

Isaiah Chapter One

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

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

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

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

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

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

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

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

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

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

(13-3) [Isaiah 1:1-9. Rebellion against the Lord](#)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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