

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

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

 $^{3^{\}circ}$ Heb. Shear-jashub means "a remnant shall return." 3^{d} 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.

^{4&}lt;sup>e</sup> Firebrands are smoking torches that will soon go out.

^{6&}lt;sup>f</sup> 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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7 Thus saith the Lord GOD, It	,	7 Thus saith the Lord GOD, It		7 therefore thus says the Lord GOD:
shall not stand, neither shall it		shall not stand, neither shall it		It shall not stand,
come to pass.		come to pass.		and it shall not come to pass.
8 For the head of Syria <i>is</i>	8 For the head of Syria <i>is</i>	8 For the head of Syria is		8 For the head of Aram is Damascus,
Damascus, and the head of	Damascus, and the head of	Damascus, and the head of		and the head of Damascus is Rezin.
Damascus <i>is</i> Rezin; ^a and	Damascus is Rezin; and within	Damascus [] Rezin; and		(Within sixty-five years Ephraim will be
within threescore and five	threescore and five years shall	within three score and five		shattered, no longer a people.)
years shall Ephraim be broken,	Ephraim be broken, that it be	years shall Ephraim be broken		
that it be not a people. ^b	not a people.	that it be not a people.		
9 And the head of Ephraim is		9 And the head of Ephraim is	9 And the head of Ephraim <i>is</i>	9 The head of Ephraim is Samaria,
Samaria, and the head of		Samaria, and the head of	Samaria, and the head of	and the head of Samaria is the son of
Samaria <i>is</i> Remaliah's son. ^c If		Samaria is Remaliah's son. If	Samaria <i>is</i> Remaliah's son. If	Remaliah.
ye will not believe, surely ye		ye will not believe surely ye	ye will not believe, surely ye	If you do not stand firm in faith,
shall not be established. ^d		shall not be established.	will not believe. ^{1A}	you shall not stand at all.
10 ¶ Moreover the LORD spake		10 Moreover, the Lord spake		10 Again the LORD spoke to Ahaz, saying,
again unto Ahaz, saying,		again unto Ahaz, saying:		
11 Ask thee a sign of the LORD		11 Ask thee a sign of the Lord		11 Ask a sign of the LORD your God; let it be
thy God; ask it either in the		thy God; ask it either in the		deep as Sheol or high as heaven.
depth, or in the height above.		depths, or in the heights		
		above.		
12 But Ahaz said, I will not		12 But Ahaz said: I will not		12 But Ahaz said, I will not ask, and I will not
ask, neither will I tempt the		ask, neither will I tempt the		put the LORD to the test.
Lord.		Lord.		
13 And he said, Hear ye now,		13 And he said: Hear ye now,		13 Then Isaiah said: "Hear then, O house of
O house of David; <i>Is it</i> a small		O house of David; is it a small		David! Is it too little for you to weary mortals,
thing for you to weary men,		thing for you to weary men,		that you weary my God also?
but will ye weary my God		but will ye weary my God		
also? ^e		also?		
14 Therefore the Lord himself	14 Therefore the Lord himself	14 Therefore, the Lord himself	14 Therefore the LORD ^{1A}	14 Therefore the Lord himself will give you a
shall give you a sign; Behold, a	shall give you a sign; Behold, a	shall give you a sign—Behold,	himself shall give you a sign;	sign. Look, the young woman is with child and
virgin shall conceive, and bear	virgin shall conceive, and shall	a virgin shall conceive, and	Behold, a virgin shall conceive,	shall bear a son, and shall name him Immanuel.
a son, and shall call his name	bear a son, and shall call his	shall bear a son, and shall call	and bear a son, and his name	
Immanuel. ^f	name Immanuel.	his name Immanuel.	will be called ^{1A} Immanuel.	

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° 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&}lt;sup>d</sup> 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&}lt;sup>e</sup> The Lord commanded Ahaz to ask for a sign. Isaiah expresses frustration with Ahaz's self-righteous refusal to obey.

^{14&}lt;sup>f</sup> 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).

