one day rule over the men who once subjected them to the status of second-class citizens without the same importance and relevance to society as a male. Whereas men have always exhibited a position of higher importance among the inhabitants of the earth, when advanced beings teach the less-advanced earthlings how things are *really* done throughout the Universe, women will take their rightful place as the most important and among the most powerful of all advanced human beings. Isaiah also describes those who will be given power and relevance during the day of “the LORD of hosts” as “children,” stating that they will afflict those who once oppressed them.

3:13 The LORD *of hosts shall* stand up to plead *with* and judge the people.

3:14 The LORD will enter into judgment *against* the ancients of his people, and the princes thereof; for *they* have eaten up *his* vineyard *and* the spoil of the poor is in *their* houses.

3:15 *And the Lord GOD of hosts shall judge them, saying: Why do* ye beat my people to pieces, and grind the faces of the poor?

Nothing better describes how the *powers that be* (“*ancients and princes*,” verse 12) upon this earth take advantage of people than the means of business perpetuated by Capitalism. Capitalists do not consider what making their profits does to those who provide the labor and resources so that they can have the nice worldly things that they possess. The “spoil of the poor” does indeed make up the clothes that they wear, the cars they drive, the food they eat, and the houses in which they live. Again, John describes it best in the book of Revelation:

13:14 And them that dwell on the earth *are deceived by* the means of those miracles which he had power to do in the sight of the beast; *by* saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

As technology began to provide immediate pleasures and satisfaction to humankind, faith in an unseen God, and any hope of an afterlife, became less and less important to “them that dwell on the earth.” New advancements and apparent “miracles” were introduced with each new generation. In a brief amount of time (compared to the thousands of years that humans existed

without the miracles of science and technology), mortals have gained power to travel hundreds of miles per hour through the sky, and to entertain themselves with these and numerous other wonderful “miracles.”

These “miracles” provide large amounts of leisure time, and instead of working as expected by their Creator (“in the sweat of thy face[] shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return”—Genesis 3:19), the people of the earth search for ways to be free from all labor. “Them,” so “deceived,” live by the “sweat of the faces” of the poor, causing them to grind at the wheel of an economy that feeds the wants and needs of the “deceived.”

“Grinding the faces of the poor” as prophesied, is the result of those who believe that their individual and family goals of financial wealth and independence are more important than another’s. The “other beast that came out of the earth like a lamb,” opened up and developed a land where these miracles could be seen (“sight of the beast”) and believed. Millions of people around the world were deceived into believing that the “American Dream” was equally attainable for all.

(Ibid, pgs. 309-10.)

3:16 Moreover the LORD *shall say unto them: Ye are the crown of the head and have caused* the daughter of Zion *to become* haughty, and *to* walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

3:17 Therefore the Lord will smite with a scab the crown of the head of the daughter of Zion, and the LORD will *reveal her* secret parts *in front of all the people*.

3:18 *And in that day, the people will see the scab of those who led the daughter of Zion through the gates of her iniquity. And by the power of his word* the Lord will take away the bravery of their tinkling ornaments about *the people’s* feet, and their cauls, and their round tires like the moon,

3:19 The chains, and the bracelets, and the mufflers,

3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

3:21 The rings, and nose jewels,

3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

3:23 The glasses, and the fine linen, and the hoods, and the veils.

3:24 And it shall come to pass, that 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; and burning instead of beauty.

3:25 *The great and mighty* men shall fall by the *sharp* sword *that goeth out of the mouth of the LORD of hosts, when he shall wage war against them*.

3:26 And *the gates of her iniquity shall be shut, leaving her captive and without a place of refuge;* and being desolate, *the daughter of Zion shall lament and mourn* and sit upon the ground.

Anyone who desires to live in peace and happiness is referred to as a “daughter of Zion.” “Zion” (representing a state of peace) is always referred to as a woman—her daughter being one who desires to become like her. Contrary to a state of peace and happiness, the world’s political and spiritual leaders have led the people of the world to desire many material possessions. (Isaiah lists what he considered worldly possession in his day.) The result of rampant worldliness is the lack of peace, continual stress, and much distress and unrest throughout the world. This is considered as the *wound* to the “head of the daughter of Zion,” or the result from those who “wear the crown.” A scab is what forms as a wound begins to heal.

When advanced human beings bring the **real truth** to the earth, the people will see the insignificance of material possessions and will begin to realize how they were misled by those they chose to follow. No doubt, they will feel great embarrassment and lamentations for their blindness and ignorance.

Isaiah will later give the counsel to those who seek peace and happiness:

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah 52:1-2)

Isaiah 4

4:1 And in *the day of the LORD of hosts, the seven daughters of Zion* shall take hold of one man, *even the LORD himself*, saying, We will eat our own bread and wear our own apparel; *but* to take away our reproach, let us be called by thy name.

Men of the world would love to embrace the corrupted interpretation of this verse, because it would give them some scriptural reference in support of polygamy. Unfortunately, the foolish editors and scribes that transcribed the words of Isaiah were blind to his metaphors, evidenced in a variety of ways in the few verse of this chapter and in several others throughout the whole of his prophesy.

The later prophet Jesus knew exactly what Isaiah meant. He used the metaphor in a parable of those who are the “bride” for the “bridegroom” who are bidden to eat with him and are given the appropriate apparel for the wedding feast. (See Matthew 22 and 25, the parables of the King’s Marriage and the Virgins.)

The scribes and translators were also blind to Isaiah’s use of numbers. The number “seven” used in this verse is also used throughout ancient scripture to indicate a completion—God creating the earth in *seven* days is just one of many examples. With some relevance, there are *seven* main continents of land where the people of the earth live. (Although the people in the days of Isaiah didn’t know this, Isaiah did, and he knew that people in the last days who would read his words would also know.) Isaiah places the number *seven* to enumerate a completion of the Lord’s work for those who seek for peace when he comes in his messianic glory.

Those who seek for peace (“daughters of Zion”) will learn that they have the power to act (“eat our own bread and wear our own apparel”) according to their free will. They will desire to freely act according to the counsel and precepts of the advanced human beings who have come to the earth to teach them.

Being called by the “name” of another person simply means that one desires to emulate the actions of another. In this case, those seeking for peace and happiness will want to emulate the way that advanced human beings live in their perfect worlds.

Chapter 3 started out with Isaiah informing the people that the Lord would take away their dependence (stay) on what their leaders were providing for them (bread and water). Chapter 4 is a continuance of this thought, explaining that once the people know the truth, they will depend upon themselves—their own free will—to motivate their actions, patterned after what they learn from advanced beings.

4:2 In that day shall the branch of *the vine of* the LORD be beautiful and glorious, and the fruit of the *whole* earth shall be excellent and comely for them that *have come unto the mount of Zion and* escaped *the mount of corruption found in* Israel.

Isaiah is referring to those who have “escaped” the religious practices and corrupted doctrines of Israel and found peace (Zion), taking his symbolism from what Solomon did to corrupt the people and what king Josiah did to correct it:

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. (2 Kings 23:13-14)

Isa 4:3 And it shall come to pass, that he that is left ***upon the earth shall dwell upon mount Zion***, and he that remaineth ***shall make Jerusalem his home***. ***And they*** shall be called holy, even every one that is written among the living ***upon the earth***.

4:4 ***And this shall come to pass*** when the Lord ***has*** washed away the filth of the daughters of Zion, and ***has*** purged the blood of Jerusalem from the midst thereof by the ***word*** of judgment, and by the spirit of burning.

Isa 4:5 ***Then shall*** the LORD create upon every dwelling place ***a*** mount of Zion, and upon ***those who are*** assembled ***within*** her, ***he shall be like*** a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the ***inhabitants of the earth his*** glory shall ***shine and*** be a ***comfort and a*** defence [*sic*] ***for them***.

Isa 4:6 And ***mount Zion*** shall be a tabernacle ***unto them*** for a shadow in the daytime from the heat, and for a place of refuge, and for a ***shelter*** from storm and from rain.

Isaiah uses a Jewish tradition and belief that their ancestors were led by the Lord “in a pillar of a cloud” by day, and a “pillar of fire” by night:

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Exodus 13:21-22)

Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. (Deuteronomy 1:33)

The Jews believed that this is how God led his people; therefore, Isaiah utilizes the symbolism to explain how the people of the earth will be led when the Messiah (advanced humans) comes to the earth. All people shall live in peace and harmony once distinctions of race and religion are abolished, and all nations become one and the same—a refuge for all of humanity. This unification of the human race will come from hearing what advanced beings have to say (the word of judgment) and then realizing the foolishness of what mortals have invented and believed in. Many will be embarrassed and forced to acknowledge their ignorance (spirit of burning).

Isaiah 5

5:1 Now will I sing to *the daughters of Jerusalem* a song of my wellbeloved *regarding* his vineyard. *For behold*, my wellbeloved *planted* a vineyard *upon* a very fruitful hill:

Isaiah utilizes the same symbolism given in the Song of Solomon concerning the LORD being the “wellbeloved” who is the lover of the “daughters of Jerusalem [Zion]”:

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; [but] mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver. While the king sitteth at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. (Song of Solomon 1:5-13)

5:2 And he fenced *his vineyard* 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 winepress therein *so that he could drink of the fruit thereof*: and he looked that it should bring forth grapes, and it brought forth wild grapes.

This metaphoric prose is meant to represent all that was done for the Jewish people in teaching them **real truth**, in other words, how they should treat each other in social situations. He will later expound upon how the grapes became *wild* because of the material wealth of some and the subsequent oppression that this material wealth brought upon others. The “wild grapes” are the *fruit* of a society that does not promote peace and equality among its inhabitants. The “honourable [*sic*] men” are to blame for all that has befallen the Jewish people.

Years later the Jewish prophet Jesus would use the same symbolism:

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: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent

unto them his son, saying, They will reverence my son. 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. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 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. (Matthew 21:33-41)

The vineyard is the world, and the vine, the people of the world. In his day, Isaiah referred to the Jews (men of Judah) as the vine. Jesus refers to the Jews of his day in the same fashion. The “tower in the midst of it” refers to **true prophets** who are sent to the Jews to make sure they are doing what they are supposed to be doing. The “winepress” is what is used to release the potential of the fruit in order to see if it is good or bad. **True prophets** put the fruit in the winepress by preaching to the people about their works (“the fruit of the vine”). Isaiah is using the allegory to explain how corrupt the religious practices of the Jews had become in his day and Jesus uses it to do the same in his day.

The members of the LDS/Mormon Church, mentioned previously as the modern-day religion that most closely parallels the religion of the ancient Jews, accepts in its scripture a similar allegory. (See the Book of Mormon, Jacob, chapter 5.)

Just like the Jews in Isaiah’s day, who were the descendents of those who believed in their prophet Moses, the LDS/Mormons have brought forth “fruit of the vineyard” from the religion that was set up by their modern-day Moses, Joseph Smith. (See BOM, 2 Nephi, chapter 3, where the prophecy is given that Joseph Smith will become the modern-day Moses.) And like the Jews of old, there is nothing but *wild grapes* being produced by the LDS/Mormon people. If they would “liken all scriptures unto” themselves, they would know this to be true. But like the Jews of old, the LDS people are blinded by their leaders and their own self-importance in fulfilling the prophecies of Isaiah. They are indeed fulfilling the “great words of Isaiah.” But not as they would like to believe.

5:3 And now, ***thus saith the LORD of hosts***: O *ye* inhabitants of Jerusalem, and *ye* men of Judah, judge, I pray you, ***look at what I have done for*** my vineyard.

5:4 What could ***I*** have done more to my vineyard, that I have not done in it? ***And*** when I looked that it should bring forth grapes, ***behold*** it brought forth wild grapes; ***and henceforth it is therefore good for nothing.***

5:5 And now ***so that it can begin to bring forth good fruit***, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and break down the wall thereof, ***and also the tower in its midst***, and ***the vines thereof*** shall be eaten up and shall be trodden down. ***And it shall not be pruned, nor digged any longer.***

5:6 ***And*** I will also command the clouds that they rain no ***more*** upon it, ***nor shall they protect it from the heat of the sun, which shall burn it up.*** And ***it shall all be laid to waste; and*** there shall come up briars and thorns ***in the stead thereof.***

The Jewish historians would like Isaiah's words to refer to a physical destruction of their enemies, but they would be dead wrong! Isaiah is referring to the spiritual demise of the Jewish people themselves. The people rejected the message and counsel of the **true prophets** and allowed themselves to become corrupted by their leaders. The clouds in his allegory represent **true prophets**, who give the "pure and living waters of life" (rain) to the people of the earth. Thus, Isaiah later refers to the people as being "dried up with thirst" because of their lack of "knowledge" that they are not receiving from their "honourable men." (See verse 13)

Isaiah next goes on to expound upon his allegory and does not hold back in describing what the people have done to themselves:

5:7 For the vineyard of the LORD of hosts is *like unto* the house of Israel, and the men of Judah *the vines thereof*: and he looked for judgment *among the vines thereof*, but behold *he found only* oppression. *He looked* for righteousness, but behold *he heard* a cry *that fell upon deaf ears*.

In chapter 1, verse 17, Isaiah outlines what this "judgment" and "oppression" is referring to:

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*.

He then goes on to condemn those responsible for the economic policies that create the oppression:

5:8 Woe unto them that join house to house, *and* that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

Using modern terminology: Woe to the corporations and companies of the earth that buy up all the good land so that they can make a profit from it and stand alone as the most profitable corporation in the world. They leave no place for the poor and the needy to grow their own crops or run their own businesses, but subject these to servitude in their profit-making corporations.

5:9 *I have heard the cry of the oppressed* in mine ears *saith* the LORD of hosts, Of a truth *ye have made* many houses desolate *and* without inhabitant, even *of those which were once* great and fair.

5:10 Yea, *the land that ye have left for the poor of my people is barren and unfruitful*. *Ten acres of vineyard that is planted in this land* yields *only* one bath, and the seed of an homer yields *only* an ephah.

