



KJV Isa 7	JST Isa 7	Book of Mormon 2 Ne 17	DSS Isa 7	NRSV Isa 7
<p>2 And it was told the house of David,^a saying, Syria is confederate with Ephraim.^b And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.</p> <p>3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub^c thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;^d</p> <p>4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands,^e for the fierce anger of Rezin with Syria, and of the son of Remaliah.</p> <p>5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,</p> <p>6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, <i>even</i> the son of Tabeal:^f</p>	<p>6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea the son of Tabeal:</p>	<p>2 And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.</p> <p>3 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;</p> <p>4 And say unto him: Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.</p> <p>5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying:</p> <p>6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, yea, the son of Tabeal.</p>	<p>2 And it was told the house of David, saying, Syria is confederate with Ephraim. [...] ^{1A} And the heart of his people was moved, as the trees of the wood are moved with the wind.</p> <p>4 And say unto him, Take heed, and be quiet; and^{1A} fear not, neither be fainthearted for the two tails of these smoking firebrands, because of^{1A} the fierce anger of Rezin with Syria, and of the son of Remaliah.</p>	<p>2 When the house of David heard that Aram had allied itself with Ephraim, the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind.</p> <p>3 Then the LORD said to Isaiah, Go out to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool on the highway to the Fuller's Field,</p> <p>4 and say to him, Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, because of the fierce anger of Rezin and Aram and the son of Remaliah.</p> <p>5 Because Aram—with Ephraim and the son of Remaliah—has plotted evil against you, saying,</p> <p>6 Let us go up against Judah and cut off Jerusalem and conquer it for ourselves and make the son of Tabeel king in it;</p>

^{2a} Meaning, it was told to Ahaz. See chart in fn. 7:1.

^{2b} See NRSV translation. See chart in fn. 7:1.

^{3c} Heb. Shear-jashub means “a remnant shall return.”

^{3d} This probably refers to a pool outside of Jerusalem's southern walls near the area where clothing was washed (by fullers). A war delegation from Assyria will come there to threaten Jerusalem in Isaiah 36:2.

^{4e} Firebrands are smoking torches that will soon go out.

^{6f} The goal of the war was to place a puppet king, Tabeal, on Judah's throne who would ally himself with Syria and Israel in their rebellion against Assyria.

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<p>7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.</p> <p>8 For the head of Syria <i>is</i> Damascus, and the head of Damascus <i>is</i> Rezin;^a and within threescore and five years shall Ephraim be broken, that it be not a people.^b</p> <p>9 And the head of Ephraim <i>is</i> Samaria, and the head of Samaria <i>is</i> Remaliah’s son.^c If ye will not believe, surely ye shall not be established.^d</p> <p>10 ¶ Moreover the LORD spake again unto Ahaz, saying,</p> <p>11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.</p> <p>12 But Ahaz said, I will not ask, neither will I tempt the LORD.</p> <p>13 And he said, Hear ye now, O house of David; <i>Is it</i> a small thing for you to weary men, but will ye weary my God also?^e</p> <p>14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.^f</p>	<p>8 For the head of Syria <i>is</i> Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.</p> <p>14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.</p>	<p>7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.</p> <p>8 For the head of Syria <i>is</i> Damascus, and the head of Damascus [...] Rezin; and within three score and five years shall Ephraim be broken that it be not a people.</p> <p>9 And the head of Ephraim <i>is</i> Samaria, and the head of Samaria <i>is</i> Remaliah’s son. If ye will not believe surely ye shall not be established.</p> <p>10 Moreover, the Lord spake again unto Ahaz, saying:</p> <p>11 Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above.</p> <p>12 But Ahaz said: I will not ask, neither will I tempt the Lord.</p> <p>13 And he said: Hear ye now, O house of David; <i>is it</i> a small thing for you to weary men, but will ye weary my God also?</p> <p>14 Therefore, the Lord himself shall give you a sign—Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.</p>	<p>9 And the head of Ephraim <i>is</i> Samaria, and the head of Samaria <i>is</i> Remaliah’s son. If ye will not believe, surely ye will not believe.^{1A}</p> <p>14 Therefore the LORD^{1A} himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and his name will be called^{1A} Immanuel.</p>	<p>7 therefore thus says the Lord GOD: It shall not stand, and it shall not come to pass.</p> <p>8 For the head of Aram <i>is</i> Damascus, and the head of Damascus <i>is</i> Rezin. (Within sixty-five years Ephraim will be shattered, no longer a people.)</p> <p>9 The head of Ephraim <i>is</i> Samaria, and the head of Samaria <i>is</i> the son of Remaliah.</p> <p>If you do not stand firm in faith, you shall not stand at all.</p> <p>10 Again the LORD spoke to Ahaz, saying,</p> <p>11 Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.</p> <p>12 But Ahaz said, I will not ask, and I will not put the LORD to the test.</p> <p>13 Then Isaiah said: “Hear then, O house of David! <i>Is it</i> too little for you to weary mortals, that you weary my God also?</p> <p>14 Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.</p>

8^a The capital of Syria is Damascus, and the king of Syria is Rezin. See chart in fn. 7:1. See Map Isaiah 7–8.