KJV Isa 7	JST Isa 7	Book of Mormon 2 Ne 17	DSS Isa 7	NRSV Isa 7
15 Butter and honey shall he	15 Butter and honey shall he	15 Butter and honey shall he		15 He shall eat curds and honey by the time he
eat, that he may know to	eat, that he may know to	eat, that he may know to		knows how to refuse the evil and choose the
refuse the evil, and choose the	refuse the evil, and to choose	refuse the evil and to choose		good.
good.ª	the good.	the good.		
16 For before the child shall		16 For before the child shall		16 For before the child knows how to refuse the
know to refuse the evil, and		know to refuse the evil and		evil and choose the good, the land before whose
choose the good, the land that		choose the good, the land that		two kings you are in dread will be deserted.
thou abhorrest shall be		thou abhorrest shall be		
forsaken of both her kings. ^b		forsaken of both her kings.		
17 ¶ The LORD shall bring	17 ¶ The LORD shall bring	17 The Lord shall bring upon	17 And ^{1A} the LORD shall bring	17 The LORD will bring on you and on your
upon thee, and upon thy	upon thee, and upon thy	thee, and upon thy people,	upon thee, and upon thy	people and on your ancestral house such days
people, and upon thy father's	people, and upon thy father's	and upon thy father's house,	people, and upon thy father's	as have not come since the day that Ephraim
house, days that have not	house, days that have not	days that have not come from	house, days that have not	departed from Judah-the king of Assyria."
come, from the day that	come, from the day that	the day that Ephraim departed	come, from the day that	
Ephraim departed from Judah;	Ephraim departed from Judah;	from Judah, [] the king of	Ephraim departed from Judah;	
even the king of Assyria. ^c	<i>even</i> the king of Assyria.	Assyria.	even the king of Assyria.	
18 And it shall come to pass in	18 And it shall come to pass in	18 And it shall come to pass in		18 In that day the LORD will whistle for flies
that day, <i>that</i> the LORD shall	that day, that the LORD shall	that day that the Lord shall		from the Nile delta in Egypt and for bees from
hiss for the fly that <i>is</i> in the	hiss for the fly that <i>is</i> in the	hiss for the fly that is in the		the land of Assyria.
uttermost part of the rivers of	uttermost part of the rivers of	uttermost part [] of Egypt,		
Egypt, and for the bee that is	Egypt, and for the bee that is	and for the bee that is in the		
in the land of Assyria. ^d	in the land of Assyria.	land of Assyria.		
19 And they shall come, and		19 And they shall come, and		19 And they will all come and settle in the steep
shall rest all of them in the		shall rest all of them in the		ravines, and in the clefts of the rocks, and on all
desolate valleys, and in the		desolate valleys, and in the		the thornbushes, and on all the pastures.
holes of the rocks, and upon		holes of the rocks, and upon		
all thorns, and upon all		all thorns, and upon all		
bushes.		bushes.		
20 In the same day shall the	20 In the same day shall the	20 In the same day shall the		20 On that day the Lord will shave with a razor
Lord shave with a razor that is	Lord shave with a razor that is	Lord shave with a razor that is		hired beyond the River—with the king of
hired, namely, by them beyond	hired, <i>namely</i> , by them beyond	hired, [] by them beyond the		Assyria—the head and the hair of the feet, and
the river, by the king of	the river, by the king of	river, by the king of Assyria,		it will take off the beard as well.
Assyria, the head, and the hair	Assyria, the head, and the hair	the head, and the hair of the		

^{15&}lt;sup>a</sup> 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&}lt;sup>b</sup> 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&}lt;sup>d</sup> Flies symbolize Egypt; they are troublesome but seldom sting. Bees, symbolizing Assyria, have the power to do harm.

