

ISAIAH 1 vs 1

The book of Isaiah has two great divisions, carefully preserved through the centuries: **chapters 1 – 39** speak to judgments on the nations – including **Israel** led by Ephraim, and **Judah**, the southern 2 tribes; **chapters 40 – 66** speak to the glorious work of the Messiah.



First we read: God's criticism of both rebel houses **Israel** and **Judah**, thereby affecting all the local neighbors in the hood; and **second**: chapters 40–66; God's consolation to both houses who have separate histories. The great Isaiah scroll found in the Qumran caves, dated from the 2nd century BC has put to rest many wild speculations about prophet Isaiah.

Isaiah lived around 740 BC, when Assyria took the House of **Israel**, the northern 10 tribes who carried with them all the birthright promises of Abraham, Isaac and Jacob. Isaiah mentions **Ephraim the 2nd son of Joseph**, heir of those birthright promises. Isaiah wrote till around 680 BC through the reign of 4 kings.

¹ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem

in the days of Uzziah / Isaiah was a prophet to the southern kingdom; Uzziah was a good king who reigned during the zenith of Judah's power and prosperity since the days of Solomon,

tragically he overstepped his assignment to think he could do the work of the high priest offering incense and interceding for the people; the LORD struck him with leprosy in his final days, though he continued to reign; during this time there was social, moral and spiritual decay among the people.

Jotham, Ahaz and Hezekiah / Jotham, son of Uzziah, began as a co-regent probably after the king acquired leprosy; Ahaz the most wicked and faithless of the kings;

《以赛亚书》有两大分支，经过几个世纪的精心保存:第一章至第三十九章讲述了对列国的审判——包括以以法莲为首的以色列，和南部的两个犹太部落;第 40 - 66 章讲的是弥赛亚荣耀的工作。

首先我们读到:上帝对以色列和犹太这两个叛逆家庭的批评，从而影响了当地所有的邻居;第二章，

第 40-66 章;上帝给这两个有不同历史的家庭的安慰。在昆兰洞穴中发现的伟大的以赛亚卷轴，可以追溯到公元前 2 世纪，它平息了关于先知以赛亚的许多猜测。

以赛亚生活在公元前 740 年左右，当时亚述占领了以色列家，他们的北部 10 个部落携带了亚伯拉罕、以撒和雅各的长子权利的应许。以赛亚提到，以法莲是约瑟的第二个儿子，是长子的继承者。以赛亚的书写到公元前 680 年左右，经历了 4 个国王的统治。

¹ 当乌西雅，约坦，亚哈斯，希西家，作犹太王的时候，亚摩斯的儿子以赛亚得默示，

论到犹太和耶路撒冷。 / 以赛亚是南方王国的先知;乌西雅是慈爱的王、自从所罗门以来、在犹太鼎盛时期作王。

可悲的是，他超越了自己的职责，认为自己可以做大祭司烧香和为人民祈祷的工作;在他余剩的日子、耶和华使他长大麻疯。他仍作王。在这一时期，人们的社会、道德和精神堕落了。

约坦，亚哈斯，希西家 / 约坦是乌西雅的儿子，大概是在王得了大麻风之后才开始执政。亚哈斯是众王中最恶最背道的。

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and Hezekiah, who promoted some reforms, but died prior to Assyria reaching Jerusalem,

kings of Judah.

² **Hear, O heavens, and give ear, O earth** / so this vision isn't merely addressed to people living 2,700 years ago;

Isaiah definitely is speaking to you and me, too... **he wants heaven and earth to pay attention:**

for the LORD speaks, I have nourished and brought up children / so the LORD God has done his fatherly duties to provide for and train His children; He knows they are children, so He did not ask them to walk on water, or create things from nothing,

His children are no match for their glorious Father; but I bet He wants them to grow up, right? I can't imagine heaven populated with a bunch of 2-year olds, can you?

and they rebelled against Me / after 300 years they were doing what they did in the time of king David, a man after God's own heart; and 800 years after Moses warned them of their rebellious nature.

³ **The ox knows his owner, and the ass his master's manger** / God's own creation of brute oxen and dumb asses have more sense than His own people.