Isaiah is reiterating what he said in chapter 3:

3:14 The LORD will enter into judgment *against* the ancients of his people, and the princes thereof; for *they* have eaten up *his* vineyard *and* the spoil of the poor is in *their* houses.

3:15 *And* the Lord GOD of hosts *shall judge them, saying: Why do* ye beat my people to pieces, and grind the faces of the poor?

It is consistent with a society of a minority of very wealthy and powerful people, mixed in with a majority of poor people, to control things for their benefit and use the poor as a commodity. Nothing could be worse or more contrary to the commands of the LORD of hosts. As Isaiah continues he warns of and describes the actions of the wealthy minority as follows:

5:11 Woe unto them that rise up early in the morning, that they may follow *a course of* strong drink *throughout the day and* continue until night. *Yea, woe unto them who are continually* inflamed *with* wine; *for they do not regard the commandments they have been given of the LORD.*

The corrupted King James translation of this passage states: “*Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!*” But anyone who has ever drunk “*strong drink... [and] continue until night, till wine inflame them*” knows that you can’t “rise up early in the morning.” And yet Isaiah is not really talking about drunkenness from alcohol, but rather using a metaphor to illustrate that the people have disregarded the holy commandments and do not know the difference between that which is holy and that which is unholy. (See verse 20.) Isaiah takes his symbolism from a basic commandment given in the law of Moses:

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. (Leviticus 10:9-11)

Isaiah is saying that during the daily pursuits of the people (rise up early in the morning and continue until night) they do not know the difference between what is good and what is not. For a modern example, a business owner seeks for a profit to support a lifestyle and his or her dependents, regardless of what this pursuit does to anyone else. They justify their pursuit of profit as “holy” when, in fact, upon so doing they cause all kinds of “unholy” things to happen to others.

5:12 *And the LORD of hosts has given unto them* the harp, and the viol, the tabret, and pipe, and wine, *and these* are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Isaiah is reiterating what he said in verses 3 and 4, wherein he asks the people what more could he have done for them. The Lord gave the people all that they needed to

bring forth “good fruit.” Isaiah’s allegory of the people receiving “the harp, and the viol, the tabret, and pipe” from the Lord is consistent with what the Jews believed through their traditions as what happened to their first king, Saul. The prophet Samuel told Saul that he would meet a company of prophets with harps, tabrets, and pipes, and from interacting with them Saul would learn wisdom and “be turned into another man”:

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” (I Samuel 10:5-6)

Isaiah is saying that even though the people received much from the Lord through his anointed **true** prophets, they still do not regard him or understand how he does things (the operation of his hands). He goes on to explain what happened because they disregarded what the prophets told them:

5:13 Therefore my people are gone into captivity, because they have no knowledge *of my ways*. And their honourable [*sic*] men *who have eaten from the feast I have provided and drink of the wine of the vine and who have listened to the harp, and the viol, the tabret, and pipe* are *still* famished. And *those of the* multitude *who followeth them* have dried up with thirst.

In the time of Isaiah very, very few people could read and write the Hebrew language. The illiterate majority were at the mercy of their High Priests and scribes (their honorable men) to tell them what they were supposed to do. Their leaders supposedly had access to the law of Moses written on tablets placed in the Ark of the Covenant, when in reality, there were no tablets that contained the law of Moses because there was really no Moses. As presented in the Introduction to this book, the **true prophets**, such as Nathan, counseled the Jewish leaders to start teaching the people the **real truth** and stay away from the foolish traditions of their ancestors. These prophets spoke to the “honorable men” about what they were doing to the people who looked up to them as God’s servants. In spite of what the people were hearing from their leaders, they were still “dried up with thirst.”

The later Jewish prophet Jesus would say to the people:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6)

In modern times, the great Catholic Church makes a claim very much like the ancient Jewish leaders did about the Ark of the Covenant containing tablets. Catholic leaders claim that the New Testament is the word of God, yet they do not have one single ancient document that they will release to the public to prove from where the canon of scripture originated. The Catholic “honorable men” know that these documents do not

exist. But if they can get the ignorant people to believe them without presenting any actual proof, then they have secured their position of authority and honor over the people.

The modern religious leaders of today do exactly what their ancient Jewish counterparts did: they cause the people to be “dried up with thirst” because they cannot deliver anything that satisfies the peoples’ longing to know and understand the **real truth**.

5:14 Therefore hell hath enlarged herself, and opened her mouth without measure *to devour all those who followeth the honorable men*. And *in the day of the LORD of hosts*, their glory, and their multitude, and their pomp, and he that rejoiceth *with them*, shall descend into it.

Isaiah is saying that because people listen to their “honorable men” they are hurting their own chances of peace and happiness (heaven) and headed for “hell” that they create for themselves.

The corrupt practices of religion that are set up to do anything but truly care for the poor and needy of the world always create and perpetuate inequality and despair (hell), especially among those who are not accepted by these religious and spiritual groups. As “hell enlarges herself,” the condition of the world degenerates and will ultimately begin to affect the lives of all those who support religion, its leaders, and its vain and foolish tenets. Again, *pure religion, undefiled before God* is always defined as helping the poor and the needy and keeping oneself unspotted from the ways of the world by treating others as one would want to be treated, which always results in happiness and peace. This is and has always been the foundation of the law of God and the message of his **true prophets**. Anything other than this “enlarges the mouth of hell” upon earth.

There isn’t a better word to describe the way people are going to feel when they find out their religious beliefs and the way that they live their lives are contrary to the practices of an advanced human society than “hell.” When the advanced humans teach us how advanced worlds operate (the operation of his hands), our honorable ones and the multitudes that follow them and rejoice with them are going to experience their own personal “hell.” But even before this time, they will begin to feel the consequences of their lifestyles.

5:15 And the *rich* man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

5:16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

5:17 Then shall the lambs *and the strangers eat* after *the* manner of the fat ones *that made* the waste places of the *earth*.

The ancient prophets used the term “waste” to represent the places where the people were not following the basic tenets of humanity (“the law of the LORD of hosts,” verse 24). The term is used extensively throughout the books of the other prophets. Their

prophecies support Isaiah's concept that the **real truth** will one day "comfort all her waste places:

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. (Isaiah 51:3-4)

Isaiah is the only prophet, except for Jesus, to use the term "lamb" to designate those who follow the **true law of the Lord** in contrast to those who have corrupted his laws. He uses this term because it reflects on the corrupt practices of the Jews in sacrificing lambs for a "sin offering" and their other useless ordinances. (See chapter 1.) No more will innocent lambs be killed for no *real* purpose. He later reiterates:

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. (Isaiah 40:11)

Without referring to the religious practices of the Jews as corrupted, Ezekiel echoes Isaiah message:

Thus saith the Lord GOD; I will yet [for] this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD. (Ezekiel 36:37-38)

The "strangers" are those who have not been corrupted by foolish religious practices, and who know nothing about the LORD of hosts or any of his ways. These are those of the world who do not make religion a part of their life, but who would welcome an advanced human to come to the earth and straighten out all the problems that human ignorance has caused.

Isaiah refers to the *lambs* and the *strangers* receiving guidance (eating after the manner of) like the Jewish leaders (fat ones) were supposed to be receiving the counsel from God to guide the people (eating the feast provided for them while listening to the harp, tabret, and pipe), which, of course, they were not doing, or keeping all the food to themselves by killing or imprisoning the **true prophets** who were sent to teach them. It's easy for "fat ones" to stay fat; just kill or imprison anyone coming to give food to the people and eat it all themselves. Isaiah will later prophesy how these "fat ones" will be made lean. (See Isaiah 10:16)

5:18 Woe unto them that draw *a curtain of iniquity over the people and secure it* with cords of vanity, and *that lead the people to sin as a cart is led with a rope*:

In his metaphor, Isaiah is using the Jewish belief in the sacred tabernacle that is set up with curtains and secured with cords.

And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. (Numbers 3:25-26; see complete description in Exodus, chapter 26.)

The Jews believed that their tabernacle (temple) and its ordinances exalted them over all other people upon the earth. This “vanity” caused the people to sin and make their efforts to live in peace and righteousness very difficult. Carts are usually pulled by strong oxen with a yoke, not by a rope. Using a rope to pull a cart instead of a yoke of oxen puts a great burden on the people who are pulling it.

The prophet Jeremiah put it this way:

My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. (Jeremiah 10:20)

Jesus, in contrast, would tell the people he would relieve them of the burdens placed upon them by religion and its leaders:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30)

5:19 ***Woe unto them*** that say, ***Let the Holy One of Israel come now and appear before us and give us his*** counsel; ***and*** make speed ***to*** hasten his work that ***the people*** may see it and know that it ***is true!*** ***And because he hath not yet come, the LORD hath given his power unto men to do his work until he cometh in his glory.***

5:20 Woe unto them ***who say this to the people, for they call that which is*** evil, good, and ***that which is*** good ***they call*** evil; ***they*** put darkness for light, and light for darkness; ***they*** put bitter for sweet, and sweet for bitter!

5:21 Woe unto them ***for they*** are wise in their own eyes, and prudent in their own sight!

Religious leaders are notorious for deceiving the people into believing that they receive inspiration and revelation directly from God for the people. These leaders put themselves up as oracles of God when they know very well that everything they tell the people comes from their own head. Granted, there are those who believe that what comes from their head came first from God. Regardless, these leaders think they are wiser than their followers. **True prophets** teach the people that God is no respecter of

persons and treats all people the same, which includes the way that any human being can learn of and know about God.

When the leaders have convinced the people of their special divinity and purpose, they are able to issue mandates and commands “from God” that they say are “good,” because they are “from God,” when they actually are not. A modern example of this is when religious leaders mock the religious beliefs of others by sending out missionaries to “convert” the world. No **true prophet** would ever try to make a convert, but would teach people to love others and respect their beliefs, even their enemies, because God is no respecter of persons—something similar to what Jesus supposedly said:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matthew 5:44-45)

A **true prophet** would claim that people have the privilege to worship God according to the dictates of their own conscience, letting all worship how, where, or what they may. Because modern religions believe that their faith-based system is better (good) than every other, they cause contention and persecution, and are responsible for the majority of all wars that have decimated billions of people throughout the earth’s history. This is calling something “good” when it is in actuality “evil.”

Ironically, the modern Jewish-similar/Mosaic-like religion, the LDS/Mormon faith, sends out more missionaries per member capita than any other church. Their own scriptures say exactly what Isaiah said:

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.

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! For the day shall come that the

Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish. (2 Nephi 28:12-16)

And just as their ancient Jewish counterparts denied that the **true prophet** was talking about them, the LDS people deny the **true messenger** in their own day and do not think that their church is included with those that have “become corrupted.” But if they were honest and read all of the verses found in their Book of Mormon in context, they would have to admit that their church is exactly what their own prophets referred to.

5:22 Woe unto them that are mighty *who cause the people* to drink *their* wine, and men of strength *who* mingle *their words of vanity with the truth and offer it to the people as* strong drink:

Again Isaiah refers to the metaphor he used in verse 11 concerning the wine and strong drink that the people were commanded to avoid. The people are taught things by their leaders' example (drink their wine) and by their teachings (words of vanity) that led the people away from righteous living. The people figured that if the Lord's servants could live a certain lifestyle, then they would be justified doing the same thing.

The prophet Jesus would later caution the Jews:

Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. (Matthew 23:2-7)

5:23 *For these* justify the wicked for *the* reward *which they receive from them*, and take away the righteousness of the righteous from him!

Tithes and offerings are essential to the prosperity of any church organization. The leaders receive personal income in the form of stipends and other free benefits. The more wealthy the church member, the greater the mandated contributions, which are generally 10% of a person's income. Therefore, church leaders cater to the rich and introduce laws and precepts that placate them and endear them to their leaders and church doctrine.

Again, the modern LDS Church reflects this practice perfectly. No other church on earth promises as the LDS Church that a man and a woman can keep their family together forever, including all the children. But there is a price to pay for this privilege, and it has nothing to do with a person's “righteousness.” LDS leaders have “taken away the righteousness of the righteous” by inventing precepts and doctrines that *entice* people

to join their faith and pay tithing. Unless a person pays a full 10% of one's income, that person cannot enter an LDS temple where the invented ordinance is performed that seals a man and woman and their children together as an eternal family unit.

The precept of an eternal family unit cannot be found in any of the LDS scriptures, nor was it initially a part of the religion that was first introduced to the world by its founder, Joseph Smith. LDS leaders claim, as Isaiah warned they would (see verse 19), that God has given them power to guide the affairs of God upon earth until Christ comes again. This power is accepted by the LDS people as “modern-day revelation” and is the driving force that keep the people blind to their leaders' designs. Using this power, modern LDS leaders invented the concept of the eternal family unit, playing on the basic and instinctual human filial emotions.

The LDS faith places more emphasis on family units than on any other precept. Because of this supposed “good,” the people spend all of their lives catering to the needs of their families, in spite of the “evil” that happens to others because of their desired self- and family-centered lifestyles. The LDS people are the richest people, per capita, in the world. Although there are many of them who humbly try to follow the precepts taught by Jesus, because of the precepts of men they are often misled—fulfilling the prophesy by their own Book of Mormon prophets. (See verse 14 of 2 Nephi, chapter 28 above.)

5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff *after the harvest*, so shall their *works be in the day of the LORD of hosts because their root is full of rottenness*, and their blossom shall go up *in a cloud of dust after the fire hath consumed it*: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

Isaiah has been using the allegory of a vineyard to get across his point. The root of the plant is the doctrines and precepts of men that have been planted in the hearts of the people (the vines). The blossom is what comes before the fruit, or rather what motivates the production of the fruit. When the **real truth** (fire) is finally revealed to the world (after the harvest) it will consume, or rather, confound all the lies perpetuated by religion and its leaders.