KJV Isa 7	JST Isa 7	Book of Mormon 2 Ne 17	DSS Isa 7	NRSV Isa 7
of the feet: and it shall also	of the feet: and it shall also	feet; and it shall also consume		
consume the beard. ^a	consume the beard.	the beard.		
21 And it shall come to pass in	21 And it shall come to pass in	21 And it shall come to pass in		21 On that day one will keep alive a young cow
that day, that a man shall	that day <i>, that a man shall</i>	that day, [] a man shall		and two sheep,
nourish a young cow, and two	nourish a young cow, and two	nourish a young cow and two		
sheep;	sheep;	sheep;		
22 And it shall come to pass,	22 And it shall come to pass,	22 And it shall come to pass,	22 And it shall come to pass,	22 and will eat curds because of the abundance
for the abundance of milk that	for the abundance of milk that	for the abundance of milk []	for the abundance of milk <i>that</i>	of milk that they give; for everyone that is left
they shall give he shall eat	they shall give he shall eat	they shall give he shall eat	they shall give he shall eat	in the land shall eat curds and honey.
butter: for butter and honey	butter: for butter and honey	butter; for butter and honey	butter: for butter and honey	
shall every one eat that is left	shall every one eat that is left	shall every one eat that is left	shall [] ^{1A} one eat that is left	
in the land. ^b	in the land.	in the land.	in the land.	
23 And it shall come to pass in	23 And it shall come to pass in	23 And it shall come to pass in	23 And it shall come to pass in	23 On that day every place where there used to
that day, that every place shall	that day, that every place shall	that day, [] every place shall	that day, that every place	be a thousand vines, worth a thousand shekels
be, where there were a	be, where there were a	be, where there were a	[], ^{1A} where there were a	of silver, will become briers and thorns.
thousand vines at a thousand	thousand vines at a thousand	thousand vines at a thousand	thousand vines at a thousand	
silverlings, it shall even be for	silverlings, which shall even be	silverlings, which shall [] be	silverlings, it shall even be for	
briers and thorns. ^c	for briers and thorns.	for briers and thorns.	briers and thorns.	
24 With arrows and with bows		24 With arrows and with bows		24 With bow and arrows one will go there, for
shall <i>men</i> come thither;		shall men come thither,		all the land will be briers and thorns;
because all the land shall		because all the land shall		
become briers and thorns.		become briers and thorns.		
25 And on all hills that shall be	25 And on all hills that shall be	25 And [] all hills that shall	25 And on all hills that shall be	25 and as for all the hills that used to be hoed
digged with the mattock, there	digged with the mattock, there	be digged with the mattock,	digged with the mattock, there	with a hoe, you will not go there for fear of
shall not come thither the fear	shall not come thither the fear	there shall not come thither	shall not come thither the fear	briers and thorns; but they will become a place
of briers and thorns: but it	of briers and thorns: but it	the fear of briers and thorns;	of iron ^{1A} briers and thorns: but	where cattle are let loose and where sheep
shall be for the sending forth	shall be for the sending forth	but it shall be for the sending	it shall be for the sending forth	tread.
of oxen, and for the treading of	of oxen, and for the treading of	forth of oxen, and the treading	of oxen, and for the treading of	
lesser cattle.	lesser cattle.	of lesser cattle.	lesser cattle.	

KJV Isa 8	JST Isa 8	Book of Mormon 2 Ne 18	DSS Isa 8	NRSV Isa 8
1 MOREOVER the LORD said	1 Moreover the word of the	1 MOREOVER, the word of the		1 Then the LORD said to me, Take a large tablet
unto me, Take thee a great roll,	LORD said unto me, Take thee	Lord said unto me: Take thee a		and write on it in common characters,
and write in it with a man's	a great roll, and write in it	great roll, and write in it with		"Belonging to Maher-shalal-hash-baz,"