In the NT we learn: **Jesus came to His own, but His own did not receive Him** -- John 1; Paul wrote: **all things in heaven and on earth, visible and invisible were made by Him and for Him** -- Colossians 1. Isaiah wants heaven and earth to consider: who created whom, who is Boss... and who isn't, but who is at least as smart as an ox or an ass:

but **Israel** does not know, My people do not consider / understand; C.S. Lewis said,

希西家兴起改革，在亚述到达耶路撒冷之前就死了，

犹大王

² 天哪，要听，地阿，侧耳而听。/这一愿景不仅仅是针对生活在 2700 年前的人们；

以赛亚确实也在对你和我说话... **他要天地都注意听:**

因为耶和华说，我养育儿女，将他们养大，/耶和华神履行父亲的职责，抚养和训练他的儿女。他知道他们是孩子，所以他没有让他们在水上行走，也没有让他们无中生有，

他的儿女比不上他荣耀的父亲;但我打赌他希望他们长大，对吧?我无法想象天堂里住着一群两岁的孩子，你能想象吗?

他们竟悖逆我。/三百年后，他们仍在做大卫王时代的事，一个符合上帝心意的人;800 年后，摩西警告他们要提防他们的叛逆本性。

³ **牛认识主人，驴认识主人的槽。**/ 神自己创造的牛和蠢驴比他自己的子民更有见识。

在新约圣经里我们知道:耶稣到他的百姓中去，但他们却不接待他。保罗写道:天上地下一切能看见的，不能看见的，都是藉着他，并为他造的。以赛亚想让天地思考:谁创造了谁，谁是老大...谁不是老大，但谁至少和牛或驴一样聪明:

以色列却不认识，我的民却不留意。 / 理解;C.S. 刘易斯说，

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our little error might not look so little after 1 million years; obviously God is preparing people to enjoy His eternity forever.

4 Ah sinful nation! people laden with iniquity, a seed / offspring, descendants... of evildoers / weighed down with inequities; with physically and morally rigged scales of disparities and injustices,

children who are corrupt, they have forsaken the LORD / they are rotting; having abandoned the LORD, their only hope to make it home safely,

they provoked the Holy One of Israel to anger, they are gone away backward / not a good thing; Isaiah uses this title 30 times; instead of learning from the Lord, they are walking backwards through life with their ah... leading the way. Can you imagine only driving your carcass in reverse all your life?

5 Why should you be stricken anymore? / Do you need your butt paddled again?

as you rebel more and more, your whole head is sick, your whole heart is faint / again and again diseased... and weakened.

6 From the sole of your foot to your head there is no soundness in it; only wounds, bruises, and putrefying sores: they are not closed, nor bandaged, nor softened with ointment / from head to toe they are sick; remember: this vision concerns Judah and Jerusalem.

7 Your country is desolate, your cities are burned with fire:

your land -- strangers devour in your presence / they are wasted and destroyed; foreigners attacked from all sides; from Israel... from Syria, Edom, Philistia, and Assyria... all carving up the southern territory of Judah,

and it is desolate, as overthrown by strangers.

我们的小错误在 100 万年后看起来可能不会那么小;显然,神是在预备人享受他的永恒。

4 犯罪的国民,担着罪孽的百姓,行恶的种类, /被不平等压垮的;身体上和道德上的不平等和不公正,

败坏的儿女。他们离弃耶和华, /腐烂的;他们离弃了主,这是他们平安回家的唯一希望,

藐视以色列的圣者,与他生疏,往后退步。 /这不是一件好事;以赛亚用了这个标题 30 次;他们不但没有向神学习,反而在生命中倒着走,用自己的智慧领路。你能想象一辈子只让你的尸体倒转吗?

5 你们为什么屡次悖逆,还要受责打吗? /要不要再打你屁股?

你们已经满头痛痛,全心发昏。 /一次又一次生病,一次又一次虚弱。

6 从脚掌到头顶,没有一处完全的。尽是伤口,青肿,与新打的伤痕。都没有收口,没有缠裹,也没有用膏滋润。 /他们从头到脚都生病了;记住:这异象是关于犹太和耶路撒冷的。

7 你们的地土已经荒凉。你们的城邑被火焚毁。

你们的田地,在你们眼前为外邦人所侵吞, /他们都荒废荒废;外国人从四面八方攻击;从以色列,从叙利亚,从以东,从非利士,从亚述,都瓜分犹太的南部领土,

既被外邦人倾覆,就成为荒凉。

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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 / Jerusalem is like a broken-down shed or dilapidated shack in the garden.