8^b Assyria conquered Israel in 722 BC, carrying away the ten tribes.

9^c Samaria is the capital of the nation of Israel, also known as Ephraim. Remaliah’s son, Pekah, is the king of Israel. See chart in fn. 7:1. See Map Isaiah 7–8.

9^d The Lord tells Ahaz to trust him rather than make treaties with men, either with Syria and Israel or with the powerful nation of Assyria.

13^e The Lord commanded Ahaz to ask for a sign. Isaiah expresses frustration with Ahaz’s self-righteous refusal to obey.

14^f The Hebrew for “virgin,” *’almah*, literally means “young woman.” The most-quoted fulfillment of this prophecy is the Savior’s birth (Matt 1:23), but the prophecy was also fulfilled in the time of Ahaz (see v. 16).

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<p>15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.^a</p> <p>16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.^b</p> <p>17 ¶ 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; <i>even</i> the king of Assyria.^c</p> <p>18 And it shall come to pass in that day, <i>that</i> the LORD shall hiss for the fly that <i>is</i> in the uttermost part of the rivers of Egypt, and for the bee that <i>is</i> in the land of Assyria.^d</p> <p>19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.</p> <p>20 In the same day shall the Lord shave with a razor that is hired, <i>namely</i>, by them beyond the river, by the king of Assyria, the head, and the hair</p>	<p>15 Butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.</p> <p>17 ¶ 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.</p> <p>18 And it shall come to pass in that day, that the LORD shall hiss for the fly that <i>is</i> in the uttermost part of the rivers of Egypt, and for the bee that <i>is</i> in the land of Assyria.</p> <p>20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair</p>	<p>15 Butter and honey shall he eat, that he may know to refuse the evil and to choose the good.</p> <p>16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.</p> <p>17 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, [...] the king of Assyria.</p> <p>18 And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part [...] of Egypt, and for the bee that is in the land of Assyria.</p> <p>19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.</p> <p>20 In the same day shall the Lord shave with a razor that is hired, [...] by them beyond the river, by the king of Assyria, the head, and the hair of the</p>	<p>17 And^{1A} 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; <i>even</i> the king of Assyria.</p>	<p>15 He shall eat curds and honey by the time he knows how to refuse the evil and choose the good.</p> <p>16 For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.</p> <p>17 The LORD will bring on you and on your people and on your ancestral house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”</p> <p>18 In that day the LORD will whistle for flies from the Nile delta in Egypt and for bees from the land of Assyria.</p> <p>19 And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.</p> <p>20 On that day the Lord will shave with a razor hired beyond the River—with the king of Assyria—the head and the hair of the feet, and it will take off the beard as well.</p>

15^a See NRSV translation for vv. 15–16. Curds and honey are the food of the poor. These verses indicate that Assyria will come against the land and make it desolate.

16^b Both Syria and Israel, and their kings, would be conquered by Assyria.

17^c This is a warning that the armies of Assyria would come against Judah in the future. This likely refers to 701 BC, when Assyria conquered all of Judah except Jerusalem.

18^d Flies symbolize Egypt; they are troublesome but seldom sting. Bees, symbolizing Assyria, have the power to do harm.

