

## ISAIAH: A NEW TRANSLATION

### THE VISION OF ISAIAH—INTRODUCTION (1:1)

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

### GOD CHARGES ISRAEL FOR ITS SINS (1:2–5A)

**Isaiah** <sup>2</sup>Hear, O heavens!  
And give ear, O earth! Because the LORD has spoken:

**The LORD** “Children I have brought up and raised,  
but they rebelled<sup>1</sup> against Me.

<sup>3</sup>The ox knows its purchaser  
and the ass its owner’s feeding trough.

Israel did not know;  
My people did not understand.”

<sup>4</sup>Woe! nation that sins,  
people burdened with iniquity,  
offspring of evildoers,  
children who are corrupt.

They have abandoned<sup>2</sup> the LORD!  
They have despised the Holy One of Israel!  
They have turned their backs {on Him}!

<sup>5</sup>Why will you be beaten again?  
Why will you add apostasy?

### ISRAEL’S SPIRITUALLY SICK CONDITION: THE PEOPLE (1:5B–6) AND THE LAND (1:7–9)

**The LORD** Every head is sick;  
every heart is diseased.

<sup>6</sup>From the sole of the foot to the head, there is no healthy part.  
A wound, and a slash, and a fresh blow—

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1. “Rebel” (Hebrew *psh*) also means “to transgress.”

2. “Abandon” (Hebrew *ʿzv*) can also read “forsaken.”

they have not been closed up nor wrapped,  
neither softened with oil.

<sup>7</sup>Your land is desolate;  
your cities are burned with fire.

Your soil? Strangers eat it in front of you;  
it is a waste, overthrown by strangers.

<sup>8</sup>And the daughter of Zion is left as a hut in a vineyard,  
as a temporary shelter in a cucumber field,  
as a city besieged.

**Isaiah** <sup>9</sup>If the LORD of Hosts<sup>3</sup> had not left us a few survivors,  
we would have been like Sodom;  
we would have been as Gomorrah.

#### CONDEMNATION AGAINST ISRAEL'S APOSTATE TEMPLE PRACTICES (1:10-15)

**Isaiah** <sup>10</sup>Hear the word of the LORD, O rulers of Sodom;  
give ear to the law of our God, O people of Gomorrah.

**The LORD** <sup>11</sup>"What use is the multitude of your sacrifices to Me?"

**Isaiah** says the LORD.

**The LORD** "I have eaten My fill of burnt offerings of rams, and the fat of  
fatted steers,

and the blood of bulls and lambs or male goats, I do not desire.

<sup>12</sup>When you come to see My face,  
who required this from your hand to trample My courts?

<sup>13</sup>You will no longer bring a worthless offering;  
incense, it is an abomination to Me;

new moon and Sabbath,  
calling of an assembly—

I cannot endure iniquity and the sacred assembly;

<sup>14</sup>your new moons and your festivals My soul hates;

they have become a burden to Me;

I am weary of bearing them.

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3. This important title occurs sixty-two times in Isaiah. *Hosts* generally refers to God's angels—He is the LORD of a great multitude of angels. LORD of *Hosts*, here and elsewhere, can also be translated "LORD of Armies," referring to the LORD's armies of angels.

<sup>15</sup> And when you spread forth your palms, I will shut My eyes  
from you;  
even when you pray much, I will not hear.

Your hands are full of blood,  
your fingers with iniquity.

#### ISRAEL COMMANDED TO REPENT AND CLEANSE ITSELF (1:16–20)

**The LORD** <sup>16</sup> “Wash!  
Purify yourself!  
Remove the evil of your deeds from before My eyes.  
Stop the evil.

<sup>17</sup> Learn to do good,  
seek justice,  
make the oppressed happy,  
administer justice for the orphan,  
argue the case for the widow.

<sup>18</sup> Come, please, and let us reason together.”<sup>4</sup>

**Isaiah** says the LORD:

**The LORD** “If your sins are as scarlet, like snow they will be made white;  
if they are red like crimson, they will be like wool.

<sup>19</sup> If you are willing and obedient<sup>5</sup>, you will eat the good things  
of the land;  
but if you refuse and rebel, by the sword you will be eaten.”