⁹ If the LORD of hosts had not left us a few survivors, **we would be as Sodom**, we would be as Gomorrah / totally annihilated, just a fading, cautionary, worthless recollection of depravity in history.

¹⁰ Hear **the word of the LORD**, rulers of Sodom, give ear to the law of our God / wannabe wanton leaders in **Jerusalem**; the law of God is not a bad thing; having no other gods before the One who is Creator of all makes lots of sense.

Laws create order; no laws = disorder. In God's heaven, I bet it's completely orderly... they don't need people with weapons standing on the street corners, or even securing the borders; they have folks who seek God first; their road aren't clutter with traffic during peak travel times.

give ear to the law of our God **people of Gomorrah** / budding hopefuls of depravity in Jerusalem.

¹¹ To what purpose are all **your** sacrifices to Me? says the LORD: I have enough of **your** burnt offerings of rams, and the fat of well-fed cattle;

I do **not** delight in the blood of bullocks, or lambs, or goats / in the NT we read: **for the law made nothing perfect**... it is impossible for the blood of bulls and goats to take away sin -- **Hebrews 7, 10**.

¹² When **you** come to appear before Me,

who requires of **you** this stampede in My courts?

⁸ 仅存锡安城（城原文作女子），好像葡萄园的草棚，瓜田的茅屋，被围困的城邑。/耶路撒冷好像园中的破棚破棚。

⁹ 若不是万军之耶和华给我们稍留余种，**我们早已像所多玛**，蛾摩拉的样子了。/完全湮灭，只是对历史堕落的一种淡漠的、警戒的、毫无价值的回忆。

¹⁰ 你们这所多玛的官长阿，要听**耶和华的话**。/**耶路撒冷**那些恣意妄为的领袖;上帝的律法不是一件坏事;在创造万物的上帝之前没有别的神是很有道理的。

律法产生秩序;没有律法=无序。我敢打赌，在上帝的天堂里，一切都井然有序...他们不需要人们拿着武器站在街角，甚至不需要守卫边境;他们首先寻求上帝;在交通高峰期，他们的道路不会拥挤不堪。

你们这蛾摩拉的百姓阿，要侧耳听我们神的训诲。/在耶路撒冷萌芽着堕落的希望。

¹¹ 耶和华说，你们所献的许多祭物，与我何益呢？公绵羊的燔祭，和肥畜的脂油，我已经够了。

公牛的血，羊羔的血，公山羊的血，我都不喜悦。/在新约中我们读到：“**律法本来没有使什么成为完全的**...牛羊的血是不能除罪的。”——希伯来书 7:10。

¹² **你们**来朝见我，

谁向**你们**讨这些，使你们践踏我的院子呢？

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¹³ Bring **no** more worthless offerings; and no more incense that is an abomination to Me / designer incense... all the way from Arabia and India, like today – apparently some had missed the point;

your new moons and sabbaths, **your** calling of assemblies, **your** solemn meeting, I cannot endure; iniquity / that one word describes it all; your religious veneer is all sheer evil. Your pretentious traditions and practices are fruitless and insignificant.

¹⁴ **Your** new moons and **your** appointed feasts My soul hates / **notice, the LORD does not say...** He hates His new moons... the LORD is **NOT** talking about His 7 appointed feasts... 7 specific days fulfilled in the Messiah... Moses repeatedly told us all about them. He does **not** hate His appointed days... shadows of things to come: leaving 3 specific days;

to Me they are a burden; I am weary to bear them / Wow! When the LORD... who never sleeps, who tirelessly cares for His own... when He gets exhausted... then Houston, we have a problem.

