John A. Tvedtnes

Hebraisms in the Book of Mormon

Summary:

A Hebraism is an English representation of something that originally was Hebrew. John Tvedtnes argues that Joseph Smith did a good job of rendering, as closely as he could in English, an ancient text. He discusses instances where the English language used in the Book of Mormon reflects a Hebraic source.

Transcript
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John A. Tvedtnes (M.A. in Linguistics and M.A. in Middle Eastern Studies—Hebrew, University of Utah) is Associate Director of Research at the Foundation for Ancient Research and Mormon Studies (FARMS) at Brigham Young University.

Hebraisms in the Book of Mormon

John A. Tvetness

Welcome here today. I am glad to see you here. Our topic is Hebraisms in the Book of Mormon. I'd like first of all to define what I mean by *hebraism*. A hebraism is basically an English representation of something that originally was Hebrew. A lot of people think this is a strange title for this presentation because the Book of Mormon says that it was written in Egyptian. What is the truth of the matter? Well, first of all we have to consider whether the Nephites spoke Hebrew or whether they spoke Egyptian. Where did they come from? Where *did* they come from?

Student:Jerusalem.

Jerusalem, okay. In Jerusalem people speak Hebrew and did at that time even more so than today. Moroni, in fact as late as Mormon 9, indicated that the Nephites still knew Hebrew. So what's this problem with Egyptian? He talks about their written language as being reformed Egyptian, that is in the same chapter in Moroni: Moroni 9:32-34. And Nephi, in Nephi 1:2, calls his record a record made with the learning of the Jews and the language of the Egyptians.

The impression I get from this is that they spoke Hebrew, but that the written symbols that they used to represent Hebrew in their documents were the Egyptian, or perhaps a combination of the twofirst of all a little bit of Hebrew symbols, a little bit of the Egyptian. This is, in fact, something that we have known about for nearly over two decades now.

In 1970, there was discovered at a place called Arad, in Israel, a document written in a combination script. There are seventeen words in the document; however, of the seventeen words, ten are written with Egyptian symbols, and seven are written with Hebrew symbols. But all of the words, even those written with Egyptian symbols, are in fact Hebrew words. That document dates from around 600 B.C.

Another document from approximately the same time was discovered in Sinai but has the reverse situation. Most of the text is, in fact, written in Egyptian, with a few Hebrew words interspersed amongst them. And I suspect that is what we are dealing with in the Book of Mormon.

Last year, Stephen Ricks noted that a document, found not too long ago in Egypt, written in the Coptic alphabet (which is the latest form of Egyptian writing, borrowed from the Greeks, and then with a few Egyptian symbols added to it),

actually was not a Coptic document despite its script. The document was in Aramaic; and until someone who knew both Coptic and Aramaic looked at the document they were unable to translate it. Now we know that the script used to write it was one language (an Egyptian form of language) and the other (the spoken language behind it) was, in fact Aramaic, written by one of the Jewish communities (in fact it happens to be a Bible quote).

What did I get into this for? A question a lot of people ask. It all started years ago when I was teaching at the University of Utah. I taught biblical Hebrew there for three years along with some classes in comparative semitics and linguistics.

One of my students answered a question on a form I always had them fill out. The form said, "Why are you taking this class?" And she said, "To prove the Book of Mormon is false!" Well, afterwards she came up to me and said, "I suppose you were a little taken aback by my answer to the question." I said, "Yes, I was. In fact, I think you should study a different language. I think you should study Italian; it will do a much better job of proving that the Book of Mormon is false! Just what makes you think it is false?" She said, "Well, the Book of Mormon is full of anachronisms."

Well, I found out soon that she did not know what an anachronism was, despite the fact that she had a master's degree in English. An anachronism is something that is out of place in time. I asked her for an example, and she gave me one that came from Alma 46:19. I read it, and it says that Moroni went forth among the people waving the *rent* part of his garment in the air. And she pointed out that the 1830 edition of the Book of Mormon did not have the word *part* in it, that it was added in the 1837 edition of the Book of Mormon. "So," she says, "you can't wave the rent of the garment in the air, because the rent is the hole." (The hole, you know it is like donut holes: they really aren't donut holes, but they make them— they manufacture now even lifesaver holes—things that don't exist.)