Again, there is only one *true* and *pure* religion: that which creates peace and equality among all the inhabitants of the earth. Using the above LDS precept as further example, the world will come to know that all human beings are completely equal throughout the Universe. The LDS concept of an eternal family unit, where there is a father, a mother, and children, will be replaced with the reality that we are all offspring of more advanced human creators—equal siblings. Some siblings are not going to become “children” of two other equal siblings. We are simply going to become part of the universal and eternal family of human beings. One can just imagine the “fire” that will be felt by those who believe that somehow their family unit is more special and deserving than another. That particular “blossom” will “go up in a cloud of dust.”

5:25 Therefore is the anger of the LORD kindled against *the leaders of the people*, *but* he hath stretched forth his hand *towards the people*. And *he* hath smitten *their leaders* and *causeth them who made themselves like the mountains and the hills to tremble*, and their carcasses were torn in the midst of the streets. For all *that they have done* his anger is not turned away *from them*, but his hand is still stretched out *towards the people*.

Anger is certainly not part of an advanced human being's demeanor. A better translation for "the anger of the LORD is kindled" is "he is disappointed." The term is used throughout the Old Testament to demonstrate what the people would consider as God being disappointed with their behavior. Their legends suggested that when God become disappointed, he *burned* the people:

And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.
(Numbers 11:1)

Of course, a **true** advanced human (God) would never do this to human beings. Isaiah uses the words that the Jews were accustomed to hearing from their leaders. Both ancient and modern religious leaders have always threatened the people with a "burning" of some sort or another if their followers didn't listen to them. The **true prophets** used the word "anger" to demonstrate disappointment. However, only Isaiah used the term as was used in the legends of the people, given to them by their leaders. Although the phrase is found repeatedly in the writings that describe the history of the Jews, no other prophet used the term as Isaiah did.

The explanation for "mountains and hills" has been given in chapter 2, verses 2 and 3. The leaders set themselves up as the place where the people should gather in order to hear the word of God. When advanced humans come, and the people see how their leaders have deceived them and misled them, they and their churches (the place—mountain/hill) where they were receiving their instruction will surely "tremble."

Now Isaiah turns the tables on the religious leaders and uses their fear-laced words against them, while telling the people that all they have to do is forget about their leaders and turn to the "outstretched hand" of God.

Isaiah uses the term "carcasses" to express what is left over of the leaders once the **real truth** is known throughout the world. It is an expression of the outward appearance of a person. Religious leaders appear to be good from the outside, but their inner desires are hidden from the people. All false appearances ("carcasses") will be left desolate out in the open (in the midst of the streets) for all the world to see. These false prophets and teachers will be exposed and extremely embarrassed for what they have done. Everyone on earth will abhor what they have done to the people of the world with their lies and deceit. With great purpose, Isaiah will end his prophecy appropriately addressing this issue:

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And *the people of the earth* shall go forth, and look upon the carcasses of the men that have transgressed against me, *in front of whom the people of the earth worshipped: and the worm that eateth their flesh* shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh *forever*. (Isaiah 66:23-24)

5:26 And he will lift up an ensign to *all nations and people*, and will hiss unto them from *one* end of the earth *to the other*: and, behold, *all the people of the earth* shall come with speed swiftly:

Isa 5:27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Isaiah uses the word “ensign” to indicate something that attracts attention, more like a flag, or a symbol of something that people look up to in awe. The word “hiss” is used because Isaiah wanted to emphasize that the words of truth coming out of the mouth of “the LORD of hosts” are not going to be pleasant and comforting at first. In the book of Revelation, John uses the term, “sharp two-edged sword” to describe what comes out of his mouth:

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. (Revelation 1:16)

(Note the use of “seven stars” by John and compare with Isaiah’s use of the seven daughters of Zion (women) mentioned in chapter 4, verse 1 used to indicate completion.)

When advanced humans make their appearance, there isn’t going to be one soul upon earth who will not know of their presence or be unable to access what they say. The advancement of modern technology in the field of communication will ensure this. When they do arrive, every human on earth will have access to some form of communication device that will immediately link them to what the advanced beings have to say to the world. And when the announcement of their appearance is made, you can bet that people will tune to the broadcast very “swiftly.”

“Girdles” were worn in the days of Isaiah to secure the loose garments that the people wore to their bodies allowing them to move “swiftly.” The latchet of the shoe kept the shoe on as one moved “swiftly.” The idea Isaiah is presenting here is that no one upon earth will have an excuse to not listen to what the “LORD of hosts” has to say. All will be given the opportunity and all **will** be listening.

5:28 *And the arrows of the hosts of the LORD* are sharp, and all their bows *are bent, and they ride upon* horses *whose* hoofs *are* like flint *that ignite the burning of the stubble left upon the earth*, and *the wheels of their chariots shall turn* like a whirlwind *and fan the fire that shall purge the whole earth*.

5:29 Their *words* shall be *like the* roaring *of* a lion, *and* they shall roar like young lions *that have no concern for the prey they take*: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it *out of their hands*.

Isa 5:30 And in that day *when* they shall roar against them *whose numbers are as great as the sand* of the sea, if one look unto the land, *they shall* behold darkness and sorrow, *because before this day* the light *was* darkened in the heavens thereof.

In that day, the knowledge and wisdom of these advanced beings will battle against all the misinformation and falsehood that has been established upon the earth. The roar of the lion is one of the loudest sounds animals make. Isaiah used this term because when a lion roars, it is heard by all in the vicinity and makes people wake up and pay attention. The **real truth** spoken by these advanced beings will have no concern for who is offended and who is not. It will overcome and “carry away” all falsehoods and will never allow these things to be accepted upon the earth again. For example, if advanced beings were to have appeared circa 1300 A.D., and announced that the world was round and showed the people a picture of what it looked like from space, the “facts” that the “honorable and mighty men” were trying to pass off as truth, would have been “carried away safely” never to be delivered again to the people of the earth.

At the time of their coming, the world will be filled with all kinds of things that do not allow the people to see (darkness that causes sorrow) the **real truth** (the light). At the end of chapter 8 and the beginning of chapter 9, Isaiah states a similar situation, but then announces that “the people that walked in darkness have seen a great light.”

Isaiah 6

The whole of chapter 6 is greatly affected by the desire of the original Jewish scribes to protect the sanctity of their culture and religious beliefs, more importantly, those things that had to do with their temple and its ordinances. Needless to say, whatever Isaiah said that these scribes felt was blasphemous towards the temple and its rituals, they glossed-over or edited to protect the sacredness of their secret temple ordinances. Isaiah had no respect for Jewish customs and beliefs, but used them to instruct the people in allegory in such a way it that would hide his irreverence towards their beliefs.

Isaiah's original words are a masterpiece of precisely defined and related terms that painted a picture of **real truth** that would only be seen by those with a proper understanding and perspective of **real truth**. Add the ancient scribes' desire to protect their religious customs to the inept ability of the English translators to make sense out of these allegories (translated from two or three language translations before them), and one will get a good picture of how nonsensical the following verses would be without the original words given properly.

This chapter is one of Isaiah's most profound. It gives a good insight to how and why Isaiah was called to be a **true prophet** among the Jewish people. It also gives some prophetic modern-day clues that prepare the way for the people of the world to come to an understanding of **real truth**.

Isa 6:1 In the year that king Uzziah died I saw also *in vision* the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 6:2 *And the Lord* stood *in his temple* above *two* Seraphim *and* each one had *two* wings; *and the two of them* covered his face, and the *two of them* covered his feet, and *as one together they* did fly.

Isa 6:3 And *together they* cried, and said, Holy, holy, holy, is the LORD of hosts; *although* the whole earth is full of his glory, *the house of Israel hath gone astray and corrupted the law and the sanctuary of the Lord*.

This chapter in Isaiah begins by describing what Isaiah already knew about the Jewish religion and their rebellion against the Lord. For this reason, the chapter starts out by referring to the year that king Uzziah died, and what he "also" saw then. Most of Isaiah's writings and prophecy were given during the reign of king Hezekiah, who was responsible for having Isaiah's writings and verbal prophecies transcribed and kept as a historical record. However, Isaiah received his calling as a **true prophet** of God during the same year that Uzziah died. This chapter concerns Isaiah's calling, why he was called, and how he was supposed to fulfill his calling.

Just as part of a gown trails upon the ground wherever the wearer goes, the Lord's (his) "train" represents all those who are ostensibly following him. Isaiah uses the term to represent those who are supposed to be following the Lord and keeping his

commandments upon the earth (that's why the train drags behind the Lord *upon the ground*). Since Isaiah was using metaphors, he didn't write, "... and all those upon the earth who follow the Lord filled the temple to know the Lord," but he could have if he wasn't speaking in allegory.

The word "Seraphim" instead of "Cherubim" properly represents Isaiah's true intent. "Seraphim" is only found in Isaiah. It is a proper translation, because it literally means "he who burns." "Fire from heaven" always means the knowledge of **real truth**, which *burns up* the foolishness and falsehoods invented in the minds of mortal humans. The story of Elijah (see 1 Kings, chapter 18) and the false prophets of Baal sets a good precedent for understanding exactly what "fire" means when used by **true messengers**. The story of Elijah was a Jewish legend based on what a **true prophet** explained would happen when the **real truth** was compared with the falsehoods taught by religious leaders. Elijah told the people, "The God that answereth by fire, let him be God."

The angels (Seraphim or he who *burns*) Isaiah was referring to were those who knew **real truth** and could teach the people. However, instead of teaching the people, the Seraphim were covering the Lord's face and his feet so that the people couldn't see the Lord. In other words, the **real truth** is in the way of the people seeing the Lord because the people who are in the temple are following their own leaders and their own truth.

Other references of Cherubim used in the Old Testament refer to the Jewish tabernacle (temple) where the Ark of the Covenant is placed. Exodus describes how the Jews believe God wanted them to construct the temple:

Exod 25:16 And thou shalt put into the ark the testimony which I shall give thee.

Exod 25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Exod 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

Exod 25:19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

Exod 25:20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

Exod 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

Exod 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

In his relation, Isaiah has presented an example of the Jewish temple as the place where the people of the world receive the mysteries (**real truth**) of God. However, as

Isaiah presents his allegory, the people gathered in the temple cannot see the face of the Lord, nor can they see his feet because the Seraphim are covering them. The angels are not shouting for joy, they are *crying* and lamenting over the wickedness of the people who are in the temple, ostensibly following the Lord. Because the people choose not to follow the Lord, the angels are keeping them from knowing the mysteries of God (i.e., the **real truth**). With his face covered, the people can neither see nor hear the words of the Lord. Covering his feet represents that the people do not follow in the same paths as the Lord because they cannot see where he is going (where his feet take him).

The modern Jews (LDS/Mormon) are exposed to a very clear understanding in an excerpt from their own scripture. This LDS scripture illustrates how the people will never come to an understanding of the *mysteries* when they refuse to follow the word of God:

It is given unto many [i.e. true prophets, ministering angels (Seraphim)] to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:9-11)

Even though their own scriptures inform them that unless they know the mysteries of God in full they “are taken captive by the devil,” the LDS people (like the Jews) are told by their leaders to avoid the mysteries of God and not discuss them. The people are instructed in this way because their leaders do not understand the mysteries of God; and therefore, cannot explain them to the people. If the leaders can keep the people from asking questions, then they can control them with vain and foolish doctrine and precepts that the leaders have invented in their own minds.

Above we used an excerpt from Exodus that described how the ancient Jews were instructed to set up their temple. Their temple was part of the *lower law* that gave the people something to view and participate in so that they would remember the Lord. Isaiah begins his vision by telling the Jews how unimportant and useless their temple and its offerings and ordinances are (see Isaiah, chapter 1). He told the people that they weren’t receiving any **real truth** from the temple or its ordinances, and then used the temple and its hidden meanings in his symbolic diatribe against their religion and leaders. The people were not supposed to look upon the ark (it also had Cherubim covering the “mercy seat [see Exodus 25:20], or better, they were not to know or understand the mysteries of God), which is exactly what the modern LDS leaders tell their people, but in a different way.

Ironically, the LDS Church founder, Joseph Smith, gave the LDS people their own temple ordinance. He knew how corrupt the LDS people were and how they, like the Jews of old, were supposed to be following the commandments of the Lord, but found more substance and pride in performing ordinances and rituals. When Joseph organized the temple endowment, he intended it to mirror what Isaiah allegorically presented to the ancient Jews to show the people how corrupted they had become. Joseph prepared a temple ordinance, which he appropriately called an “endowment from on high,” to present the **real truth** to the people in hidden symbolism.

One part of the LDS temple endowment starts off with Adam, who represents all of the male patrons who are attending the temple to receive the endowment, praying to God for “further light and knowledge.” Joseph presents Lucifer answering Adam’s prayer and telling him that he will give Adam a minister and a religion to answer all of Adam’s questions. Later on during the endowment, Peter, who represents a **true messenger**, confronts Lucifer and asks him, “How is your religion received by this community?” (looking at and referring to all the people in the temple, i.e., the train of the Lord that filled the temple). Joseph specifically instructs the administrators of the endowment (those who are play-acting the specific parts) to ensure that the actor portraying Lucifer looks out at all the temple patrons attending the temple and receiving the endowment, extends his arm towards them (so that there isn’t any mistake to whom he is referring to) and respond, “Very well!”

(NOTE: The above is how the original LDS temple endowment was presented. In the early 1990’s, the LDS leadership changed many parts of the original endowment that Joseph Smith had created to teach the people the **real truth**. For a comprehensive explanation of the LDS temple endowment and a comparison between its original form and its modern-day façade, read the book, *SACRED, NOT SECRET—The Official Guide In Understanding the LDS Temple Endowment*, Worldwide United Publishing, 2007. There is no other book available in the world that explains the **true** purpose and **true** meaning behind the endowment ritual presented in all the LDS temples found throughout the world.)

Similar to how Joseph Smith covered the **real truth** from the eyes of the modern-day LDS people (just like the Seraphim did), the ancient Jews could not see the face or the feet of the Lord because the Seraphim were covering them purposely because the people refused to follow the commandments that the Lord had given them on how to treat each other with equality.