¹⁵ You may stretch out your hands, but I will **not** look: yes, you may abundantly / amply and eloquently... pray, but I will **not** hear: / And we might wonder: why? But quickly Isaiah answers...

your hands are full of **blood** / covered in blood; **adam** literally means: first blood. Since the LORD confronts Cain asking: What have you done? The voice of your brother's blood cries to Me from the ground -- Genesis 4.

What have you done? Jeremiah tells us they degenerated to murdering children as a sacrifice to heathen gods due to their alliances with the neighbors. They murderously hate in their heart.

¹⁶ Wash yourselves, make yourselves clean,

¹³ 你们**不要**再献虚浮的供物。香品是我所憎恶的。/来自阿拉伯和印度的设计师熏香，就像今天一样—显然有些人忽略了重点；

月朔，和安息日，并宣召的大会，也是我所憎恶的。作罪孽，又守严肃会，我也不能容忍。/ 这一个词就可以描述一切；你的宗教伪装完全是邪恶的。你们那些自命不凡的传统和做法是毫无结果和微不足道的。

¹⁴ **你们的**月朔，和节期，我心里恨恶/**注意，主并没有说...**，他恨他的月朔...，主并没有说**他的七个节期...**，在弥赛亚中，七个特定的日子...，摩西反复地告诉我们。他不恨他所定的日子...**事物的影儿要来:留下三个特定的日子**

我都以为麻烦。我担当，便不耐烦。/哇！当上帝...从不睡觉，不知疲倦地关心他自己的...当他筋疲力尽...然后休斯顿，我们有一个问题。

¹⁵ 你们举手祷告，我必遮眼不看。就是你们多多地祈祷，我也不听。/我们可能会问：为什么？但很快以赛亚回答说...

你们的手都满了杀人的血。/满身是血；水坝的字面意思是：第一滴血。因为耶和华面对该隐问：你做了什么？你兄弟的血有声音从地里向我哀告——《创世记》第4章。

你做了什么？耶利米告诉我们，由于他们与邻居结盟，他们堕落到杀害儿童来祭祀异教徒的神。他们心中充满了仇恨。

¹⁶ 你们要洗濯，自洁。

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remove **your** evil deeds from My sight / what? I thought we are supposed to... sit on our butts and wait around... for the LORD to do everything.

[1] Cease to do evil / and how do we do that? By changing our focus... looking to Him;

¹⁷ [1] Learn to do good; [2] Seek justice, [3] reprove the oppressor, [4] defend the fatherless, [5] plead for the widow / so we learn to stop doing one thing... and replace it with doing a handful of things... and isn't it interesting?

None of them requires: walking on water, or leaping tall buildings.

¹⁸ Come now, and let us reason together, says the LORD: though your sins are as **scarlet** they will be as white as snow; though they are **red** like **crimson**, they will be as wool.

/ the color of our blood and our brothers... it is interesting; most sin is against those closest to us,

(An aside: in the 1800s, the Grimm's brothers recorded the ancient stories of the various tribes who populated northern Europe and taught their children stories cloaked in scriptural truths... in this verse, we find the origin of the name: Snow White; or building your life on a solid foundation... so the big bad wolf cannot destroy -- 1 Corinthians 3)

¹⁹ If you are willing and obedient, you will eat the best of the land / if you consent and obey:

²⁰ But if you refuse and rebel, you will be devoured by the sword:

for the mouth of the LORD has spoken.

²¹ How the faithful city has become a whore, / the epitome of disloyal faithlessness!

从我眼前除掉**你们的**恶行。 / 什么?我以为我们应该...坐着无所事事...等着上帝来做每一件事。

[1] 要止住作恶 / 怎么做呢?通过改变我们的焦点...仰望祂;

¹⁷ [1] 学习行善; [2] 寻求公平, [3] 解救受欺压的, [4] 给孤儿伸冤, [5] 为寡妇辨屈 / 所以我们学会停止做一件事, 而代之以做更多的事情, 这不是很有趣吗?