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<p>of the feet: and it shall also consume the beard.^a</p> <p>21 And it shall come to pass in that day, <i>that</i> a man shall nourish a young cow, and two sheep;</p> <p>22 And it shall come to pass, for the abundance of milk <i>that</i> they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.^b</p> <p>23 And it shall come to pass in that day, <i>that</i> every place shall be, where there were a thousand vines at a thousand silverlings, it shall <i>even</i> be for briers and thorns.^c</p> <p>24 With arrows and with bows shall <i>men</i> come thither; because all the land shall become briers and thorns.</p> <p>25 And <i>on</i> all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.</p>	<p>of the feet: and it shall also consume the beard.</p> <p>21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;</p> <p>22 And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.</p> <p>23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, which shall even be for briers and thorns.</p> <p>25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.</p>	<p>feet; and it shall also consume the beard.</p> <p>21 And it shall come to pass in that day, [...] a man shall nourish a young cow and two sheep;</p> <p>22 And it shall come to pass, for the abundance of milk [...] they shall give he shall eat butter; for butter and honey shall every one eat that is left in the land.</p> <p>23 And it shall come to pass in that day, [...] every place shall be, where there were a thousand vines at a thousand silverlings, which shall [...] be for briers and thorns.</p> <p>24 With arrows and with bows shall men come thither, because all the land shall become briers and thorns.</p> <p>25 And [...] all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.</p>	<p>22 And it shall come to pass, for the abundance of milk <i>that</i> they shall give he shall eat butter: for butter and honey shall [...] ^{1A} one eat that is left in the land.</p> <p>23 And it shall come to pass in that day, <i>that</i> every place [...], ^{1A} where there were a thousand vines at a thousand silverlings, it shall <i>even</i> be for briers and thorns.</p> <p>25 And <i>on</i> all hills that shall be digged with the mattock, there shall not come thither the fear of iron ^{1A} briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.</p>	<p>21 On that day one will keep alive a young cow and two sheep,</p> <p>22 and will eat curds because of the abundance of milk that they give; for everyone that is left in the land shall eat curds and honey.</p> <p>23 On that day every place where there used to be a thousand vines, worth a thousand shekels of silver, will become briers and thorns.</p> <p>24 With bow and arrows one will go there, for all the land will be briers and thorns;</p> <p>25 and as for all the hills that used to be hoed with a hoe, you will not go there for fear of briers and thorns; but they will become a place where cattle are let loose and where sheep tread.</p>

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<p>1 MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's</p>	<p>1 Moreover the word of the LORD said unto me, Take thee a great roll, and write in it</p>	<p>1 MOREOVER, the word of the Lord said unto me: Take thee a great roll, and write in it with</p>		<p>1 Then the LORD said to me, Take a large tablet and write on it in common characters, "Belonging to Maher-shalal-hash-baz,"</p>

20^a This verse describes the demeaning process of enslavement employed by the Assyrians. See NRSV. In the NIV, it reads, "In that day the Lord will use a razor hired from beyond the Euphrates River—the king of Assyria—to shave your head and private parts, and to cut off your beard also."

22^b See NRSV translation. Compare "curds and honey" in v. 15. The harvest of the uncultivated land would be sufficient because there are so few survivors.

23^c Vv. 23–25 continue the theme of the depopulated land, uncultivated by men. Briers and thorns symbolize the invading wilderness.

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<p>pen concerning Maher-shalal-hash-baz.^a</p> <p>2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.</p> <p>3 And I went unto the prophetess;^b and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.</p> <p>4 For before the child shall have knowledge to cry,^c My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.^d</p> <p>5 ¶ The LORD spake also unto me again, saying,</p> <p>6 Forasmuch as this people refuseth the waters of Shiloah^e that go softly, and rejoice in Rezin and Remaliah's son;</p> <p>7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, <i>even</i> the king of Assyria, and all his glory: and he shall come up over all his</p>	<p>with a man's pen concerning Maher-shalal-hash-baz.</p> <p>4 For behold the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.</p> <p>7 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</p>	<p>a man's pen, concerning Maher-shalal-hash-baz.</p> <p>2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.</p> <p>3 And I went unto the prophetess; and she conceived and bare a son. Then said the Lord to me: Call his name, Maher-shalal-hash-baz.</p> <p>4 For behold, the child shall not have knowledge to cry, My father, and my mother, before the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.</p> <p>5 The Lord spake also unto me again, saying:</p> <p>6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;</p> <p>7 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</p>	<p>2 And take^{1A} unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.</p> <p>3 And I went unto the prophet;^{1A} and she conceived, and bare a son. Then said the LORD [...],^{4E} Call his name Maher-shalal-hash-baz.</p> <p>4 For before the child shall have knowledge to cry to his father and his mother,^{1A} the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.</p>	<p>2 and have it attested for me by reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah.</p> <p>3 And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, Name him Maher-shalal-hash-baz;</p> <p>4 for before the child knows how to call "My father" or "My mother," the wealth of Damascus and the spoil of Samaria will be carried away by the king of Assyria.</p> <p>5 The LORD spoke to me again:</p> <p>6 "Because this people has refused the waters of Shiloah that flow gently, and melt in fear before Rezin and the son of Remaliah;</p> <p>7 therefore, the Lord is bringing up against it the mighty flood waters of the River, the king of Assyria and all his glory; it will rise above all its channels and overflow all its banks;</p>

^{1a} The Hebrew name Maher-shalal-hash-baz means "quick to the plunder; swift to the spoil." Plunder and spoil describe what was carried home by a conquering army.

^{3b} Heb. *nevi'ah*. Isaiah refers to his wife as a prophetess. Miriam, the sister of Moses (Exod 15:20), and Deborah (Judg 4:4) are examples of women referred to with this word.

^{4c} The variant readings in JST, Book of Mormon, and DSS provide differing perspectives on this repeated prophecy. See Isa 7:16.

