

## Isaiah Chapter 48/1 Nephi 20

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

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

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

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

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

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

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

With dualism in mind, those that have been baptized and "who swear by the name of the Lord" (temple) are members of the Church of Jesus Christ of Latter-Day Saints. In verse 2 it says "they that call themselves of the holy city" - some might rashly assume that this refers to Salt Lake City specifically yet members worldwide are the ones who "take upon themselves the name of the holy city" for the holy city is Zion and members of the church worldwide parrot "Zion is the pure in heart" who gather to stakes of Zion. This chapter is addressing endowed members of the church who subconsciously or consciously identify themselves as "Zion" "but they do not stay themselves upon the God of Israel." This should sound familiar as the Lord repeatedly said "upon my house shall it begin, and from my house shall it go forth, saith the Lord; first among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." (D&C 112:25-26) The richest blessings will be bestowed on those that accept the gospel and live its principles in this life; the most severe punishments will come down on the hypocrites in the church.

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

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

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

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

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

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

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

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

I go over this specifically and in great detail in my video “Before You Begin Your Last Days Timeline Quest.” It is crucial to understand why the Lord gives prophecy for if one knows why the Lord gives prophecy he will then have the spirit of prophecy. The Lord foretells of future events that are completely unknown to the world or to the specific group of people and then brings that event into being in the clear view of the world or the specific group in question. If you understand this, then the thought of the Lord foretelling of a specific monumental event (ie. The opening of the 7<sup>th</sup> seal) and then fulfilled it in secret so that the world and the specific group of people it was intended for was completely oblivious to it would become laughable. Why would the Lord foretell? What does this prove? The crappiest of magicians can put the rabbit under the hat and tell the audience that he will make the rabbit disappear, drop the curtain so that the audience can’t see what is going on, raise the curtain back up and then say “voila, the rabbit is gone!” When you have this belief that the Lord foretells of events and then fulfills them behind closed doors, you “shorten the arm of the Lord” and you make him into a cheap, greasy used car salesman. Nephi directly after pounding Isaiah 48-49 into his plates gives his commentary on them and said:

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

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

tell those people “who have not been told” what is going on. And then “that which they had not heard (until you tell them about it) shall they consider” (3 Nephi 21:8).

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

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

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

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

“There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.” (Teachings of the Prophet Joseph Smith, p.149-150).

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

110, with some groups of Jews over 120. Significant. Latter-Day Saints are blessed with the gift of the Holy Ghost and those that heed it will find their mind expanded and the glory of God fall upon them; those that reject “this light” will become darkened in their minds. This contrast is very easy to identify between the Lamanites and Nephites. If you would like a further spotlight on “those who have the glory of the Lord” vs “those who have rejected the light” I recommend watching or reading my paper Nephites vs Lamanites.

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

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

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

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

The Lord first tells those who “are called” to hearken and the first thing he tells them to do is to assemble together and hear. Where do we as members of the Church of Jesus Christ of Latter-Day Saints assemble to hear? The answer is, with our fellow servants at church. Then the next thing he says is, “who among them hath declared these things unto them” so the Lord then immediately asks and wants to know who in the church, who among the brothers and sisters of the church, have been teaching “these things”? So what are “these things”? “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” (Matthew 24:45 /JSM-49) These things are the “meat” pertaining to the “season”. In the Book of Mormon manual, in the introduction to this chapter, it says:

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

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

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

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

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

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

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

The focus then from the Lord changes from those in the church generally who are teaching people the “meat in due season” to a specific servant that will arise this time. If you go down to the footnotes in verse 15 (“him”) it takes you to Isaiah 45:1-4. In these verses we learn of the Lord’s “anointed”, the “right hand of the Lord” who will “subdue nations before the Lord” (an Elias for the Lord much like John the Baptist was) who the Lord will “loose the loins of kings” (also known as crapping your britches or taking the strength out of the kings or as it says in 3 Nephi- kings shall shut their mouths). He then goes on in verses 3-4 to say that “I the Lord have called thee by name” and then says “I have even called thee by thy name: I have surnamed thee.” The footnotes for these verses take you to Joseph Smith History verse 17, 33, 49. These are multiple references to Joseph Smith being “called by name.” But what about Joseph’s actual name being important? In 2 Nephi 3:4-15 this same prophet is discussed and in verse 15 Joseph who was sold into Egypt (who was writing this prophesy) said “and his name [the prophet we are discussing] shall be called after me; and it shall be after the name of his father.” So who is this person being discussed from verses 15-17 in Isaiah 48- it is clearly Joseph Smith. We have already discussed in previous chapters that Joseph Smith will return (if you want the totality of it, check out my video/paper Joseph Smith to Return). These verses from 15-17 mirror what the Lord himself said about this servant in 3 Nephi 21:8-12.

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

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

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

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

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

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

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