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

KJV Isa 8	JST Isa 8	Book of Mormon 2 Ne 18	DSS Isa 8	NRSV Isa 8
pen concerning Maher-shalal-	with a man's pen concerning	a man's pen, concerning		
hash-baz.ª	Maher-shalal-hash-baz.	Maher-shalal-hash-baz.		
2 And I took unto me faithful		2 And I took unto me faithful	2 And take ^{1A} unto me faithful	2 and have it attested for me by reliable
witnesses to record, Uriah the		witnesses to record, Uriah the	witnesses to record, Uriah the	witnesses, the priest Uriah and Zechariah son of
priest, and Zechariah the son		priest, and Zechariah the son	priest, and Zechariah the son	Jeberechiah.
of Jeberechiah.		of Jeberechiah.	of Jeberechiah.	
3 And I went unto the		3 And I went unto the	3 And I went unto the	3 And I went to the prophetess, and she
prophetess; ^b and she		prophetess; and she conceived	prophet ; ^{1A} and she conceived,	conceived and bore a son. Then the LORD said
conceived, and bare a son.		and bare a son. Then said the	and bare a son. Then said the	to me, Name him Maher-shalal-hash-baz;
Then said the LORD to me, Call		Lord to me: Call his name,	LORD [], ^{4E} Call his name	
his name Maher-shalal-hash-		Maher-shalal-hash-baz.	Maher-shalal-hash-baz.	
baz.				
4 For before the child shall	4 For behold the child shall	4 For behold , the child shall	4 For before the child shall	4 for before the child knows how to call "My
have knowledge to cry, ^c My	not have knowledge to cry,	not have knowledge to cry,	have knowledge to cry to his	father" or "My mother," the wealth of
father, and my mother, the	My father, and my mother,	My father, and my mother,	father and his mother, ^{1A} the	Damascus and the spoil of Samaria will be
riches of Damascus and the	before the riches of Damascus	before the riches of Damascus	riches of Damascus and the	carried away by the king of Assyria.
spoil of Samaria shall be taken	and the spoil of Samaria shall	and the spoil of Samaria shall	spoil of Samaria shall be taken	
away before the king of	be taken away before the king	be taken away before the king	away before the king of	
Assyria. ^d	of Assyria.	of Assyria.	Assyria.	
5¶ The LORD spake also unto		5 The Lord spake also unto me		5 The LORD spoke to me again:
me again, saying,		again, saying:		
6 Forasmuch as this people		6 Forasmuch as this people		6 "Because this people has refused the waters of
refuseth the waters of Shiloah ^e		refuseth the waters of Shiloah		Shiloah that flow gently, and melt in fear before
that go softly, and rejoice in		that go softly, and rejoice in		Rezin and the son of Remaliah;
Rezin and Remaliah's son;		Rezin and Remaliah's son;		
7 Now therefore, behold, the	7 Now therefore, behold, the	7 Now therefore, behold, the		7 therefore, the Lord is bringing up against it
Lord bringeth up upon them	Lord bringeth up upon them	Lord bringeth up upon them		the mighty flood waters of the River, the king of
the waters of the river, strong	the waters of the river, strong	the waters of the river, strong		Assyria and all his glory; it will rise above all its
and many, even the king of	and many, even the king of	and many, even the king of		channels and overflow all its banks;
Assyria, and all his glory: and	Assyria, and all his glory: and	Assyria and all his glory; and		
he shall come up over all his	he shall come up over all his	he shall come up over all his		

1^a 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.

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^{3&}lt;sup>b</sup> 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.

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

^{4&}lt;sup>d</sup> 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.