^{4d} This verse extends the theme of chapter 7 regarding the inevitable Assyrian conquest of Israel and her ally, Syria. Although Isaiah had counseled him to avoid alliances with either Assyria or Syria/Israel, Ahaz chose to make a treaty with Assyria. This treaty apparently protected Judah from Assyrian conquest for the moment.

^{6e} This is a channel flowing to the Pool of Siloam (Greek for Shiloah) from the Gihon Spring.

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<p>channels, and go over all his banks:^a 8 And he shall pass through Judah; he shall overflow and go over, he shall reach <i>even</i> to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. 9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.^b 10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God <i>is</i> with us.^c 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 Say ye not, A confederacy, to all <i>them</i> to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 13 Sanctify the LORD of hosts himself; and <i>let</i> him <i>be</i> your</p>	<p>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, O Immanuel. 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. 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 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 13 Sanctify the LORD of hosts himself; and let him be your</p>	<p>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, O Immanuel. 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10 Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. 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 Say ye not, A confederacy, to all [...] to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 13 Sanctify the Lord of Hosts himself, and let him be your</p>	<p>8 And he shall pass through Judah; he shall overflow and go over, he shall reach <i>even</i> to Zoar;^{4E} and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces [...].^{1A} 10 Take counsel together, and it shall come to nought; speak the word, [...]^{4E} it shall not stand: for Immanuel!^{1A/4E} 11 [...]^{4F} The LORD spake thus to me with a strong hand, [...] he will cause me to turn aside^{1A} instructed me that I should not walk in the way of this people, saying,</p>	<p>8 it will sweep on into Judah as a flood, and, pouring over, it will reach up to the neck; and its outspread wings will fill the breadth of your land, O Immanuel. 9 Band together, you peoples, and be dismayed; listen, all you far countries; gird yourselves and be dismayed; gird yourselves and be dismayed! 10 Take counsel together, but it shall be brought to naught; speak a word, but it will not stand, for God is with us. 11 For the LORD spoke thus to me while his hand was strong upon me, and warned me not to walk in the way of this people, saying: 12 Do not call conspiracy all that this people calls conspiracy, and do not fear what it fears, or be in dread. 13 But the LORD of hosts, him you shall regard as holy; let him be your fear, and let him be your dread.</p>

^{7a} Assyria is symbolized by the mighty Euphrates River, contrasted in these verses with the much smaller brook of Siloam (v. 6), which symbolized Judah.
^{9b} Isaiah again warns the people of Judah to trust in God. See NRSV translation for vv. 9–10. In the NIV, it reads, “Raise the war cry, you nations, and be shattered! Listen, all you distant lands. Prepare for battle, and be shattered! Prepare for battle, and be shattered! [10] Devise your strategy, but it will be thwarted; propose your plan, but it will not stand, for God is with us.”
^{10c} In Hebrew, Immanuel means “God is with us.” See v. 8 and DSS v. 10.

KJV Isa 8	JST Isa 8	Book of Mormon 2 Ne 18	DSS Isa 8	NRSV Isa 8
<p>fear, and <i>let him be</i> your dread.^a 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.^b 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken. 16 Bind up the testimony, seal the law among my disciples.^c 17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. 18 Behold, I and the children whom the LORD hath given me <i>are</i> for signs^d and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. 19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?</p>	<p>fear, and let him be your dread. 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 18 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. 19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to hear from the dead?</p>	<p>fear, and let him be your dread. 14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble and fall, and be broken, and be snared, and be taken. 16 Bind up the testimony, seal the law among my disciples. 17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. 18 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. 19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep and [...] mutter—should not a people seek unto their God [...] for the living to hear from the dead?</p>	<p>16 Bind up the testimony, and^{1A} seal the law among my disciples. 18 Behold, I and the children whom the LORD hath given me are for a sign and for a wonder^{1A} in Israel from the LORD of hosts, which dwelleth in mount Zion.</p>	<p>14 He will become a sanctuary, a stone one strikes against; for both houses of Israel he will become a rock one stumbles over—a trap and a snare for the inhabitants of Jerusalem. 15 And many among them shall stumble; they shall fall and be broken; they shall be snared and taken. 16 Bind up the testimony, seal the teaching among my disciples. 17 I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. 18 See, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion. 19 Now if people say to you, “Consult the ghosts and the familiar spirits that chirp and mutter; should not a people consult their gods, the dead on behalf of the living,</p>

13^a The term for “fear” in Hebrew includes the concept of deep awe or reverence. The term for “dread” indicates trembling either in fear or in awe.

14^b See NRSV translation. The Lord is willing to support those who put their faith in him, but those who trust in man will stumble and be broken against him.

16^c The Lord commands his disciples to record his warning message so that it can be remembered. His words, written on a scroll, would then be rolled up and sealed.