Isa 6:4 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us *to speak to this people*? Then said I, Here am I; send me.

Isa 6:5 And *I saw that* the posts of the door *upon which were written the commandments of God were moved out of their place* and the *Lord’s* house was filled with smoke. *And I cried unto the Lord, saying:*

Isaiah humbly recognized how corrupt the Jews had become. He references “the posts of the door upon which were written the commandments of God” being “moved out of their place.” The early Jews were commanded to “write upon the posts” of their houses all of the commandments of God:

Deut 6:4 Hear, O Israel: The LORD our God is one LORD:

Deut 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deut 6:6 And these words, which I command thee this day, shall be in thine heart:

Deut 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Deut 6:9 And thou shalt write them upon the posts of thy house, and on thy gates.

Deut 6:10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

Deut 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deut 11:19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Deut 11:20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

Deut 11:21 That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

Deut 11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

The “posts were moved out of their place” because the people didn’t adhere to the commandments. The posts are the weight-bearing foundation of any construction. “Move them out of their place” and watch what happens to the overall structure.

When a fire is burning with flame, there is no smoke. But when there are still hot coals and no fire, smoke develops if something is put on the coals to cool them off. Isaiah presents that the “Lord’s house was filled with smoke” because the **real truth** (fire) wasn’t burning in the hearts of the people because their leaders had put out the flame that once burned from within the hot coals with their vain and foolish doctrine and precepts. The “coals” represent the people’s earnest desire to do and know the will of the

Lord. The coals are placed upon an altar that the people build to offer up themselves to God. Isaiah was one among these people (a *burning* coal) who wanted to know and understand the **real truth**.

Isa 6:6 Woe is me for mine eyes have seen the King, the LORD of hosts! ***But I cannot do that which must be done*** because I am a man ***among those*** of unclean lips, and I dwell in the midst of a people ***who honor the Lord with their lips but their hearts are far from him; therefore I cannot plant the holy seed in their hearts that it might bring forth fruit that is worthy of the Lord.***

Isa 6:7 Then flew one of the seraphim unto me, having a ***burning*** coal in his hand, which he had taken with the tongs from off the altar ***found in the midst of the temple.***

Isa 6:8 And he laid it upon my mouth ***and it did not burn, nor did I feel any pain therefrom.*** And ***he*** said, Lo, this hath touched thy lips and thine iniquity is taken away, and thy sin purged; ***and now from thy lips shalt fire be given unto this people.***

As a regular Jew, Isaiah practiced what his religious leaders and upbringing had taught him to do. But the “fire in his heart burned” and he knew that what the Jews were doing couldn’t be from God. Yet he went along with his religious practices anyway, for a time, thus he referred to himself as one who was “of unclean lips, and I dwell in the midst of [the Jews].” Isaiah was the one “burning coal” among all the other smoldering coals that were filling the temple of the Lord with smoke. With a broken heart and a contrite spirit he approached God in prayer that he might know the **real truth**. Like all **true prophets** before him, and all those who would be called after him, Isaiah was visited by an advanced human being, one who watches over this earth and what is going on in this solar system. He was taught face to face by this advanced being about all of the mysteries of God; thus the reference to having the burning coal touch his lips. When he was taught these things, he was then told that he would be able to give this knowledge to the people. The way that he was to give this knowledge is outlined in the next few verses.

Isa 6:9 And he said, Go, and tell this people: Ye hear indeed, but ***ye do*** not understand; and ye see indeed, but perceive not ***that which ye see.*** ***Therefore thou shalt give unto them that for which they seek, and those things which they do not understand; for they seek to hear heavy things, and their hearts are full of excess because they desire that which maketh their ears heavy, even that which they do not understand.***

Isa 6:10 ***Preach unto them much*** and make their ears heavy ***with your preaching; yea,*** make the heart of this people fat ***in that which they desire, but*** shut their eyes ***to the truth that would heal them; For they are a fallen people who seek not the Lord to establish his righteousness so that*** they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah is commanded to do what the Seraphim are doing: covering the face and feet of the Lord because the people refuse to do what is commanded of them. From the beginning, Isaiah has inserted into his allegoric vision the concept of a vineyard (the

world), vines that grow therein (the people), and the fruit of the vine that is produced (what the people do). He relates that the seed that was planted was good, but became corrupted because of environmental circumstances (false teachers, leaders, and religions). He relates that the plants, which do not produce good fruit, are to be torn down and burned. Regardless of what the fruit of the vine produced, the seed (the *holy seed*) was good. The later Jewish prophet, Jesus, would relate a similar parable concerning a seed being planted in the hearts of the people and then corrupted by environmental situations. It was at this time that Jesus, who understood the words of Isaiah perfectly, explained to his disciples what Isaiah was instructed to do for the people of his day. Jesus explained that like Isaiah, he was teaching the people in parables that they couldn't easily understand unless they accepted who he was and came to him privately and inquired about their meaning. Here's what is reported with the correct translation given:

Matthew, chapter 13:

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow *his seed that it might bring forth much fruit to be laid up in store;*

4 And when he sowed, some seeds fell by the way side, and *and because there was not any earth to cover them up* the fowls came and devoured them up:

5 Some fell upon stony places, where they had *a little but* not much earth: and forthwith they sprung up, *having* no deepness of earth *in which to take root;*

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them *from below and covered them from the sun above.*

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear *and understand.*

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever *receiveth*, to him shall be given, and he shall have more abundance *than those who do not receive*; but whosoever *continueth* not to *receive*, from him shall be taken away even that he hath *been given.*

13 Therefore speak I to them in parables *that they might not have the mysteries of the kingdom of heaven revealed unto them*; because they *upon* seeing, see not; and *upon* hearing they hear not, neither do they understand.

14 And *thus* is fulfilled the prophecy of Isaiah, which saith, *Go, and tell this people, Hear ye indeed, but ye understand not; and see ye indeed, but ye perceive not. 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 convert, and be healed;*

15 For this people's heart is waxed *gross from that which they have heard from their leaders, thus* their ears are dull of hearing, and their eyes they have closed *so that they cannot see the truth which I speak unto them. And their leaders tell them to listen not unto me,* lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

It is not that the mysteries of God should not be explained to the people, but that the people are so infected by falsehoods and the vain and foolish imaginations of their leaders that the seed that is planted in their hearts becomes corrupted and brings forth bad fruit. In other words, the root (the foundation of the seed itself) of most religious doctrine in the world that equates itself with a Supreme Being, is that human beings love each other as they would want to be loved. This is the very core of our humanity and something that makes us feel good when we're doing it. This is the *holy seed*, the foundation of what makes us a human being, different than any other animal upon earth.

But the other part of being a human being, the part that is the most powerful and responsible for our individuality and unique natures, is free will. Without free will, we wouldn't be happy and the very essence of our human nature would be thwarted and destroyed. **True prophets** are required to uphold and protect free will under all circumstances. Therefore, if the people want to worship a golden calf, for one of many examples, then no **true prophet** is going to prohibit them from doing so. However, the message of a **true prophet** will always be one of repentance of worshipping the golden calf and returning to the root (seed) of our humanity—treating each other as we would others to treat us. In fact, there would be no need for **true prophets** if the people were not corrupt in the way that they treat each other. The only purpose of a **true prophet** is to return the people to the core of their own humanity. Jesus summed it up this way when the Jewish leaders tried to trip him up in what he was teaching the people:

Matthew, chapter 22

35 Then *they sent* one of them, which was a lawyer, *who* asked him a question, tempting him, and saying,

36 Master, which is the **great commandment** in the law?

37 Jesus said unto him, *Now, hear this, O Israel, for thy sins bear witness of thee because of the law which thou receivest. But in me hath this law been fulfilled every wit, that thou mightest know that the Lord our God is one Lord, and there are no other gods before Him. Therefore, if thou wouldst obey all the law, then there is one great commandment that thou shalt do. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

38 This is the first and *great commandment*.

39 And *if ye would keep this commandment, then would ye also keep* the second great commandment which is like unto it *in every way, even that* thou shalt love thy neighbor as thyself;

40 For this reason our God hath given thee the law and the prophets, even that thou shouldst do unto thy neighbor that which thou wouldst have him do unto thee, on this great commandment hang all the law and the prophets.

As mentioned in the Introduction to this book, the ancient prophets knew that if they could get the people to turn inward to God and away from the outward influences of religion and leaders, people would act more humanely towards each other. Extrinsic influences took away the people's free will and had them worshipping God and following all kinds of made-up rituals and doctrines. Therefore, Isaiah and Jesus taught the people in the way that they needed to be taught, the only way they could understand. They taught the people to love God, as the "first great commandment." In reality, they were telling the people to love themselves and embrace their humanity. Jesus would also relate this as finding "the kingdom of God **within**." Once people learn to love themselves, the "second great commandment" is for them to love others as they do themselves... on these commandments "hang all the law and the prophets."

Obviously, if the people turned inward to their own God, the religions and their leaders would no longer be needed or depended upon for instruction. There's little wonder why it is and has been and will always be the religious leaders of the world who fight the **true prophets** of God.

Isaiah knew that by withholding the mysteries (**real truth**) from the people they would become even more corrupt. But he also understood the reason why keeping the truth from the people was necessary. Isaiah knew that the purpose of our isolated life upon this planet was so that we could experience the opposite of all that brings happiness to a human being. He knew that advanced human beings lived in other parts of the Universe, obviously, because a few had visited him and explained how things worked throughout the Universe. He knew that if these advanced beings came to earth, the people would see them, know them, and human free will upon this earth would be immensely affected. He knew that the more that people exercised their free will upon each other in ways that were not becoming of true humanity, the more people would destroy themselves and others "until the cities be wasted without inhabitant, and the houses without man, and the land utterly desolate."

Isaiah goes on to ask the Lord (ponder in his heart) how long would the **real truth** be withheld from the people. The Lord answer Isaiah the same way throughout his entire prophesy/vision.

Isa 6:11 Then said I, Lord, how long **shall the holy seed be withheld from man?** And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

Isa 6:12 **Because** men have removed **their hearts** far away **from** the LORD, and there **is** a great forsaking **of his ways** in the midst of the land.

6:13 But in **the tenth month on the first day of the month** the holy seed shall **be** returned, and shall be eaten **by the ransomed of the LORD**: as **the seeds of** a teil tree and **of** an oak **are eaten**, whose substance is in them when they cast their leaves: so shall **men**

eat of the substance of the holy seed once the Lord hath shaken the vines that are left in his vineyard.

As mentioned in the introduction to Isaiah, chapter 6, the Jewish scribes corrupted the original text to protect the sacredness of their temple rituals and beliefs. Because of all that they edited and deleted, when it came time to translate it into English (from Greek, Latin, German, or whatever side you choose to believe), one can imagine how virtually impossible it was to decipher what Isaiah was trying to say. The King James Translation of 6:13 makes no sense and certainly does not go along in context with the rest of his prophecy/vision.

Isa 6:13 But yet in it shall be a tenth, and it 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.

In **what** shall be a tenth? **What** shall return and be eaten? It is quite obvious that whatever “**it**” is, “*the holy seed shall be the substance thereof.*” Since Isaiah doesn’t mention the number ten or a tenth in the same relation anywhere else in his prophesy/vision, there must be some general accepted significance to the term “tenth” in relation to and in context of everything else that Isaiah said above.

The “it” referred to is the **real truth**, the substance of which is the *holy seed* of the law that makes us act like good human beings. Isaiah asks the Lord how long the people of the earth are going to go without having the **truth** revealed to them... how long is religion, parable, allegory, and those who perpetuate these things going to last upon the earth until the truth is finally revealed.

The answer the Lord gives Isaiah is, of course, presented in allegory in terms that would have great significance to the Jews. Throughout his prophesy, Isaiah describes the “tops of the mountains” as the place where people will receive the **real truth** and be redeemed from their fallen state. (It was already mentioned why Jesus chose to give the instructions known as the Beatitudes on a mountain. Always keep in mind, Jesus knew what Isaiah knew and what the **true** message was. Again, Isaiah did not prophesy of what Jesus would do; Jesus did what Isaiah prophesied.)

The Hebrew tenth month was one of the most significant months in Jewish legend. It was in the tenth month that the Israelites were commanded to prepare themselves to be saved from the scourge that God sent against the firstborn of the Egyptians:

Exod 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exod 12:2 This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.

Exod 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

Exod 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.

But in relation to the point he was trying to put across, it was the exact day that Noah saw the “tops of the mountains” and knew that he and his family would finally be saved, that Isaiah used to describe the **real truth** being brought back to the earth to save the people:

Gen 8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

According to Jewish customs and beliefs, the Jewish calendar has different starting points for different purposes. Isaiah used the calendar as he knew it would be used properly in the fulfillment of his prophesy. The first day of the tenth month in which the *holy seed* would once again be available to be planted in the hearts of the people is June 16th. Nothing else concerning this prophesy will be discussed in this book. Suffice it to say, as did the man Jesus concerning John the Baptist and John’s mission both in Jesus’ day and in the latter times: “He that hath ears to hear, let him hear.” (See Matthew, chapter 11.)

Isaiah 7

It is of vital importance in gaining an understanding of Isaiah's prophecy to know how it was compiled, how it was changed and edited by later Jewish scribes and historians, and how it was finally presented as a codified presentation of Isaiah's vision. To gain this understanding, one must know the exact reason why the house of Israel was divided into two separate kingdoms. This division was mentioned briefly in the Introduction to this book, but because of its critical nature, it must be further explained for a full understanding.

How and why the division occurred is really rather simple to explain, but requires some detail:

Solomon's son, Rehoboam, rejected his father's high priests' desire to continue to force the people to adhere to the law of Moses, which included the observance of many ordinances, sacrifices, assemblies, and other sundry rituals (see Isaiah, chapter 1). These things, at least in Rehoboam's mind (and in the mind of every **true prophet** including Nathan, whose advice was rejected by Rehoboam's father, Solomon), were useless and divisive. Rehoboam was influential in the creation of the kingdom of Israel as a sovereign nation independent of the kingdom of Judah, although ironically he remained in Jerusalem and became a king in the kingdom of Judah.