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

KJV Isa 8	JST Isa 8	Book of Mormon 2 Ne 18	DSS Isa 8	NRSV Isa 8
channels, and go over all his	channels, and go over all his	channels, and go over all his		
banks:ª	banks:	banks.		
8 And he shall pass through	8 And he shall pass through	8 And he shall pass through	8 And he shall pass through	8 it will sweep on into Judah as a flood, and,
Judah; he shall overflow and	Judah; he shall overflow and	Judah; he shall overflow and	Judah; he shall overflow and	pouring over, it will reach up to the neck; and
go over, he shall reach even to	go over, he shall reach even to	go over, he shall reach even to	go over, he shall reach even to	its outspread wings will fill the breadth of your
the neck; and the stretching	the neck; and the stretching	the neck; and the stretching	Zoar ; ^{4E} and the stretching out	land, O Immanuel.
out of his wings shall fill the	out of his wings shall fill the	out of his wings shall fill the	of his wings shall fill the	
breadth of thy land, O	breadth of thy land, O	breadth of thy land, O	breadth of thy land, O	
Immanuel.	Immanuel.	Immanuel.	Immanuel.	
9¶ Associate yourselves, O ye		9 Associate yourselves, O ye	9 Associate yourselves, O ye	9 Band together, you peoples, and be dismayed;
people, and ye shall be broken		people, and ye shall be broken	people, and ye shall be broken	listen, all you far countries;
in pieces; and give ear, all ye		in pieces; and give ear all ye of	in pieces; and give ear, all ye	gird yourselves and be dismayed;
of far countries: gird		far countries; gird yourselves,	of far countries: gird	gird yourselves and be dismayed!
yourselves, and ye shall be		and ye shall be broken in	yourselves, and ye shall be	
broken in pieces; gird		pieces; gird yourselves, and ye	broken in pieces []. ^{1A}	
yourselves, and ye shall be		shall be broken in pieces.		
broken in pieces. ^b				
10 Take counsel together, and		10 Take counsel together, and	10 Take counsel together, and	10 Take counsel together, but it shall be brought
it shall come to nought; speak		it shall come to naught ; speak	it shall come to nought; speak	to naught;
the word, and it shall not		the word, and it shall not	the word, $[]^{4E}$ it shall not	speak a word, but it will not stand,
stand: for God <i>is</i> with us. ^c		stand; for God is with us.	stand: for Immanuel ! ^{1A/4E}	for God is with us.
11 ¶ For the LORD spake thus		11 For the Lord spake thus to	11 [] ^{4F} The LORD spake thus	11 For the LORD spoke thus to me while his
to me with a strong hand, and		me with a strong hand, and	to me with a strong hand, []	hand was strong upon me, and warned me not
instructed me that I should not		instructed me that I should not	he will cause me to turn	to walk in the way of this people, saying:
walk in the way of this people,		walk in the way of this people,	aside ^{1A} instructed me that I	
saying,		saying:	should not walk in the way of	
			this people, saying,	
12 Say ye not, A confederacy,	12 Say ye not, A confederacy,	12 Say ye not, A confederacy,		12 Do not call conspiracy all that this people
to all <i>them to</i> whom this people	to all <i>them to</i> whom this people	to all [] to whom this people		calls conspiracy, and do not fear what it fears,
shall say, A confederacy;	shall say, A confederacy;	shall say, A confederacy;		or be in dread.
neither fear ye their fear, nor	neither fear ye their fear, nor	neither fear ye their fear, nor		
be afraid.	be afraid.	be afraid.		
13 Sanctify the LORD of hosts	13 Sanctify the LORD of hosts	13 Sanctify the Lord of Hosts		13 But the LORD of hosts, him you shall regard
himself; and <i>let</i> him <i>be</i> your	himself; and let him be your	himself, and let him be your		as holy; let him be your fear, and let him be your dread.

^{7&}lt;sup>a</sup> Assyria is symbolized by the mighty Euphrates River, contrasted in these verses with the much smaller brook of Siloam (v. 6), which symbolized Judah. 9^b 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."

^{10°} In Hebrew, Immanuel means "God is with us." See v. 8 and DSS v. 10.

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

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

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

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

^{2&}lt;sup>a</sup> Christians interpret this as a messianic prophecy of light springing forth over troubled Galilee, the land of Jesus's birth.

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

 $^{4^{\}circ}$ Isaiah refers to the battle of Gideon against the Midianites in Judg 6–7 to indicate that God prevails in miraculous fashion. 5° See NRSV translation. Tools of war will have no more use.

^{5&}lt;sup>e</sup> BoM—The 1830 edition did not contain the word "is" here. The word was added in the 1920 edition.

^{6&}lt;sup>f</sup> The four titles describe Christ's kingly attributes.

^{6&}lt;sup>g</sup> 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.