18^d Isaiah (“Jehovah saves”), and two of his sons, Shear-jashub (“a remnant shall return”) and Maher-shalal-hash-baz (“quick to the plunder; swift to the spoil”), represent prophecies.

KJV Isa 8	JST Isa 8	Book of Mormon 2 Ne 18	DSS Isa 8	NRSV Isa 8
<p>20 To the law and to the testimony:^a if they speak not according to this word, <i>it is</i> because <i>there is</i> no light in them.</p> <p>21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.</p> <p>22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and <i>they shall be</i> driven to darkness.</p>	<p>20 To the law and to the testimony: and if they speak not according to this word, <i>it is</i> because <i>there is</i> no light in them.</p> <p>22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.</p>	<p>20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.</p> <p>21 And they shall pass through it hardly bestead and hungry; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.</p> <p>22 And they shall look unto the earth and behold trouble, and darkness, dimness of anguish, and [...] shall be driven to darkness.</p>	<p>21 And they shall pass through it, while^{1A} bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.</p>	<p>20 for teaching and for instruction?” Surely, those who speak like this will have no dawn!</p> <p>21 They will pass through the land, greatly distressed and hungry; when they are hungry, they will be enraged and will curse their king and their gods. They will turn their faces upward,</p> <p>22 or they will look to the earth, but will see only distress and darkness, the gloom of anguish; and they will be thrust into thick darkness.</p>

KJV Isa 9	JST Isa 9	Book of Mormon 2 Ne 19	DSS Isa 9	NRSV Isa 9
<p>1 NEVERTHELESS the dimness <i>shall</i> not <i>be</i> such as <i>was</i> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <i>her by</i> the way of the sea,^b beyond Jordan, in Galilee of the nations.</p> <p>2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death,</p>	<p>1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the Red Sea, beyond Jordan, in Galilee of the nations.</p>	<p>1 Nevertheless, the dimness shall not be such as was in her vexation, when at [...]c first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict [...] by the way of the Red Sea beyond Jordan in Galilee of the nations.</p> <p>2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death,</p>	<p>1 Nevertheless flying^{1A} <i>shall</i> not <i>be</i> such as <i>was</i> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <i>her by</i> the way of the sea, beyond Jordan, in Galilee of the nations.</p>	<p>1 But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.</p> <p>2 The people who walked in darkness have seen a great light; those who lived in a land of deep darkness— on them light has shined.</p>

20^a See NRSV translation.

1^b Zebulun and Naphtali were located in the Galilee region, where Jesus would be born. They were often in turmoil because “the Way of the Sea” (*Via Maris*), one of the two main highways connecting Mesopotamia and Egypt, passed through them and was used when kings of the ancient Near East went to war. The other highway, the “Way of the Kings,” turned inland through the valley of Megiddo before continuing south. See Map Isaiah 35:8.

1^c BoM—The 1830 edition contained the word “the” here (as in KJV, JST, and DSS). The word was deleted by Joseph Smith in the 1837 edition.

KJV Isa 9	JST Isa 9	Book of Mormon 2 Ne 19	DSS Isa 9	NRSV Isa 9
<p>upon them hath the light shined.^a 3 Thou hast multiplied the nation, <i>and</i> not increased the joy:^b they joy before thee according to the joy in harvest, <i>and as men</i> rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.^c 5 For every battle of the warrior <i>is</i> with confused noise, and garments rolled in blood; but <i>this</i> shall be with burning <i>and</i> fuel of fire.^d 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:^e and his name shall be called Wonderful, Counsellor,^e The mighty God,^h The everlasting Father, The Prince of Peace. 7 Of the increase of <i>his</i> government and peace <i>there shall be</i> no end, upon the throne of David, and upon his kingdom, to order it, and to</p>	<p>3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as <i>men</i> rejoice when they divide the spoil. 5 For every battle of the warrior is with confused noise, and garments rolled in blood; but <i>this</i> shall be with burning <i>and</i> fuel of fire. 7 Of the increase of his government and peace <i>there is</i> no end, upon the throne of David, and upon his kingdom, to order it, and to establish it</p>	<p>upon them hath the light shined. 3 Thou hast multiplied the nation, and [...] increased the joy—they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor [...]. 5 For every battle of the warrior <i>is</i>^e with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace. 7 Of the increase of [...] government and peace <i>there is</i> no end, upon the throne of David, and upon his kingdom to order it, and to establish it</p>	<p>4 And,^{1A} for I have^{4C} broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midiam.^{1A} 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name is called^{1A} Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.</p>	<p>3 You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. 4 For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian. 5 For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire. 6 For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness</p>

^{2a} Christians interpret this as a messianic prophecy of light springing forth over troubled Galilee, the land of Jesus’s birth.