Rehoboam, despite what the Jewish historians report about him, was deeply concerned that the house of Israel as one nation would alienate the surrounding and developing nations, which were rising and strengthening and could pose a vital threat to Israel's sovereignty and security. If the Hebrew nation followed and supported the notion that its people were God's **only chosen people on earth**, and that the law of Moses was the **only** law humankind should follow, Rehoboam was wise enough to consider that these societal beliefs would eventually offend and alienate the developing Gentile nations.

Of course, any king's main concern is his own power, riches and glory, but Rehoboam did have a sincere emotional connection with the poor and needy of his kingdom and knew that a strong and efficient trade policy with other nations would support and improve the economy and aid in helping the lower class. Whether the Jews want to admit it or not, Rehoboam was the house of Israel's (and subsequently the kingdom of Judah's) most righteous king. But to the strict, conservative higher class of powerful religious rulers, Rehoboam was a materialistic and apostate heretic, particularly because of his support of and affiliation with the kingdom of Israel.

To the Judaic Hebrews (Judah and Benjamin; see 1 Kings 12:21), the kingdom of Israel (all other tribes, except Levi, who "hath no part nor inheritance with this brethren" [Deuteronomy 10:8]) became an apostate nation. To the Hebrews who were part of the kingdom of Israel, on the other hand, the kingdom of Judah was a lost and backward nation of religious zealots that thought they were better than everyone else.

This account is the **real truth**, something, obviously, that Jewish historians did not report or agree with because it would further demean their religion and weaken their ecclesiastical and secular authority. There is no known record regarding the *apostate* kingdom of Israel from the scribes' or historians' perspective. As history is on all accounts, its accounting always favor its authors. Interestingly, however, is that the *rebellious* and "apostate" kingdom of Israel kept the name "Israel," whereas the supposedly faithful Hebrew kingdom changed its name to the kingdom of Judah. Why this happened is easy to see when one is given the **real truth**.

This emotional division happened in King Solomon's time when the Hebrew history was first being accounted for and written. Keep in mind, that up until this point, most Hebrew stories and legends came from oral recitations of various family clans. Each had its own perspective of the past. So, when Solomon's convened his own type of a "council of Nicaea," the arrogant and prideful men who were made responsible to establish an approved canonized Hebrew history voiced their own opinions.

There was a great argument, for example, about whether Jacob's name was actually changed to Israel, or if this was a myth perpetuated by a proud family that thought its filial ties were the *pure blood* lines God intended for the people of the earth. The legend was presented that Jacob "wrestled a man" (supposedly an angel of God; see Genesis 32:24-32) and won. The Hebrew word "Israel" literally means to prevail or win against God.

To the less-religious and more logical leaders attending the council, this was absurd and subsequently mocked. What mortal could beat an angel of God at anything? They berated the very concept that such an event could take place. The religious zealots, however, maintained that this is what made the Hebrews such a special people to God. And, because the house of Judah was ostensibly given the rights to priesthood authority, and many of the most prideful and powerful men of the Solomonic council were religious priesthood holders belonging to the house of Judah, they argued that the story was true. Needless to say, when the biblical record of the history of the Jews was presented as the Torah (the five books of Moses), it was presented as the majority of the council wanted it to be presented. The logical minority of the council would be silenced until the publication of this book.

The logical thinkers of the group never forgot what happened the day when they were overruled by the religious zealots of Judah. They went home and told their children, who grew up mocking religion and the myths in which the people believed. One of those who was in attendance at the council to decide the official Hebrew history was a powerful man among them who did not agree in the least with the decision to continue the foolish traditions of the law of Moses and the legends surrounding Hebrew history. His name was Jeroboam.

As a young man, Jeroboam was instructed by an obscure prophet by the name of Ahijah the Shilonite. Ahijah was a **true messenger** like his counterpart Nathan. The

lineage and ancestry of Shiloni (Shilonites) is hardly mentioned by Jewish historians because this family line was considered the black sheep of the children of Judah [Israel? Or were they indeed of the tribe of Judah?]. Although the only mention of Shiloni is made in the book of Nehemiah (11:5), his lineage is of great significance to the division of the house of Israel.

The Shilonites did not believe in the religion beloved by the [tribe of Judah?] [majority of people of the tribes of Israel?]. They thought (correctly) that it was all the vain and foolish imaginations of their ancestors. They became more interested in making money and thus became a powerful and influential political family during the reign of king Solomon, a family that Jewish historians would rather forget and hardly mention. Ahijah lived as a Shilonite but did not believe as they did. He did not believe as they did because he was chosen as a **true messenger**, sent not only to his own house, but to all the Hebrew family under the reign of Solomon.

As a **true messenger**, Ahijah called his own family to repentance and prophesied that their desires for material wealth would eventually be their downfall because of their apathy toward the poor and needy. He said the exact same things that Isaiah is saying in his prophecy, but without the allegory and symbolism. Consequently, because he used words that were plain and easy to understand, his prophecy never saw the light of day in the Jewish canon of prophets. However, the Jewish scribes slipped up and mentioned it:

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? (2 Chronicles 9:29.)

Ahijah eventually came into contact with Jeroboam, who had been given quite a bit of power and prestige in Solomon's government ...

And the man Jeroboam was a mighty man of valour [*sic*]: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. (1 Kings 11:28.)

... *until* Jeroboam was influenced by Ahijah and begin to question Solomon's decision to support his high priests in making the Hebrew nation God's **only chosen** nation upon the earth. Once Jeroboam rejected the notion that the Hebrews were any better than anyone else, and because he began to voice his opinion in this way, Solomon had to silence him, so that he would not cause an uprising among the people. The king also had to silence him because of the power and sway Jeroboam had inside the government.

Again, the Jewish historians are not going to report the **real truth** about why Jeroboam rebelled against Solomon. All they say about the rift is that Jeroboam "lifted up his hand against the king." (See 1 Kings 11:26.) The evidence that Jeroboam told Solomon that the Hebrew religion and views were corrupt, and not in line with the proper code of humanity that one would think God would want for all the people of the earth,

comes from the fact that Jeroboam fled to Egypt. No man would survive in Egypt believing that the Hebrew God and religion were the **only** truth on earth. The Egyptians accepted Jeroboam because he rejected this notion and supported the concept that all human beings were created equal, just as the prophet Ahijah had taught him.

Now the Jewish historians had a big problem on their hands. Jeroboam would later return to Jerusalem after the death of Solomon, consult with Rehoboam and eventually become the first king of the breakaway rebellious kingdom of Israel. The historians somehow had to make the kingdom of Judah come out smelling good, because it survived about 150 years longer than the kingdom of Israel did, supposedly more “favored” by God. They also had to deal with Solomon’s political corruption, materialism, and somehow convince the world that their religion is still the **only chosen religion of God upon the earth**.

Needless to say, they begin to invent a history that would maintain the sanctity of the Hebrew faith, yet allow for the downfall of its political and national sovereignty, which actually came to pass. They did this the most logical way that they could: they made both Rehoboam and Jeroboam bad guys. [Any significance to the names of Rehoboam and Jeroboam, the same names except for the first letter in each?] Not only did these dishonest and conniving historians not allow Ahijah’s prophecy to be part of the words of the Jewish prophets, but they made up an entirely false story as to what the prophet Ahijah actually said to Jeroboam.

Because it became an historical fact that the house of Israel was divided into two separate kingdoms, these unscrupulous historians pretended that Ahijah had prophesied of what they already knew had taken place. But Ahijah had said nothing about the kingdom splitting up and Jeroboam becoming the king of Israel as the biblical record presents. (See 1 Kings 11:29-39.) The Jewish historians made up and attributed a prophesy to Ahijah that was “fulfilled” by their own actual history. They did similar things many times throughout the recorded Jewish history, all in an effort to protect the Hebrew religion as **God’s only true religion upon earth**.

Here’s what **really** happened:

When Jeroboam came back to Jerusalem from Egypt after Solomon died, he counseled with Rehoboam, and the two became secret partners in an effort to convince the people that they should get rid of their religion and the foolish belief that they were **God’s only chosen people**. As stated above, Rehoboam was influenced by Nathan, and Jeroboam was influenced by Ahijah, both **true messengers**. Rehoboam and Jeroboam were smart enough to realize how precarious it was for them to stand up against centuries of faith-based stories that influenced the Hebrews and brought them hope and some semblance of order and peace.

Conspiring together, they decided that Jeroboam should take those who followed him and separate from the rest of the people. Rehoboam would stay in Jerusalem [and become/remain a king in the kingdom of Judah?] and use his influence to attempt to

persuade the people to turn to reason and leave the law of Moses and the foolishness of religious rhetoric and rituals. These two men were true friends until the end. The proof of this is that Rehoboam never went to war against Jeroboam to reclaim the people Jeroboam took away from the kingdom of David, Rehoboam's grandfather.

Now the Jewish historians had a hard time trying to explain why Rehoboam, as king of the kingdom of Israel before it divided, didn't use his vast powerful armies to prohibit the kingdom from being divided, or at least, why the king didn't attempt to reclaim what was lost. Of course, they didn't want anyone to know about the secret alliance between Rehoboam and Jeroboam. So, what did they do? They turned one of the high priests of the Jews into one of their "prophets," not one called of God like a **true messenger** must be, but one that the Jewish scribes and historians could attribute false prophecies to in order to fill in the blanks of their corrupted history. They made Shemaiah this "man of God." (See 1 Kings 12:22.)

The false prophet Shemaiah was invented by later Jewish historians to be their puppet prophet. Again, although Shemaiah was a priest and a prominent individual in Jewish history, he was certainly not called of God to be a prophet. Shemaiah would "prophecy" that Rehoboam should not go to war against Jeroboam (see 1 Kings 12:22-24). This prophecy was interpolated into Jewish history to answer the question as to why king Rehoboam did not go to war against his friend. Every prophecy attributed to Shemaiah was meant by corrupt historians to somehow reconcile their own version of Hebrew history with their agenda. Because they didn't like the secret alliance between Rehoboam and Jeroboam, and they didn't like anything about Rehoboam, they would go so far as to mention the book of Shemaiah as the defining truth behind the acts of Rehoboam:

Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually. (2 Chronicles 12:15; see also 1 Kings 14:30; 15:6, *ibid.*)

It's as if the Jewish historians were saying, "Only Shemaiah knows the truth about Rehoboam, and to prove that there were wars between Rehoboam and Jeroboam continually, you have to read the book of Shemaiah," which is completely false and misleading.

Nevertheless, the foolish Jewish scribes and historians left a clue in their history that cannot be disputed, a clue that would lead any unbiased person to conclude that there was much more to Rehoboam's and Jeroboam's relationship than what the Jewish historians wanted known. Jeroboam had a son by the name of Abijah, named appropriately after the **true prophet** who taught him **real truth**. Abijah died and the corrupt historians made it out to be a cause in fulfillment of a prophecy given by Ahijah, which of course, it wasn't. (See 1 Kings 14:1-17.) When Rehoboam heard of his friend's misfortune, he responded with great respect and love for him by naming his firstborn son of his favorite wife, you guessed it: Abijah. Even though he had other sons

with other wives who were older than Abijah, Rehoboam made Abijah his number one son and the heir to his throne, all out of respect for the secret alliance he had with Jeroboam!

And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: (2 Chronicles 11:20-23.)

The foolish historians didn't have an answer for this, so they left it alone and didn't bother trying to come up with a way to explain why this happened.

Rehoboam explained the secret alliance he had made with Jeroboam to his son, Abijah. Abijah agreed to support the purpose for the alliance. Abijah's son, Asa, however, didn't agree with his father and grandfather and was influenced by the high priests to support the law of Moses and all of the Hebrew traditions. After only three years reigning over the kingdom of Judah after his father died, Abijah inexplicitly dies. His short reign and death are not explained because of the Jewish historians' desire to keep the **real truth** out of their record. Asa, his own son, had him murdered with the help of the Jewish high priests.

Now, without a **true** record of what Asa had done, the Jewish historians could present Asa as a good king who followed what God (the false Hebrew God) wanted the people to do. Asa discontinued any secret alliance with Jeroboam, who died a short time after Asa took control of the kingdom of Judah. With the secret alliance broken, the two kingdoms became more separated and the later Jewish scribes had no further need to protect their religious beliefs by discounting the alliance.

The purpose for explaining the **true reason** why the Hebrew nation was divided into two separate kingdoms is because it needed to be revealed in order to show the great extent of interpolation, edits, changes, and outright lies that Jewish historians placed within the biblical text that explains their history could be known. Isaiah knew about the corrupt practices of Jewish scribes and religious leaders. For this reason, the symbolism he used in his prophecy is made up entirely of the things that the Jews accepted as factual parts of their history. By doing this, Isaiah would ensure that his powerful words would be maintained and presented to the people as well as they could be after passing through the hands of corrupt Jewish scribes. These scribes left intact much of Isaiah's prophesy only because they couldn't understand it.

It was about 150 years after the division of the house of Israel into the two kingdoms that the prophet Isaiah would come on the scene, and like Ahijah before him,

Isaiah would attempt to teach the people about the corruption of their religion and beliefs. The introduction to the book of Isaiah at the outset explains that the prophet was put in prison because of the prophesy he gave that denounced and demeaned the Jews, their religious leaders, and religious and secular beliefs. However, nothing about Isaiah's prophecy had anything to do with the Jews' current state at the time. Isaiah used terms and phrases that were familiar to the Jews to express his prophecy *concerning the whole world*. The editors and scribes couldn't figure out or discern the extent of symbolism Isaiah used compared to what he meant *literally*. So when they agreed upon a final edition for publication of Isaiah's prophecy, they used actual events in their history to illustrate what they *assumed* Isaiah meant.