^{6&}lt;sup>h</sup> 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
establish it with judgment and	with judgment and with	with judgment and with		from this time onward and forevermore.
with justice from henceforth	justice from henceforth even	justice from henceforth, even		The zeal of the LORD of hosts will do this.
even for ever. The zeal ^a of the	for ever. The zeal of the LORD	forever. The zeal of the Lord of		
LORD of hosts will perform	of hosts will perform this.	Hosts will perform this.		
this.				
8 ¶ The Lord sent a word into	8 The Lord sent his word unto	8 The Lord sent his word unto	8 The LORD ^{1A} sent a word into	8 The Lord sent a word against Jacob,
Jacob, and it hath lighted upon	Jacob, and it hath lighted upon	Jacob and it hath lighted upon	Jacob, and it hath lighted upon	and it fell on Israel;
Israel. ^b	Israel.	Israel.	Israel.	
9 And all the people shall	9 And all the people shall	9 And all the people shall	9 And all the people were	9 and all the people knew it—
know, even Ephraim and the	know, even Ephraim and the	know, even Ephraim and the	evil,1A even Ephraim and the	Ephraim and the inhabitants of Samaria—
inhabitant ^e of Samaria, that say	inhabitant of Samaria, that say	inhabitants of Samaria, that	inhabitants ^{1A} of Samaria, that	but in pride and arrogance of heart they
in the pride and stoutness of	in the pride and in the	say in the pride and ^d stoutness	say in the pride and stoutness	said:
heart,	stoutness of heart,	of heart:	of heart,	
10 The bricks are fallen down,		10 The bricks are fallen down,		10 "The bricks have fallen,
but we will build with hewn		but we will build with hewn		but we will build with dressed stones;
stones: the sycomores are cut		stones; the sycamores are cut		the sycamores have been cut down,
down, but we will change <i>them</i>		down, but we will change		but we will put cedars in their place."
into cedars.		them into cedars.		
11 Therefore the LORD shall set		11 Therefore the Lord shall set		11 So the LORD raised adversaries against them,
up the adversaries of Rezin		up the adversaries of Rezin		and stirred up their enemies,
against him, and join his		against him, and join his		
enemies together;		enemies together;		
12 The Syrians before, and the		12 The Syrians before and the	12 The Syrians before, and the	12 the Arameans on the east and the Philistines
Philistines behind; and they		Philistines behind; and they	Philistines behind; and they	on the west,
shall devour Israel with open		shall devour Israel with open	shall devour Israel with open	and they devoured Israel with open mouth.
mouth. For all this his anger is		mouth. For all this his anger is	mouth. And ^{1A/4C} for all this his	For all this his anger has not turned away;
not turned away, but his hand		not turned away, but his hand	anger is not turned away, but	his hand is stretched out still.
<i>is</i> stretched out still. ^e		is ^f stretched out still.	his hands ^{1A} are stretched out	
			still.	
13 ¶ For the people turneth not		13 For the people turneth not	13 For the people turneth not	13 The people did not turn to him who struck
unto him that smiteth them,		unto him that smiteth them,	toward ^{1A} him that smiteth	them,
neither do they seek the LORD		neither do they seek the Lord	them, neither do they seek the	or seek the LORD of hosts.
of hosts.		of Hosts.	LORD of hosts.	

7^a Zeal, which in Hebrew is *qin'ah*, means "ardor" or "strong desire."

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

9^c The change from "inhabitant" to "inhabitants" in the Book of Mormon agrees with the DSS.