^{3b} The JST and Book of Mormon differences are supported by modern scholarship (see NRSV), indicating that joy has increased, rather than the opposite.

^{4c} Isaiah refers to the battle of Gideon against the Midianites in Judg 6–7 to indicate that God prevails in miraculous fashion.

^{5d} See NRSV translation. Tools of war will have no more use.

^{5e} BoM—The 1830 edition did not contain the word “is” here. The word was added in the 1920 edition.

^{6f} The four titles describe Christ’s kingly attributes.

^{6e} See NRSV translation. There should be no comma after “Wonderful” (see NRSV). This comma was not included in the 1879, 1888, 1902, 1905, 1907, and 1911 editions of the Book of Mormon.

^{6h} This title shows that the future kingly Messiah will be God.

KJV Isa 9	JST Isa 9	Book of Mormon 2 Ne 19	DSS Isa 9	NRSV Isa 9
<p>establish it with judgment and with justice from henceforth even for ever. The zeal^a of the LORD of hosts will perform this.</p> <p>8 ¶ The Lord sent a word into Jacob, and it hath lighted upon Israel.^b</p> <p>9 And all the people shall know, <i>even</i> Ephraim and the inhabitant^c of Samaria, that say in the pride and stoutness of heart,</p> <p>10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change <i>them into</i> cedars.</p> <p>11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;</p> <p>12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.^e</p> <p>13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.</p>	<p>with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.</p> <p>8 The Lord sent his word unto Jacob, and it hath lighted upon Israel.</p> <p>9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and in the stoutness of heart,</p>	<p>with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this.</p> <p>8 The Lord sent his word unto Jacob and it hath lighted upon Israel.</p> <p>9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and^d stoutness of heart:</p> <p>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.</p> <p>11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;</p> <p>12 The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is^f stretched out still.</p> <p>13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts.</p>	<p>8 The LORD^{1A} sent a word into Jacob, and it hath lighted upon Israel.</p> <p>9 And all the people were evil,^{1A} <i>even</i> Ephraim and the inhabitants^{1A} of Samaria, that say in the pride and stoutness of heart,</p> <p>12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. And^{1A/4C} for all this his anger is not turned away, but his hands^{1A} are stretched out still.</p> <p>13 For the people turneth not toward^{1A} him that smiteth them, neither do they seek the LORD of hosts.</p>	<p>from this time onward and forevermore. The zeal of the LORD of hosts will do this.</p> <p>8 The Lord sent a word against Jacob, and it fell on Israel;</p> <p>9 and all the people knew it— Ephraim and the inhabitants of Samaria— but in pride and arrogance of heart they said:</p> <p>10 “The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place.”</p> <p>11 So the LORD raised adversaries against them, and stirred up their enemies,</p> <p>12 the Arameans on the east and the Philistines on the west, and they devoured Israel with open mouth. For all this his anger has not turned away; his hand is stretched out still.</p> <p>13 The people did not turn to him who struck them, or seek the LORD of hosts.</p>

^{7a} Zeal, which in Hebrew is *qin'ah*, means “ardor” or “strong desire.”

^{8b} In vv. 8–12 Isaiah’s message returns to the pride of Israel and its future destruction.

^{9c} The change from “inhabitant” to “inhabitants” in the Book of Mormon agrees with the DSS.

^{9d} BoM—The 1830 edition contained the word “the” here, reading “and **the** stoutness.” The word was removed by Joseph Smith in the 1837 edition.

^{12e} See fn. for Isa 5:25. Watch for Isaiah’s frequent repetition of this phrase, which appears here for the second of five times (Isa 5:25; 9:12; 9:17; 9:21; 10:4).

^{12f} BoM—The 1830 edition did not contain the word “is” here, reading “his hand stretched out still.” The word “is” was added by Joseph Smith in the 1837 edition.