Isaiah's words (spoken or written), however, have little relevance to what the Jewish historians, scribes, and elders *assumed*. Everything he prophesied was a symbolic representation of the coming of a Messiah to overthrow all the governments of the world and establish peace (Zion). He used terms such as the *Gentile* (non-Israelite) nations of Egypt, Babylon, and Syria to symbolize powerful, materialistic nations, whose people worried more about riches than creating peace and equality. Originally, Isaiah referred to the kingdom of Israel as his symbolic representation of an apostate nation that had the truth, but rejected it for something else.

In sum, Isaiah used terms to represent two types of human beings: 1) those who didn't care about God or their fellowman but only materialistic success and worldly glory; and 2) those who believed in God but who were not doing what God would have them do, in other words, those who were using religion, ritual, and obedience to do everything but treating others with respect and equality—the very premise of **true religion**, undefiled before the true laws of God (the laws of advanced human societies).

As state above, the house of Israel had been divided into two separate kingdoms for close to 150 years before Isaiah came on the scene. As presented in the Introduction of this book and above, Solomon's son, Rehoboam, was initially responsible for the division, calling on the leaders to forget about the foolish traditions of ancient religious practice and concentrate more on developing a prosperous and vibrant society. To the kingdom of Judah (the Jews, whose scribes, priests, and editors are responsible for the majority of what is written in the Old Testament), the kingdom of Israel was an apostate nation that corrupted the pure religion and made alliances with the rest of the Gentile world. However, Jewish scribes revered the name "Israel" as sacred because it reflected upon the beginnings of their history and referred to Jacob, Abraham's grandson, whose name was changed to "Israel" by God. When the words of the men whom the people accepted as **true prophets** were published, the Jewish scribes ensured that the "kingdom of Israel" was not mentioned or given any special attention or any negative connotation. One will not find the words "kingdom of Israel" anywhere in the words of the Old Testament prophets.

The Jewish scribes interpolated the terms "Ephraim," "Samaria," and "Remaliah's son" anywhere Isaiah originally said or wrote "the kingdom of Israel." And since the scribes and editors of the prophet's words didn't understand what Isaiah's overall

message was (or didn't want to accept it as being true)—that Jewish religion and politics were corrupt and would one day be completely overthrown by a Messiah—they interpolated into Isaiah's words any significant relation they could find between Isaiah's prophecy and what was recorded in their history.

Writing the phrase “and it came to pass” is a sure giveaway that something is amiss and undisclosed in what follows thereafter. Isaiah would have never written or said while prophesying, “and it came to pass.” His prophecy was a continuous flow of allegoric prose and Jewish symbols to get his point across.

The story of how Isaiah dealt with king Ahaz was touched upon in the Introduction of this book. Somehow the Jewish scribes had to find a way to incorporate what had been recorded about the imprisoned Isaiah's dealings with the king at the time with Isaiah's overall prophecy. As mentioned, the only reason why king Ahaz came to the imprisoned Isaiah was because his country was being threatened by an alliance made between the kingdom of Israel and Syria. Ahaz's foolish priests and scribes, not understanding the gist of the prophecy Isaiah had given years before, during the last year of king Uzziah (see Isaiah 6:11), who reigned three kings before Ahaz, thought Isaiah could prophesy them out of trouble. Isaiah gave them a prophecy all right, and it aligned with what he had originally prophesied years before. Isaiah played with Ahaz and his priests.

Realizing that Isaiah was holding Ahaz and his foolish counselors in contempt, as he did the whole of the Jewish religion and society, the ancient Jewish scribes responsible for the Old Testament begin chapter 7 with “And it came to pass” as a poor attempt to place Isaiah's prophecy in context with Jewish history.

With the above context, the following correct translation makes more sense of what really happened and presents the **true** meaning of Isaiah's words:

7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the 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.

Here the scribes present the idea that the enemies of the kingdom of Judah “could not prevail against it.” At the time, their forces were still stronger than the other nations'. They took Isaiah's symbolic use of current events out of context and presented them as actualities instead of how Isaiah intended them. Although they had strong armies, the people were still corrupt and worried more about their religious worship than about increasing the cause of equality and justice. Isaiah had something to say about their pride and arrogance:

7:2 And *Isaiah rebuked the people of the house of David, saying, Syria is confederate with Ephraim just as this people is confederate against the Lord and his ways. Ye have become that which ye accuse of the kingdom of Israel, even that they have rebelled against the right way of the Lord. And ye are like those whom ye accuse of Syria for their desire of riches, when the poor among them suffer. Behold, the heart of his people is moved against the Lord as easily as the trees of the wood are moved with the wind.*

7:3 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;*

7:4 And *have thy son say unto him, Take heed of what my father saith unto you. Thou and this people should fear the fierce anger of Rezin, king of Syria, and the anger of the son of Remaliah, king of Israel. For the two tails of these smoking firebrands are not quiet; neither are they fainthearted.*

Isaiah used the term “tails of these smoking firebrands” as it was meant in Jewish legend when Sampson tied pieces of burning wood to the tails of foxes and turned them loose in the Philistine’s fields to set them on fire and destroy their crops and vineyards:

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. (Judges 15:4-5)

Isaiah has been using the metaphor of a vineyard in his allegoric prophecy. What he symbolically meant here is that the people are still turning away from the **true** commandments (like the Jews accused the kingdom of Israel) and seeking for material things over societal equality (like the Jews accused the Syrians), and both of these “firebrands” (apostasy and worldliness) are not quiet and fainthearted, but still have the potential of destroying the vineyard that the Lord planted.

7:5 Because *this people hath become like unto Syria and like unto the kingdom of Israel. And ye have made them out to be evil and made counsel against them.*

7:6 *Your high priests have vexed them and have told the people that these two kingdoms will go up against Judah and make a breach therein, and set a king in the midst of it, even the son of Tabeal. And this they have said to deceive you and keep you in ignorance and in fear of them so that you will not desire to unite with them in peace.*

7:7 Thus saith the Lord GOD, *fear not these kingdoms for they shall not stand, neither shall anything that ye have heard of your priests come to pass. It is not these kingdoms that ye should fear, but that which ye do of which ye have accused them. Behold, the house of David shall also perish and the vineyard of the Lord shall be burned because of the ways and the hearts of this people.*

7:8 For the head of Syria is *in* Damascus, and the head of Damascus is Rezin; and the head of *the kingdom of Israel* is *in* Samaria, and the head of Samaria is Remaliah's son.

And within threescore and five years shall *the kingdom of Israel* be broken *by the Assyrians*, that it be not a people.

7:9 *And* if ye will not *give heed to what my father saith unto you*, surely *the kingdom of Judah* shall not *remain a people and* be established *in this land*.

7:10 Moreover the LORD *commanded Isaiah to instruct Shearjashub to speak* again unto Ahaz, saying,

7:11 *If thou believest not in what my father hath prophesied concerning the house of Jacob, then* ask thee a sign of the LORD thy God; ask it *of whatsoever thou desireth*, either in the depths *of the earth*, or in the height above *the earth*.

7:12 But Ahaz said, I will not ask, neither will I tempt the LORD, *but I do not believe that this people hath gone astray. Thy father hath judged them and made them a thing of naught.*

7:13 *And Isiah answerd Ahaz through his son, saying*, Hear ye now, O house of David; Is it a small thing for you to weary *me, who is only a man*, but will ye weary my God also?

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.)

7:14 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.*

7:15 Butter and honey shall he eat *by the hand of his mother, who shall teach him* to refuse the evil, and choose the good.

7:16 *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.

7:17 *Because the house of Jacob hath continually refused to serve* the LORD, the king of Assyria shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that *the kingdom of Israel divided itself away* from Judah. *And the light of the house of Jacob shall be no more upon the earth.*

(See Isaiah 8:22)

7:18 And it shall come to pass in *the day of* the LORD *that his ensign* shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is *kept* in the land of Assyria.

Nowhere else in the Old Testament is the insect “bee” mentioned; however, honey is often. The “promised land” is often described as a land flowing with “milk and honey.” Isaiah is the first to use the word “bee” to represent those who produce good works and things that are worthy of being a good human being. Although these are being “kept in the land of Assyria” (in bondage to the things of the world), they still produce good works. In the book of Revelation, John refers to these people as those who have the “the Father’s name written in their foreheads” (see Rev. 14:1); even though, like everyone else upon earth is forced to have, they have the mark of the beast in their right hand (see Rev. 13:16-17). Bees go about their business of continually producing honey, in spite of how arduous the task.

The “fly” represents the people of the earth who are wandering wherever they can to find nourishment, usually from dead carcasses (see Isaiah 66:24, the last verse of his prophecy). This means those who are constantly concerned about materialism and worldly success, as they have been taught by their parents, teachers, and leaders, thus the material reference to “the rivers of Egypt.” In other words, Isaiah is describing what he mentioned before (see Isaiah 5:26) about the Lord gathering all the people of the earth, regardless of what state of righteousness they are in, to come forth and hear the **real truth**.

7:19 And all of them shall come and shall rest in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

Here Isaiah is saying that the people of the earth (which he compared to two types of insects, the fly and bee) will finally find “rest”... all of them.” Although the earth will be desolate and void of the **real truth** and the laws and means to bring peace and equality to the human race (referred to throughout Isaiah as “desolate valleys, caves, and thorns), the people will finally find a solution to their problems and rest from all their worries and concerns. The “fly” will no longer have to depend on the “carcasses of men” for nourishment, nor will the “bee” have to work laboriously to produce honey, which will now be provided for them without labor and free of charge.

7:20 *And in that day shall the Lord shave with a razor those that were hired by the fly beyond the rivers of Egypt, and by the bee that is kept by the king of Assyria. He shall shave the hair of their head, and the hair of their feet, and also all of their beard.*

Those “that were hired” by the people of the world (the fly and the bee) are those who are accepted as consecrated and set apart representatives of the Lord, and are paid by the people, either in money or praise and glory, to teach them God’s ways. They are the religious leaders of the world. Under the law of Moses, any man or woman who wanted to dedicate him or herself to the service of the Lord became a Nazarite, which literally means, “consecrated or separated.” These were those who were separated from the acts of worldliness by a righteous vow.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to

vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. (Numbers 6:1-5)

Isaiah was explaining that none of those who have consecrated their lives to God, considering themselves a “Nazarite,” will be accepted by the Lord when he comes to redeem the earth. The prophet Jesus, who acted out the part of a Nazarene, would later say of those who think they do good and honor God:

And 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 ***who*** is in heaven. ***For this reason came I into the world, that all men might come unto me and be saved by the commandments that I give unto them. And these commandments are that which will prepare them to live in the kingdom of the Father.***

And the Son of man shall come to judge each man according to the way that he hath treated his fellowman. And at that day many will say to me, Lord, Lord, have we not prophesied in thy name and taught the people the things that they should do to be saved in thy name? And in thy name have we not cast out devils? And in thy name have we not done many wonderful works that glorify thee?

And then will I profess unto them, I never knew you; ***for I did not require any of these things at your hands; and the glory that ye gave unto me, was that glory that ye sought for yourselves; for there is but one God, and Him only did I command that ye should glorify, by keeping His commandments. And this ye should have done and not left the other undone; even that which I commanded you to do, ye did not do; for behold, I commanded that ye should love one another, and that ye should do unto one that which ye would have him do unto you; and of these things ye did none; therefore, depart from me, ye that work iniquity.*** (Matthew 7:21-23)

Lamentations describes the corruption of all those who have consecrated themselves to the Lord, paralleling how Isaiah condemns the religious leaders of the people:

For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: Their visage is blacker than a coal; they are not known in the

streets: their skin cleaveth to their bones; it is withered, it is become like a stick. (Lamentations 4:6-8)

Hair has always been a Hebrew symbol of strength and power, somewhat akin to how a wild male lion appears with a well-endowed mane. The mythical Samson was a Nazarite who was the strongest man in all the land until a conniving woman cut his hair. Hair on the head represents the knowledge that one receives (ostensibly) from heaven through revelation. Hair on the feet represents where one's feet takes him or her, what one does, i.e., one's acts. Hair on the face (beard) represents what they say or communicate to others. In the day of the Lord, he is going to symbolically use a razor to shave off all of the hair off of all the body parts of those who are "hired" by the people to teach them.

In his own metaphoric prophecy, John describes a "sharp sword" that will come out of the Lord's mouth to do the same thing that Isaiah's razor does:

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.*** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. (Revelation 1:16: 19:15)

7:21 And it shall come to pass in that day, that a man shall *receive his nourishment from* a young cow and *from* sheep;

7:22 And it shall come to pass, for the abundance of milk that they shall give *him* he shall eat *much* butter: for butter and honey shall every one eat that is left in the land.

The Jews did not milk young cows and sheep; therefore, they received no nourishment from them. Isaiah is explaining that from an *unlikely source* the people of the earth will receive knowledge and (understanding), not from the sources they are accustomed. The amount of knowledge they receive will be so plentiful and nutritious (using the cream of milk that is used to make butter as an example), that there will be plenty for everyone and none will go without. The word of the Lord (**real truth**) will be both sweet (honey) and filling and sustaining (butter) to the famished people.

7:23 And it shall come to pass in that day, that every place shall be, where there were *once* briars and thorns, thousands *of fruitful* vines *and* thousands *of beautiful* silverlings shall be.

The "vines" are again a representation of the people of the earth. A silverling is a perennial bush that Isaiah uses because it is a particular plant whose male and female parts are found on separate plants. These separate bushes depend on each other to promulgate the species. This is Isaiah's way of explaining the equality of the genders of

male and females in the day of the Lord. If he would have said it any other way, the male-dominated ancient Jewish scribes would have deleted the notion that a female is equal to the male. By using the silverling in his allegory, he expresses gender equality *beautifully*. The number “thousands” is used similarly throughout the Old Testament text:

And showing mercy unto thousands of them that love me, and keep my commandments. (Exodus 20:6)

7:24 Because all the land shall *be* briers and thorns *before that day*, men shall come thither with *their* bows and with arrows *to protect that which they have dug with the mattock*.