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

 12^{e} 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). 12^{f} 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
14 Therefore the LORD will cut		14 Therefore will the Lord cut		14 So the LORD cut off from Israel head and tail,
off from Israel head and tail,		off from Israel head and tail,		palm branch and reed in one day—
branch and rush, ^a in one day.		branch and rush in one day.		
15 The ancient and		15 The ancient, [] he is the		15 elders and dignitaries are the head,
honourable, he <i>is</i> the head;		head; and the prophet that		and prophets who teach lies are the tail;
and the prophet that teacheth		teacheth lies, he is the tail.		
lies, he <i>is</i> the tail.				
16 For the leaders of this		16 For the leaders of this		16 for those who led this people led them
people cause <i>them</i> to err; and		people cause them to err; and		astray,
they that are led of them are		they that are led of them are		and those who were led by them were left in
destroyed.		destroyed.		confusion.
17 Therefore the Lord shall	17 Therefore the Lord shall	17 Therefore the Lord shall	17 Therefore the Lord does not	17 That is why the Lord did not have pity on
have no joy in their young	have no joy in their young	have no joy in their young	spare ^{1A} their young men,	their young people,
men, neither shall have mercy	men, neither shall have mercy	men, neither shall have mercy	neither shall have mercy on	or compassion on their orphans and
on their fatherless and	on their fatherless and	on their fatherless and	their fatherless and widows:	widows;
widows: for every one <i>is</i> an	widows: for every one of them	widows; for every one of them	for every one <i>is</i> an hypocrite	for everyone was godless and an evildoer,
hypocrite and an evildoer, and	an hypocrite and an evildoer,	is a hypocrite and an evildoer,	and an evildoer, and every	and every mouth spoke folly.
every mouth speaketh folly.	and every mouth speaketh	and every mouth speaketh	mouth speaketh folly. For all	For all this his anger has not turned away,
For all this his anger is not	folly. For all this his anger is	folly. For all this his anger is	this his anger is not turned	his hand is stretched out still.
turned away, but his hand is	not turned away, but his hand	not turned away, but his hand	away, but his hands are 1A	
stretched out still. ^b	is stretched out still.	is ^c stretched out still.	stretched out still.	
18 ¶ For wickedness burneth		18 For wickedness burneth as		18 For wickedness burned like a fire,
as the fire: it shall devour the		the fire; it shall devour the		consuming briers and thorns;
briers and thorns, and shall		briers and thorns, and shall		it kindled the thickets of the forest,
kindle in the thickets of the		kindle in the thickets of the		and they swirled upward in a column of
forest, and they shall mount		forests, and they shall mount		smoke.
up <i>like</i> the lifting up of smoke. ^d		up like the lifting up of smoke.		
19 Through the wrath of the		19 Through the wrath of the	19 \mathbf{From}^{1A} the wrath of the	19 Through the wrath of the LORD of hosts
LORD of hosts is the land		Lord of Hosts is the land	LORD of hosts is the land	the land was burned,
darkened, and the people shall		darkened, and the people shall	darkened, and the people shall	and the people became like fuel for the fire;
be as the fuel of the fire: no		be as the fuel of the fire; no	be as the fuel of the fire: no	no one spared another.
man shall spare his brother. ^e		man shall spare his brother.	man shall spare his brother.	
20 And he shall snatch on the		20 And he shall snatch on the	20 And he shall snatch on the	20 They gorged on the right, but still were
right hand, and be hungry;		right hand and be hungry; and	right hand, and be hungry;	hungry,
and he shall eat on the left		he shall eat on the left hand	and he shall eat on the left	

^{14&}lt;sup>a</sup> 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&}lt;sup>e</sup> 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
hand, and they shall not be		and they shall not be satisfied;	hand, and they shall not be	and they devoured on the left, but were not
satisfied: they shall eat every		they shall eat every man the	satisfied: they shall eat every	satisfied;
man the flesh of his own arm:		flesh of his own arm—	man the flesh of his own	they devoured the flesh of their own kindred;
			arms: ^{4E}	
21 Manasseh, Ephraim; and	21 Manasseh, Ephraim; and	21 Manasseh, Ephraim; and	21 And ^{1A} Manasseh ate ^{1A}	21 Manasseh devoured Ephraim, and Ephraim
Ephraim, Manasseh: and they	Ephraim, Manasseh: and they	Ephraim, Manasseh; [] they	Ephraim; and Ephraim,	Manasseh,
together shall be against Judah.	together shall be against	together shall be against	Manasseh: and they together	and together they were against Judah.
For all this his anger is not	Judah. For all this his anger is	Judah. For all this his anger is	shall be against Judah. And ^{1A}	For all this his anger has not turned away;
turned away, but his hand ^a is	not turned away, but his hand	not turned away, but his hand	for all this his anger is not	his hand is stretched out still.
stretched out still. ^b	is stretched out still.	is stretched out still. ^c	turned away, but his hands	
			are ^{1A} stretched out still.	