KJV Isa 9	JST Isa 9	Book of Mormon 2 Ne 19	DSS Isa 9	NRSV Isa 9
<p>14 Therefore the LORD will cut off from Israel head and tail, branch and rush,^a in one day.</p> <p>15 The ancient and honourable, he <i>is</i> the head; and the prophet that teacheth lies, he <i>is</i> the tail.</p> <p>16 For the leaders of this people cause <i>them</i> to err; and <i>they that are</i> led of them <i>are</i> destroyed.</p> <p>17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one <i>is</i> an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.^b</p> <p>18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up <i>like</i> the lifting up of smoke.^d</p> <p>19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.^e</p> <p>20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left</p>	<p>17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one of them an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p>	<p>14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.</p> <p>15 The ancient, [...] he is the head; and the prophet that teacheth lies, he is the tail.</p> <p>16 For the leaders of this people cause them to err; and they that are led of them are destroyed.</p> <p>17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand <i>is</i>^c stretched out still.</p> <p>18 For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.</p> <p>19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.</p> <p>20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand</p>	<p>17 Therefore the Lord does not spare^{1A} their young men, neither shall have mercy on their fatherless and widows: for every one <i>is</i> an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hands are^{1A} stretched out still.</p> <p>19 From^{1A} the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.</p> <p>20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left</p>	<p>14 So the LORD cut off from Israel head and tail, palm branch and reed in one day—</p> <p>15 elders and dignitaries are the head, and prophets who teach lies are the tail;</p> <p>16 for those who led this people led them astray, and those who were led by them were left in confusion.</p> <p>17 That is why the Lord did not have pity on their young people, or compassion on their orphans and widows; for everyone was godless and an evildoer, and every mouth spoke folly. For all this his anger has not turned away, his hand is stretched out still.</p> <p>18 For wickedness burned like a fire, consuming briers and thorns; it kindled the thickets of the forest, and they swirled upward in a column of smoke.</p> <p>19 Through the wrath of the LORD of hosts the land was burned, and the people became like fuel for the fire; no one spared another.</p> <p>20 They gorged on the right, but still were hungry,</p>

14^a The juxtaposition of the palm branch (“head”) and the bulrush (“tail”) symbolizes the highest and the lowest in Israel.

17^b See fn. for Isa 5:25. This is the third of five times (Isa 5:25; 9:12; 9:17; 9:21; 10:4) that Isaiah has used this phrase.

17^c BoM—The 1830 edition did not contain the word “is” here, reading “his hand stretched out still.” The word “is” was added in the 1920 edition.

18^d See NRSV translation.

19^e Read vv. 19–21 together. Rather than putting out the destroying fire from outside nations, the Israelites fuel it through their own wickedness.

KJV Isa 9	JST Isa 9	Book of Mormon 2 Ne 19	DSS Isa 9	NRSV Isa 9
<p>hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:</p> <p>21 Manasseh, Ephraim; and Ephraim, Manasseh: <i>and</i> they together <i>shall be</i> against Judah. For all this his anger is not turned away, but his hand^a <i>is</i> stretched out still.^b</p>	<p>21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.</p>	<p>and they shall not be satisfied; they shall eat every man the flesh of his own arm—</p> <p>21 Manasseh, Ephraim; and Ephraim, Manasseh; [...] they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.^c</p>	<p>hand, and they shall not be satisfied: they shall eat every man the flesh of his own arms:^{4E}</p> <p>21 And^{1A} Manasseh ate^{1A} Ephraim; and Ephraim, Manasseh: <i>and</i> they together <i>shall be</i> against Judah. And^{1A} for all this his anger is not turned away, but his hands are^{1A} stretched out still.</p>	<p>and they devoured on the left, but were not satisfied; they devoured the flesh of their own kindred;</p> <p>21 Manasseh devoured Ephraim, and Ephraim Manasseh, and together they were against Judah. For all this his anger has not turned away; his hand is stretched out still.</p>

KJV Isa 10	JST Isa 10	Book of Mormon 2 Ne 20	DSS Isa 10	NRSV Isa 10
<p>1 Woe unto them that decree unrighteous decrees, and that write grievousness <i>which</i> they have prescribed;</p> <p>2 To turn aside the needy from judgment,^d and to take away the right from the poor of my people, that widows may be their prey, and <i>that</i> they may rob the fatherless!</p> <p>3 And what will ye do in the day of visitation, and in the desolation <i>which</i> shall come from far? to whom will ye flee for help? and where will ye leave your glory?</p> <p>4 Without me they shall bow down under the prisoners, and they shall fall under the slain.</p>	<p>2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!</p>	<p>1 Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;</p> <p>2 To turn away^e the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!</p> <p>3 And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?</p> <p>4 Without me they shall bow down under the prisoners, and they shall fall under the slain.</p>	<p>4 Without me they shall bow down under those in fetters,^{1A} and they shall fall under the</p>	<p>1 Ah, you who make iniquitous decrees, who write oppressive statutes,</p> <p>2 to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be your spoil, and that you may make the orphans your prey!</p> <p>3 What will you do on the day of punishment, in the calamity that will come from far away? To whom will you flee for help, and where will you leave your wealth,</p> <p>4 so as not to crouch among the prisoners or fall among the slain? For all this his anger has not turned away;</p>

21^a The DSS difference “his *hands* [pl.] are stretched out still” could be read as shifting this to a phrase of mercy.

21^b See fn. for Isa 5:25. This is the fourth of five times (Isa 5:25; 9:12; 9:17; 9:21; 10:4) that Isaiah has used this phrase.

21^c BoM—The 1830 edition did not contain the word “is” here, reading “his hand stretched out still.” The word “is” was added in the 1920 edition.