7:25 *But upon* all hills that shall be *dug* with the mattock *in that day*, there shall not come thither the fear of briers and thorns *any longer: for all the earth* shall be for the sending forth of oxen, and for the treading of lesser cattle.

In the day of the Lord, humans will not understand why they don't have to protect (coming thither with bows and arrows) all of the hard work they have done to provide for themselves. They will assume that they will have to keep doing what they have always done upon the earth as they tried to plant seeds (dug with the mattock) among briers and thorns. Isaiah is explaining that they will no longer have to work because all things will be provided equally for all. “Oxen” represent those who are burdened with heavy loads by those who they allow to be their masters (religious and political leaders); and “*lesser cattle*” are those who are not considered equals with everyone else.

Jesus would later put it this way:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matthew 11:28-30)

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matthew 23:11-12)

Isaiah 8

Had chapter 7 not been placed where it was, the transition from the text of chapter 6 to chapter 8 would have been much clearer. It would have been more appropriate to a realistic placement of Isaiah's words to put chapter 7 after chapter 14. However, to keep the accustomed flow as given in the Old Testament text, we will keep the chapters in the order they are presented.

The later interpolations and edits of Jewish scribes make the transition between different verses rather awkward at times. To make Isaiah more believable as a prophet, the scribes made a great effort to point out the parts of Isaiah's prophecy that were a *literal* fulfillment of what the people believed had happened in ancient Jewish history. In all that he said and wrote in his prophecy, Isaiah usually spoke *figuratively*, and more often than not, about how corrupt the people were and how the Messiah would come and redeem the world. But because his words were strong against the Jews, their religion and beliefs, the scribes who arranged his words took literary license to point out any of his words that seemed to portend things that had happened in their history. Again, it is important to reiterate that ancient **true prophets** were sent to teach and prophecy about the end of the world, or the state in which humans would one day live once advanced humans (the LORD our God) came to earth. Very seldom do they prophecy of current day events, but rather use these events to reference their intended message and give it more clarity to the people who are receiving it. Again, their message is to point out how corrupt the people are and give them a hope in a coming of a Messiah. If the people were not corrupt, there would be no need for a prophet.

Notwithstanding, Isaiah gives a current day prophecy in his time that reflects the destruction of the surrounding kingdoms as the people of his day were experiencing them. In modern times, a **true messenger** has given, as one of his only public prophecies, the portend that the United States of American will no longer exist as the people are experiencing it circa the year 2012. The United States, as the world knows it at the publication of this book, will no longer exist by the year 2070—mark my words.

1 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning *those things which shall shortly come to pass against the house of Jacob. And these things ye shall prophesy unto them, offering up thy own son as the sign, who thou shalt call* Mahershalalhashbaz.

2 And I took unto me faithful witnesses to record *that which the Lord revealed unto me*, Uriah the priest, and Zechariah the son of Jeberechiah. *And they bore witness of all that the Lord hath spoken.*

Nowhere else in the Old Testament is “Uriah the priest” and “Zechariah the son of Jeberechiah” mentioned except in this verse of Isaiah. Why? Because the Jewish scribes didn’t want to attract attention to anyone who was closely associated to the imprisoned Isaiah and who understood him and served as his scribe or mouthpiece to the public. Thus were they called “faithful witnesses.”

Obviously, the Jewish leadership that had Isaiah incarcerated to keep him quiet would not let him continue to prophesy in public—that’s why they put him in prison in the first place after his initial prophecy. Uriah and Zechariah were Isaiah’s close friends who delivered to the people what the prophet wrote and said from prison. They were in collusion with the “paid” guards who allowed Isaiah a few conjugal visits with his wife that resulted in the birth of his son. It was they who delivered the prophecy to the people that the kingdom of Israel and Syria would be overran and destroyed by the Assyrians.

3 And I went unto the prophetess, *who had known no man*; and she conceived, and bare a son, *and I called* his name Mahershalalhashbaz *according to the commandment of the Lord.*

4 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 *by* the king of Assyria.

Isaiah is using the birth of his own son as a timed portend to the destruction of the kingdom of Israel and Syria by the king of Assyria. The phrase “before the child shall have knowledge to cry, My father, and my mother,” has nothing to do with the child learning to speak, but when the child witnesses the death of its parents. Isaiah was saying that before he and his wife die, and their child “cries” about their death, the prophecy would be fulfilled—and it was.

5 The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, *which are my words*, and rejoice in Rezin and Remaliah's son, *who give unto them that which is forbidden by my word*;

Shiloh was the religious capital of Israel and the place where the ark of the covenant was believed to have been kept. The word means “God’s gift” and was first used in ancient Jewish legend to confirm the lineage of the priesthood (God’s power) through the house of Judah until the Messiah (Shiloh) came to the world.

The later Jews who invented the stories of Israel, present a prophetic blessing given by Israel to each of his sons. The blessing, of course, was composed hundreds of years after Israel (Jacob) supposedly lived. The later Jewish scribes responsible for the contents of the book of Genesis made Israel’s blessings match what the Jews believed happened to each of the “tribes” of Israel’s sons. Judah’s house was *blessed* to always be the spiritual leaders of the people.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Genesis 49:10)

Of course, Isaiah didn’t believe in any of the Jewish traditions and gave his prophecy hundreds of years before Genesis was written. What Isaiah is telling the people here is that they were already given the “waters of Shiloah that go softly,” but that they refused to follow them. If “Shiloh” *already* gave his words (water) to the people, then the above Genesis prophecy could not be true according to Isaiah’s words, because the Jewish priesthood leaders exercised power among the people and were their lawgivers. The Jewish leaders invented the Genesis prophecy to give credence to their authority over the people, keeping them under their pretended power until the Messiah comes. Isaiah’s words counter all these made-up prophecies and tells the people that they are being misled and that they have already been given Shiloh’s law through **true messengers**, none of which has ever been associated with an organized or established ecclesiastical (priesthood) order.

In his own way, Isaiah is telling the people, by using his extraordinary ability to use their beliefs to teach them, that the people rejoice more in the material things of the world (Rezin) and their apostate beliefs (Peka, king of the breakaway kingdom Israel—according to Jewish belief) than the simplicity (go softly) of the **real truth** taught to them by **true messengers**.

In his own day, Jesus tried to tell the Jews that he was a **true messenger** and was giving the people “the words of a prophet,” comparing it to a “drink of the water of life”:

And he that receiveth *the words of* a prophet *and doeth the works* of a prophet shall receive a prophet's reward. *And I have given you these commandments, even upon which hang all the works*

of the prophets, even that all things whatsoever ye would that men should do to you, do ye even so to them; and he that receiveth these things, and doeth them is a righteous man and shall receive a righteous man's reward.

Behold, ye are my disciples. I have given you to drink of the water of life. I am this water which refreshes a man in the heat of the day. And these to whom I send you are the little ones of my Father. And whosoever shall give to drink unto one of these little ones a cup of *this* cold water, *shall not give it* in the name of a disciple, *but it shall be given in my name.* Verily I say unto you, he *that shall do this* shall in no wise lose his reward. *And this reward is the peace of which I have spoken which was promised of the Father and which is received through His Holy Spirit.* (Matthew 10:41-42, corrected translation.)

Jesus explained that he was “Shiloh,” the “gift of God,” again using the same allegoric expressions that Isaiah used. Speaking to a Samaritan woman, Jesus explained that he was the one whom Jacob was talking about in the traditional belief of Shiloh coming, replacing the Jewish priesthood, and gathering the people. The Samaritan woman was impressed, because, although her people were ostracized by the Jews, they still believed in a Messiah:

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:10-14)

7 Now therefore, behold, the Lord *in his wrath* bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory *shall reign over them in their wickedness; for* 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. ***And ye shall give the people your son as a sign of this thing which shall come to pass. And they shall call out for thy son, O Immanuel, but I will hide mine eyes from them and will not hear them, for they have associated themselves with the kings of this world, and have sought them out, rejecting for themselves the waters I have given them.***

Isaiah is explaining that what is going to happen to the kingdom of Israel and Syria in his day will eventually happen to the kingdom of Judah during his son's lifetime. He gives his son's birth (from his supposedly, as far as the people knew, *virgin* wife) as an example that his prophecy will come true—that God is with him (O Immanuel). He tells the people that when they start to see the fulfillment of his prophecy, they will cry out to his son in desperation for an understanding of the prophecy and what they should do. But Isaiah's son will not respond because the people have become apostates from the **real truth** and materialistic like the “kings of the world.”

In the days of Isaiah's son, king Nebuchadnezzar II fulfilled Isaiah's prophecy and destroyed Jerusalem and brought the kingdom of Judah to an end. Isaiah goes on to warn the people why this would happen:

9 ***Thus shall thou prophesy against them, saying, Associate yourselves with these kings of the world, O ye people, and ye shall be broken in pieces; and if ye give ear to their sayings, ye shall be overcome. And if ye choose them of far countries and gird yourselves with the garments which they wear, ye shall be broken in pieces; yea, again I say unto you, Gird yourselves therewith, and ye shall be broken in pieces.***

10 Take counsel together ***with them***, and it shall come to nought; speak the word ***that they speak***, and it shall not stand; for God is with us, ***not with them.***

Wearing another's garments is akin to doing whatever the original wearer does. Isaiah uses “garment” to express what people do. He will later state:

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. (Isaiah 52:1)

Isaiah is telling the people that if they follow the example of the world, they will suffer the consequences that the world suffers.

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 ***Make no confederacy or association with*** them to whom this people shall ***make*** a confederacy; neither fear ye their fear, nor be afraid; ***for I am the LORD thy God, and thou shalt have no other gods before me as I have commanded thee.***

13 ***Go to this people and command them, saying,*** Sanctify yourselves ***before*** the LORD of hosts; and let him be your fear, and let him be your dread. ***Listen to his words and keep his commandments in all things;***

14 And ***to those who shall do these things*** he shall be for a sanctuary; but ***to those who reject him he shall become*** a stone of stumbling and a rock of offence ***as he hath become*** to both the houses of Israel, ***and*** the inhabitants of Jerusalem ***who follow after the kings of the earth and listen not to the Lord their God are*** snared in a gin.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken ***because they listen not to his voice, neither do they hear the voice of his servant.***

Isaiah is explaining why he chose to have no part of either “houses of Israel.” Isaiah goes on to explain a typical response of human nature when one is confronted with something that opposes what one believes. He explains that the **real truth** will offend and cause those who reject it to stumble over it. If the people reject the truth, they will be given things that will make them stumble.

Gin is a trap set up to catch prey. Isaiah is not saying that the LORD of hosts will set the trap (gin), but that the people will be trapped and held captive (snared) by the ways of the world. Jesus would later use the same analogy:

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36)

16 ***And I commanded Uriah and Zechariah to*** bind up the testimony ***that I have given, and*** seal the law ***of God in the hearts of*** my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob *because of its wickedness*, and I will look *to* him *and trust in the things which he hath given unto me*.

18 Behold, I and the children whom the LORD hath given me are for signs and for wonders from the LORD of hosts, *who shall* dwell in mount Zion, *even signs and portends of those things that shall come to pass* in Israel.

Here Isaiah explains that what he is giving through Uriah and Zechariah is the **real truth** and that only those who have the “law of God in their hearts will understand and accept (seal) what he has prophesied. He explains that he is using his son’s life and name as a sign that God is with him (O Immanuel). Maher-shalal-hash-baz literally means

19 And when they *who follow after Rezin and Pekah* shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, *who are dead*. Should not a people seek unto their God *from his servants who are among the living rather than from a God who is dead, and who speaketh as a spirit who is dead?*

20 *The LORD hath given us* the law and the testimony *of his servants of this law; and if the kings of the earth* speak not according to *the word he hath given us*, it is because there is no light in them.

21 And *when they have lived under these kings of the earth with whom they have made a confederacy*, they shall pass through *life* hardly *satisfied*, and *they shall be* hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and *the god they have chosen for themselves*. And *then shall they* look upward *to the LORD, but he shall not hear them, nor shall he allow their sufferings before his eyes*.

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

Isaiah 9

Isa 9:1 *And* the dimness *of the anguish they shall feel* shall be a vexation *upon all the people*. *And they of all* the nations of Galilee *shall be vexed like unto those who are* afflicted *in* the land of Zebulun by way of the sea, and *also like those who are afflicted in* the land of Naphtali, beyond Jordan.

Isaiah continues to use the traditions of the Jews and what they believed about their ancestors in his metaphoric description of the materialism of the people. Zebulun was a son of Israel (Jacob) whose decedents were known for their expertise in trading and business. This tribe of Israel lived near and controlled the harbors

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. (Genesis 49:13)

Ad;ad

Gen 49:21 Naphtali is a hind let loose: he giveth goodly words.

A “hind” is a female deer. Naphtali means “to struggle”

Isa 9:2 The people that *walk* in darkness have seen a great light *shine before them, and* they that dwell in the land of the shadow of death, upon them hath the light shined.

Isa 9:3 *They have* multiplied *and become many* nations, *but evenso, their joy hath* not increased, *because they refuse to turn towards the light*. *Their only* joy before *the LORD their God is* according to the joy *they receive* in *the* harvest, and *when* men rejoice when they divide the spoil.

Isa 9:4 For *they have* broken the staff, the rod of *their* oppression, *upon the* shoulder *of those who bear the* yoke of *their* burden, as in the day of Midian.

Midian was a son of Abraham, not through the promised lineage of Sarah, but through Keturah, one of his concubines. The Jews made no special reference to the other people who lived in the surrounding area who were of a lighter skinned as they were, but had to make some acknowledgement that these people were similar in nature to themselves. To explain their existence, Jewish historians invented concubines for Abraham, who “sent them away” after giving everything to his *promised* son, Isaac.

Gen 25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these [were] the children of Keturah.

Gen 25:5 And Abraham gave all that he had unto Isaac.