它们都不需要:在水上行走, 或在高楼上跳跃。

¹⁸ 耶和華說, 你們來, 我們彼此辯論。你們的罪雖像**朱紅**, 必變成雪白。雖**紅如丹顏**, 必白如羊毛。

/ 我們的血液和兄弟的顏色……很有趣;大多數罪都是針對我們最親近的人,

(順便說一句:在 19 世紀, 格林兄弟記錄了居住在北歐的各個部落的古老故事, 並教給他們的孩子一些裹著聖經真言的故事...在這段經文中, 我們找到了這個名字的起源:白雪公主;或者把你的人生建立在堅固的根基上...這樣大壞狼就不能破壞。—哥林多前書 3 章)

¹⁹ 你們若甘心聽從, 必吃地上的美物。/如果你同意並順服:

²⁰ 若不聽從, 反倒悖逆, 必被刀劍吞滅。

這是耶和華親口說的。

²¹ 可嘆忠信的城, 變為妓女。從前充滿了公平, 公義居在其中, 現今却有凶手居住。

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²² **Your** silver has become dross / junk; **your** fine wine diluted with water:

²³ **Your** rulers are rebels, and companions of thieves: **Everyone loves a bribe, and chases after rewards** / so they were no different than most now days... in our genius 21st century:

they do **not** defend the orphan, nor does the widow's request come to them.

²⁴ Therefore the LORD God of hosts, **the mighty One of Israel, says;**

Ah, I will be relieved of My adversaries, I will avenge Myself on My enemies:

²⁵ I will turn My hand on you / **Judah** and **Jerusalem,** and smelt your junk, and take away all your tin / which only happens by turning up the heat:

²⁶ Then I will restore your judges as at the first / it starts with cleaning out the lawless judges, and your counselors as at the beginning: after that you will be called,

The city of righteousness, the faithful city.

²⁷ Zion will be redeemed with justice, and her converts with rightness / those who turned around...one day, they will do right, what vows they make they will perform.

²⁸ But transgressors and sinners will together be destroyed,

those who forsake the LORD / who abandon the living God... will cease to be.

²⁹ For **you** will be ashamed of the oaks which you desired, and **you** will be embarrassed by the gardens that you chose / oaks came from Palestine and Lebanon;

²² 你的银子，变为渣滓/垃圾，你的酒，用水搀对。

²³ 你的官长居心悖逆，与盗贼作伴。各都喜爱贿赂，追求赃私。/所以他们和我们这个天才的21世纪的大多数日子没什么不同：

他们不为孤儿伸冤，寡妇的案件，也不得呈到他们面前。

²⁴ 因此主万军之耶和华以色列的大能者说，

哎，我要向我的对头雪恨，向我的敌人报仇。

²⁵ 我必反手加在你身上/犹太和耶路撒冷，炼尽你的渣滓，除净你的杂质。/只有在加热的情况下才会发生：

²⁶ 我也必复还你的审判官/首先是清除无法无天的法官，像起初一样，复还你的谋士，像起先一般。

然后你必称为公义之城，忠信之邑。

²⁷ 锡安必因公平得蒙救赎，其中归正的人，必因公义得蒙救赎。/那些回头的人…总有一天，他们会做对的事，他们许下的誓言都会实现。

²⁸ 但悖逆的，和犯罪的，必一同败亡，

离弃耶和华的/抛弃了永生的神…必致消灭。

²⁹ 那等人必因你们所喜爱的橡树抱愧，你们必因所选择的园子蒙羞。/橡树产自巴勒斯坦和黎巴嫩；

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their towering alliances with foreigners which they were fond of and wedded to, like hardy oaks signifying strength and permanence; oaks and gardens indicate where their cagey and faithless rendezvous took place.

³⁰ For **you** will be like a withered oak leaf, or like a garden that has no water.

³¹ The strong will be as tinder, and his work like a spark;

both will burn together,

and none will extinguish them / the worker and his work will go up in flames.

In every generation, in every nation the LORD calls people to return to Him.

他们与外国人结成了巨大的联盟，他们喜欢并与之结为夫妻，就像象征着力量和永恒的坚硬的橡树；橡树和花园表明了他们谨慎而不忠实的约会地点。

³⁰ 因为**你们**必如叶子枯干的橡树，好像无水浇灌的园子。

³¹ 有权势的必如麻瓢，他的工作，好像火星，

都要一同焚毁，

无人扑灭。/工人和他的工作将被付之一炬。

耶和華世世代代，各國都呼求他們歸向他。

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