2^d See NRSV translation. In the NIV, it reads, “to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless.”

2^e BoM—The 1830 edition contained the word “aside” here (as in KJV and JST). The word was changed to “away” in the 1837 edition.

KJV Isa 10	JST Isa 10	Book of Mormon 2 Ne 20	DSS Isa 10	NRSV Isa 10
<p>For all this his anger is not turned away, but his hand <i>is</i> stretched out still.^a</p> <p>5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.^c</p> <p>6 I will send him against an hypocritical nation,^d and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.</p> <p>7 Howbeit he meaneth not so, neither doth his heart think so; but <i>it is</i> in his heart to destroy and cut off nations not a few.</p> <p>8 For he saith, <i>Are</i> not my princes altogether kings?^e</p> <p>9 <i>Is</i> not Calno as Carchemish? <i>is</i> not Hamath as Arpad? <i>is</i> not Samaria as Damascus?^f</p> <p>10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;</p>	<p>7 Howbeit he meaneth not so, neither doth his heart think so; but in his heart it is to destroy and cut off nations not a few.</p> <p>9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?</p> <p>10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;</p>	<p>For all this his anger is not turned away, but his hand <i>is</i>^b stretched out still.</p> <p>5 O Assyrian, the rod of mine anger, and the staff in their hand is their indignation.</p> <p>6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.</p> <p>7 Howbeit he meaneth not so, neither doth his heart think so; but [...] in his heart it is to destroy and cut off nations not a few.</p> <p>8 For he saith: Are not my princes altogether kings?</p> <p>9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?</p> <p>10 As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;</p>	<p>slain. And^{1A} for all this his anger is not turned away, but his hands are^{1A} stretched out still.</p> <p>6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread [...] ^{1A} down like the mire of the streets.</p>	<p>his hand is stretched out still.</p> <p>5 Ah, Assyria, the rod of my anger—the club in their hands is my fury!</p> <p>6 Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets.</p> <p>7 But this is not what he intends, nor does he have this in mind; but it is in his heart to destroy, and to cut off nations not a few.</p> <p>8 For he says: “Are not my commanders all kings? 9 Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?”</p> <p>10 As my hand has reached to the kingdoms of the idols whose images were greater than those of Jerusalem and Samaria,</p>

^{4a} See fn. for Isa 5:25. This is the fifth of five times (Isa 5:25; 9:12; 9:17; 9:21; 10:4) that Isaiah uses this phrase.

^{4b} BoM—The 1830 edition did not contain the word “is” here, reading “his hand stretched out still.” The word “is” was added in the 1920 edition.

^{5c} Assyria has been a tool of judgment in the Lord’s hands.

^{6d} In other words, “I sent Assyria against Israel.”

^{8e} The leaders in the Assyrian armies commanded more men than the kings of the small city-states they conquered.

^{9f} Assyria’s conquests are listed north to south, ending at the border of Judah. Carchemish (falls 717 BC) is on a bend of the Euphrates 350 miles north of Jerusalem; Calneh/Calno (falls 738 BC) is about 50 miles southwest of Carchemish; Arpad (falls 740 BC) is just south of Calneh/Calno; Hamath (falls 738 BC and again on 720 BC) is on the Orontes River and about 100 miles south of Arpad and 100 miles north of Damascus; Damascus is the capital of Syria and is 100 miles northeast of Israel; Samaria (falls ca. 722 BC) is the capital of Israel and is just to the north of Judah. See Map Isaiah 10:9.

KJV Isa 10	JST Isa 10	Book of Mormon 2 Ne 20	DSS Isa 10	NRSV Isa 10
<p>11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?^a</p> <p>12 Wherefore it shall come to pass, <i>that</i> when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he saith, By the strength of my hand I have done <i>it</i>, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant <i>man</i>:</p>	<p>11 Shall I not, as I have done unto Samaria and to her idols, so do to Jerusalem and her idols?</p> <p>12 Wherefore it shall come to pass, upon when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he saith, By the strength of my hand [...], and by my wisdom, I have done these things; for I am prudent: and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:</p>	<p>11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols?</p> <p>12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he saith: By the strength of my hand [...] and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man;</p>	<p>12 [...] ^{1A} When the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>13 For he will say,^{1A} By the strength of my hand I have done <i>it</i>, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant <i>man</i>:</p>	<p>11 shall I not do to Jerusalem and her idols what I have done to Samaria and her images?"</p> <p>12 When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the arrogant boasting of the king of Assyria and his haughty pride.</p> <p>13 For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I have removed the boundaries of peoples, and have plundered their treasures; like a bull I have brought down those who sat on thrones.</p>

^{11a} The king of Assyria believed that he would be successful against Judah because he had succeeded against all others.