Gen 25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

The Jewish historians would intermingle the Midianites with the “promised” blood line by introducing into the story of Moses his marriage to a Midian woman. However, Isaiah’s purpose in mentioning the *oppression of Midian* (using the Jew’s own mythology to teach them) had all to do with racism and elitism. For the most part of Isaiah’s prophecy, he is telling the Jews that they are not a *special* people, but equal in God’s eyes to everyone else. Isaiah is pointing out the oppressive way the Jews treat other people who are seen as “Gentiles” (not chosen). The burden this elitism places upon other human beings continues into modern times. The destabilization of the middle eastern region has all to do with the State of Israel and its determination to hang on to land that the Jews feel was given to them by God, and by distinguishing themselves as “God’s Chosen People.”

Unfortunately for the perpetuation of peace throughout the world, the Christian nations that believe the Old Testament account to be a literal history and the “word of God” support Israel’s defiance of logic and common sense. Humane thinking would help (one would suppose) the Jews’ understanding that the same advanced human creators create all human beings equally. Adolf Hitler didn’t help the cause by singling out the Jews and attempting to exterminate them in his own demented idea of establishing “God’s chosen race.” Sympathy for their plight would rally the modern, powerful Christian nations (the United States being the most prevalent) to protect Israel and help the Jews maintain their Zionist sovereignty.

Isaiah was certainly no proponent for any type of elitism or Zionist movement. His prophecies foretold a time when an advanced human (Messiah) would come to this earth and make all things equal for all people equally.

Isa 9:5 *And* every battle of the warrior is with confused noise and garments rolled in blood. But *all* this shall *cease in the day of the LORD of hosts* with burning and fuel of fire.

Isa 9:6 For *our sake* a child is born, *for our sake* a son is given: and the government shall be upon his shoulder *alone*. And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa 9:7 Of the increase of his government and peace there shall be no end. *He shall sit* upon the throne of David and *rule* his kingdom. *He shall* order and establish *peace among all the inhabitants of the earth* with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isa 9:8 *And* the Lord sent *this* word *to* Jacob, and it hath lighted *all of* Israel.

The word “Jacob” was given to reflect the birth of Jacob as he struggled with his twin, Esau, upon being born. It would also become significant in Jewish mythology to the “wrestle” Jacob had with an angel, who Jacob prevailed against. Jacobs’s name was changed to Israel, which literally means “God prevails”. Although Jacob is a Jewish mythological hero, Isaiah uses the words appropriately here to indicate the **real truth** (a word) being taught to the Hebrews concerning how to live in peace with each other and the rest of the inhabitants of the world. This “word” was the light that led the people through the wilderness at night, symbolic of the people walking around in darkness needing something to guide them. The “word” is the code of humanity all **true messengers** called by advanced beings teach to those to whom they are sent. Isaiah is saying that the Lord sent this “word” to the ancestors of the Jews, and it has always been to give the “light” to Israel so that they will prevail in God’s way.

In the New Testament gospel of John, the Messiah (whom Jesus claimed to be) is also described as “the word” and as “the light of men”:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. (John 1:1-9)

This “light” is the simple code of humanity that all of us would recognize as the way we treat each other. Acting humanely (as a human) is foundationalized in each one of us from the moment we “come into the world.” We instinctively recognize how we should treat each other, even as we would want to be treated. It is this “light” that the **true messengers** helped the people see, if the people would only look and recognize it for what it was: a simple and universal code of proper humanity that establishes peace among free-willed human beings.

Isa 9:9 And all the people shall know *and see this light in the day of the LORD of hosts*. Even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

Isa 9:10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars; *yea even they shall know and see the light*.

Isa 9:11 Therefore the LORD shall *allow the* adversaries of Rezin *to rise* against him and join together *with* his *other* enemies;

Isa 9:12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. *But* for all *that they have done* his anger is not turned away *from them*, but his hand is still stretched out *towards the people*.

Isa 9:13 *But* the people turneth not *away from* him that smiteth them, neither do they seek the LORD of hosts.

Isa 9:14 *And in the day of the LORD of hosts, he* will cut off from Israel head and tail, branch and rush, in one day.

Isa 9:15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. ***Their words are the branch, and their laws the rush.***

Isa 9:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

The Jewish scribes certainly didn't want the people to think that the Messiah would supplant all of their leaders' words and laws when he comes; so they left out how Isaiah defines the "branch and rush."

Isa 9:17 Therefore, the Lord shall ***find*** no joy in their young men ***because they do not*** have mercy on their fatherless and widows; ***and*** every one is an hypocrite and an evildoer, and every mouth speaketh folly. ***But*** for all ***that they have done*** his anger is not turned away ***from them***, but his hand is still stretched out ***towards the people***.

Isa 9:18 ***And in the day of the LORD of hosts, their*** wickedness ***shall burn*** as the fire. ***And the fire*** shall devour the briers and thorns, and shall kindle in the thickets of the forest. ***And when the wind shall blow upon them, their fires*** shall mount up ***and the smoke of their burning shall be seen by all the inhabitants of the earth***.

Isa 9:19 ***Because of*** the wrath of the LORD of hosts, the land ***everywhere is*** darkened. And the people shall be as the fuel of the fire ***which shall light the world in that day, and*** no man shall spare his brother.

Isa 9:20 And ***before that day, the people*** shall snatch ***to eat*** on the right hand, ***but they shall still*** be hungry; and ***they*** shall eat on the left hand, ***but*** they shall not be satisfied: they shall eat every man the flesh of his own arm:

Isa 9:21 ***Whether it be*** Manasseh ***seeking to eat from the arm of*** Ephraim; ***or*** Ephraim ***seeking to eat from the arm of*** Manasseh, they together shall be against Judah ***because of all that they have eaten of her that hath not satisfied them***. ***But*** for all ***that they have done*** his anger is not turned away ***from them***, but his hand is still stretched out ***towards the people***.

Isaiah 10

Isa 10:1 Woe unto them that decree unrighteous decrees, and that write *laws of grievousness* which they have prescribed *to deceive the people*.

Isa 10:2 *Decrees and laws that* turn aside the needy from judgment, and take away the right from the poor of my people *to live; that make* widows their prey, and that rob the fatherless!

Isa 10:3 And what will ye do in the day of visitation *when the LORD of hosts cometh to judge the world in righteousness? What will ye do when ye experience* the desolation which shall come from *a far into your own land?* To whom will ye flee for help? *Where then* will your glory *be? What then shall ye say of your laws and decrees?*

Isa 10:4 Without me *my people* shall *be brought* down *as* prisoners, and they shall *be* slain. *But* for all *that they have done* his anger is not turned away *from them*, but his hand is still stretched out *towards the people*.

Isa 10:5 *Because of the unrighteous decrees and laws of the leaders of my people, the Assyrian shall be* the rod of mine anger, and the staff in their hand *shall act as* mine indignation *against them*.

Isa 10:6 I will send *the Assyrian* against an hypocritical nation and against the people *who support their leaders in their unrighteousness*. I will *put him in* charge of my wrath, to take the spoil *of the leaders of my people*, and to take *them as the prey just as they made the widows and the needy their own prey*; and *he will* tread them down *until they become* like the mire of the streets.

Isa 10:7 *Nevertheless, the Assyrian hath no desire to destroy the people*, neither doth his heart think so; but it is in his heart to destroy and cut off *their leaders who have put themselves above all other* nations.

Isa 10:8 For he saith *in his heart*, Are not my princes *just as much* kings *as the Jews?*

Isa 10:9 *Are not the cities of the Gentiles just as powerful as the cities of the Jews*. Is not Calno *and* Carchemish? Is not Hamath *and* Arpad? Is not Samaria *and* Damascus?

Isa 10:10 *Thus saith the LORD of hosts*, As *I* found the kingdoms *that worship* idols *to be, even* Samaria, whose graven images did excel *those* of Jerusalem:

Isa 10:11 Shall I not, *therefore*, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

Isa 10:12 Wherefore it shall come to pass, that when the Lord *of hosts* hath performed his whole work upon mount Zion and on Jerusalem, the fruit of the stout heart of *those like unto* the king of Assyria *shall be punished*, and the glory of *their* high looks *shall be brought down*.

Isa 10:13 For *these* saith *in their hearts*, By the strength of my hand I have done it; for I am prudent *in* my *own* wisdom. And I have removed the *bindings* of the people, and have robbed *the* treasures *of their leaders*, and I have *upheld* the inhabitants like a valiant man: (NOTE: Robin Hood syndrome.)

Isa 10:14 And my hand hath found *and taken* the riches of the *leaders of the* people, *who flew as the eagle that left her* nest. *And they have left their people as chicks uncovered to become my prey. But* as one gathereth eggs that *have not hatched*, I have gathered all the *people of the* earth; and *of those who have hatched* there was none *found* that moved the wing, or opened the mouth, or peeped *in protest of what I did for them*.

Isa 10:15 Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against him that *useth* it? As if the rod should shake itself *and not* them that lift it up, or as if the staff should lift up itself, as if it were *not only* wood.

Isa 10:16 Therefore, *in the day of* the Lord of hosts shall the Lord send among *the* fat ones *a* leanness; and under *their* glory he shall kindle a burning like the burning of a fire.

Isa 10:17 And the Holy One of Israel shall *the* fire *that shall burn* and a flame *to* be the light *for all the people that remain upon the earth*. And *his flame* shall burn and devour *all the* thorns and *the* briers in one day;

Isa 10:18 And shall consume the glory of *the* forest, and of *the* fruitful field, both soul and body: and they *and their pomp and their glory* shall be as when a standardbearer fainteth.

Everything that they held up as a standard of good shall be replaced with what is *really* good for all people, not just the powerful and rich.

A **standard-bearer** is a person (soldier or civilian) who bears an emblem called an [ensign](#) or standard, i.e. either a type of [flag](#) or an inflexible but mobile image, which is used (and often [honoured](#)) as a formal, visual symbol of a [state](#), [prince](#), [military unit](#), etc.

This can either be an occasional duty, often seen as an honour (especially on parade), or a permanent charge (also on the battle-field); the second type has even lead in certain cases to this task being reflected in official rank titles.

Many terms exist, often specifying the type of standard borne (in various cases named in parenthesis after the bearer).

Isa 10:19 And the rest of the trees of *the* forest shall be few, *even* that a child may *count* them.

Isa 10:20 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 *they* shall stay upon the LORD, the Holy One of Israel, in truth.

Isa 10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

Isa 10:22 For *although the wicked* people *of* Israel be as the sand of the sea, yet a remnant of them shall return *unto the LORD and* the consumption decreed shall overflow with righteousness.

Isa 10:23 For the Lord GOD of hosts shall *allow* a consumption, even determined, in the midst of all the land.

Isa 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian. *For I* shall smite *him* with a rod and shall lift up *my* staff against *him*, after the manner of Egypt.

Isa 10:25 *Bear his burden for* yet a very little while, and *then they shall be destroyed and* the indignation shall cease *along with* mine anger *towards my people*.

Isa 10:26 And the LORD of hosts shall stir up a scourge for *all those who oppose him* according to the slaughter after the manner of Egypt, *even as the priest* of Midian (*Moses*) *was commanded* at the rock of *Horeb*. And as *he laid* his rod upon the sea *to save his people*, so shall *the LORD of hosts* lift up *his rod to save all those who follow him*.

Isa 10:27 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 *anointed one, even the LORD of hosts*.

Isa 10:28 He is come to Aiath, he is passed to **Migron**; at **Michmash** he hath laid up his carriages *and gone to battle against those that oppose him*.

I Sam 17:22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

I Sam 17:23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard [them].

I Sam 17:24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

Isa 10:29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Saul *has* fled **Gibeah**.

Isa 10:30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

Isa 10:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

I Sam 14:1 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that [is] on the other side. But he told not his father.

I Sam 14:2 And Saul tarried in the uttermost part of **Gibeah** under a pomegranate tree which [is] in **Migron**: and the people that [were] with him [were] about six hundred men;

I Sam 14:3 And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

I Sam 14:4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, [there was] a sharp rock on the one side, and a sharp rock on the other side: and the name of the one [was] Bozez, and the name of the other Seneh.

I Sam 14:5 The forefront of the one [was] situate northward over against **Michmash**, and the other southward over against Gibeah.

I Sam 14:6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for [there is] no restraint to the LORD to save by many or by few.

I Sam 14:7 And his armourbearer said unto him, Do all that [is] in thine heart: turn thee; behold, I [am] with thee according to thy heart.

I Sam 14:8 Then said Jonathan, Behold, we will pass over unto [these] men, and we will discover ourselves unto them.

I Sam 14:9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

I Sam 14:10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this [shall be] a sign unto us.

I Sam 14:11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

I Sam 14:12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

I Sam 14:13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

I Sam 14:14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, [which] a yoke [of oxen might plow].

I Sam 14:15 And there was trembling in the host, in the field, and among all

I Sam 25:43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

I Sam 25:44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which [was] of Gallim.

II Sam 3:13 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

II Sam 3:14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver [me] my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

II Sam 3:15 And Ishbosheth sent, and took her from [her] husband, [even] from Phaltiel the son of Laish.

II Sam 3:16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

II Sam 3:17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past [to be] king over you:

II Sam 3:18 Now then do [it]: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

Isa 10:32 ***And all those who*** shall remain at Nob that day, he shall shake his hand against ***them and also lay siege to*** the mount of the daughter of Zion, the hill of Jerusalem.

Nob was the city of priests where the tabernacle was supposedly kept.

I Sam 20:42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

I Sam 21:1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why [art] thou alone, and no man with thee?

I Sam 21:2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed [my] servants to such and such a place.

I Sam 21:3 Now therefore what is under thine hand? give [me] five [loaves of] bread in mine hand, or what there is present.

I Sam 21:4 And the priest answered David, and said, [There is] no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

Isa 10:33 Behold, ***in the day of*** 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.

Isa 10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by ***the hand of the anointed*** one.