**Isaiah** <sup>20</sup> For the mouth of the LORD has spoken.

#### LAMENT FOR THE INHABITANTS OF JERUSALEM (1:21–24A)

**Isaiah** <sup>21</sup> How<sup>6</sup> the faithful town has become a prostitute!  
Filled with justice;  
righteousness lodged in her, but now—murderers!

4. “Reason together” is technically a legal term in the Hebrew (*ykhch*), as if the LORD is calling the people to court.

5. The Hebrew *shm'* literally means “to hear.” “To hear” in Hebrew also means “to obey.”

6. The word *how* (Hebrew *'ykh*) here introduces a lament similar to those in the book of Lamentations (see Lamentations 1:1; 2:1).

<sup>22</sup> Your silver has become dross,  
your wine diluted with water.

<sup>23</sup> Your rulers are rebels  
and companions of thieves.

Everyone loves bribes  
and chases after gifts.

<sup>24</sup> They do not administer justice for the orphan,  
neither does the case of the widow come to them.

### ZION TO BE REDEEMED, THE WICKED DESTROYED (1:24B–31)

**Isaiah** <sup>24</sup> Therefore the Lord,  
the LORD<sup>7</sup> of Hosts,  
the Mighty One of Israel, declares:

**The LORD** “Alas! I will get relief from My adversaries  
and avenge me of My enemies.

<sup>25</sup> And I will turn My hand upon you,  
and I will smelt away your dross like lye,  
and I will take away all your slag.

<sup>26</sup> And I will restore your judges as at the first  
and your counselors as at the beginning.

After this you will be called,  
“The City of Righteousness,”  
“The Faithful Town.”

<sup>27</sup> Zion will be redeemed with justice  
and her repentant<sup>8</sup> ones with righteousness.

<sup>28</sup> But transgressors and sinners together will be crushed,  
and those that forsake the LORD will perish.

<sup>29</sup> For you will be ashamed of the oaks that you have desired,  
and you will be confounded because of the gardens that you  
have chosen.

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7. “LORD” in lower case letters and “LORD” in small capital letters are two different words in Hebrew. “LORD” (Hebrew *ʾadon*) denotes one who has power or authority over others; *ʾadon* can also be translated “master.” “LORD” (Hebrew *yhwh*) is the name Jehovah in English (I am simplifying this).

8. The Hebrew *shuv* denotes both “to return” and “to repent”; therefore, when we return to God, we are repentant.

<sup>30</sup> For you will be as an oak whose leaf withers  
and as a garden without water.

<sup>31</sup> And the strong one will be as tinder  
and his work as a spark,  
and both will burn together,  
and no one will quench them.

### THE MOUNTAIN (TEMPLE) OF THE LORD (2:1-5)

**Isaiah**      **2** The word that Isaiah, the son of Amoz, saw concerning Judah  
and Jerusalem. <sup>2</sup> And it will come to pass in the last days,  
[when]<sup>9</sup> the mountain of the LORD's House

will be established at the top of the mountains<sup>10</sup>,  
and it will be elevated above the hills,

then all nations will flow like a river<sup>11</sup> to it.

<sup>3</sup> And many peoples will come and say,

**God's  
covenant  
people**      “Come,  
and let us go up<sup>12</sup>

to the mountain of the LORD,  
to the House of the God of Jacob,

that He may teach<sup>13</sup> us of His ways  
and that we may walk in His paths;

because from Zion the law will go forth,  
and the word of the LORD from Jerusalem.”

**Isaiah**      <sup>4</sup> And He will judge among the nations,  
and He will settle the case for many peoples.

And they will hammer their swords into plowshares  
and their spears into pruning hooks.

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9. Bracketed word is from JST and 2 Nephi 12:2.

10. “Top” (from the Hebrew *r'sh*) literally means “head”; but it also denotes the chief or highest ranking. God's temple, therefore, is God's highest-ranking institution—one of utmost importance and of great prominence.

11. Isaiah skillfully took the Hebrew noun for *river* (*nhr*) and made a verb out of it, thus the translation is literally “to river,” “to flow like a river,” or “to stream.”

12. The Hebrew term *alah* (“go up,” “ascend”) is a watchword utilized by prophets in connection with individuals who ascend to God's temples.

13. The Hebrew *Torah* (“law”) is derived from the verb “to teach.”