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

^{21&}lt;sup>a</sup> 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°} 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&}lt;sup>d</sup> 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&}lt;sup>e</sup> 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
For all this his anger is not		For all this his anger is not	slain. And ^{1A} for all this his	his hand is stretched out still.
turned away, but his hand is		turned away, but his hand is ^b	anger is not turned away, but	
stretched out still. ^a		stretched out still.	his hands are ^{1A} stretched out	
			still.	
5 \P O Assyrian, the rod of		5 O Assyrian, the rod of mine		5 Ah, Assyria, the rod of my anger—
mine anger, and the staff in		anger, and the staff in their		the club in their hands is my fury!
their hand is mine		hand is their indignation.		
indignation. ^c				
6 I will send him against an		6 I will send him against a	6 I will send him against an	6 Against a godless nation I send him,
hypocritical nation, ^d and		hypocritical nation, and	hypocritical nation, and	and against the people of my wrath I
against the people of my		against the people of my	against the people of my wrath	command him,
wrath will I give him a charge,		wrath will I give him a charge	will I give him a charge, to	to take spoil and seize plunder,
to take the spoil, and to take		to take the spoil, and to take	take the spoil, and to take the	and to tread them down like the mire of the
the prey, and to tread them		the prey, and to tread them	prey, and to tread [] ^{1A} down	streets.
down like the mire of the		down like the mire of the	like the mire of the streets.	
streets.		streets.		
7 Howbeit he meaneth not so,	7 Howbeit he meaneth not so,	7 Howbeit he meaneth not so,		7 But this is not what he intends,
neither doth his heart think so;	neither doth his heart think so;	neither doth his heart think so;		nor does he have this in mind;
but <i>it is</i> in his heart to destroy	but in his heart it is to destroy	but [] in his heart it is to		but it is in his heart to destroy,
and cut off nations not a few.	and cut off nations not a few.	destroy and cut off nations not		and to cut off nations not a few.
		a few.		
8 For he saith, Are not my		8 For he saith: Are not my		8 For he says:
princes altogether kings? ^e		princes altogether kings?		"Are not my commanders all kings?
9 Is not Calno as Carchemish?	9 Is not Calno as Carchemish?	9 Is not Calno as Carchemish?		9 Is not Calno like Carchemish?
is not Hamath as Arpad? is not	is not Hamath as Arpad? is	Is not Hamath as Arpad? Is		Is not Hamath like Arpad?
Samaria as Damascus? ^f	not Samaria as Damascus?	not Samaria as Damascus?		Is not Samaria like Damascus?
10 As my hand hath found the	10 As my hand hath founded	10 As my hand hath founded		10 As my hand has reached to the kingdoms of
kingdoms of the idols, and	the kingdoms of the idols, and	the kingdoms of the idols, and		the idols
whose graven images did	whose graven images did	whose graven images did		whose images were greater than those of
excel them of Jerusalem and of	excel them of Jerusalem and of	excel them of Jerusalem and of		Jerusalem and Samaria,
Samaria;	Samaria;	Samaria;		

^{4&}lt;sup>a</sup> 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.

^{4&}lt;sup>b</sup> 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.

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

^{6&}lt;sup>d</sup> In other words, "I sent Assyria against Israel."

^{8&}lt;sup>e</sup> The leaders in the Assyrian armies commanded more men than the kings of the small city-states they conquered.

^{9&}lt;sup>f</sup> 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.

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

^{11&}lt;sup>a</sup> The king of Assyria believed that he would be successful against Judah because he had succeeded against all others.