In this case the *rent* would be the hole—he wouldn't wave air. He would have to wave something, so the *part that was rent out* made more sense in English. However, in Hebrew, we have verbal substantives that come from the verbs that don't have to have the word *part* added. We could use simply the word *qeraᶜ* coming from the verb meaning "to tear" or, in this case, "to rend" and that word alone expresses the meaning of rent part. So we don't need two words in Hebrew.

To me that was evidence that, in fact, Hebrew was supportive of the Book of Mormon, of its authenticity. After three years of getting As in my class, by the way, she came to tell me that she had decided that I was right! She was not going to be able to use Hebrew to prove to prove the Book of Mormon was false! The fact that this word *part* was added in Alma 46, after the original edition of the Book of Mormon, brings us to an interesting point regarding today's subject.

Joseph Smith, in 1837 and in 1840, made some changes to the original Book of

Mormon. He corrected some errors that had been made by Oliver Cowdery, as a scribe, both in hearing things incorrectly and also in copying them incorrectly from one document to another (because they took one of those to the printer). Then the printer made some errors, so Joseph Smith corrected a lot of those. But sometimes he made corrections that were just to render the English better and that really destroyed what I would term a hebraism—some indication that the text behind the Book of Mormon was Hebrew in structure. We are going to look at some of these today, and some of them will refer *only* to the 1830 edition, while most of them are still found in our Book of Mormon.

Let's look, first of all, at something that is called the *construct state*. The construct state is a peculiar juxtaposition of two nouns, one following another, in Hebrew. It shows a possessive word, a descriptive relationship between the two nouns. For example, if we say, *house king* in Hebrew, literally *house king*, it really means "house of the king." If we say *house wood*, it means "wooden house." You can see that in English we say this quite differently. We would say the *king's house*, not *house of the king*. And, we would say a *wood house*, or *wooden house*, rather than *house of wood*. Hebrew always has the descriptive one first, and then the other noun following it; and we usually translate these, (when you are translating it literally, as literally as one can), the something of something—the house of wood.

The Book of Mormon has a large number of examples, and I will just quote a few of them for you here. It talks about plates of brass, rather than brass plates; works of righteousness, rather than righteous works; words of plainness, rather than plain words; chains of hell, rather than hell's chains; the voice of the Spirit, rather than the Spirit's voice; skin of blackness, rather than black skin; night of darkness, instead of dark night; rod of iron instead of iron rod. We all know the term *promised land*; it appears in the Book of Mormon ten times. But, the more hebraic structure, *land of promise*, appears twenty-two times—more than twice as much.

In English we use a lot of adverbs, but Hebrew has very few adverbs. Adverbials are expressed in Hebrew by a prepositional phrase where you have a preposition that can be translated either *in* or *with*; it is the same preposition. And it is followed by a noun, usually an abstract noun rather than a concrete one. For example, in the Book of Mormon we have, *with patience*, instead of the normal English *patiently*; *with much harshness*, instead of *very harshly*; *with joy*, instead of *joyfully*; *in spirit and in truth*, instead of *spiritually and truly*; *in righteousness*, rather than *righteously*; and *with gladness*, rather than *gladly*.

Another phenomenon found in Hebrew that is reflected in the Book of Mormon is the use of cognates. Cognates are words that are derived from the same root. For example, in English the word *student*, which describes most of the people in this room, is also related to the word *study* and is related to the word *studious*. These words would all be, therefore, cognates.

Now, in Hebrew, you most often have what is called the cognate accusative—the accusative being the direct object—which means you have a verb followed by a noun, which derives from the same root as the verb. Let me give you a couple of examples from the King James Bible because there are a few there. In Exodus 39:30, "He wrote upon it a writing." Now, normally in English we would just say "He wrote," or in 1 Samuel 1:11 where it says, "She vowed a vow." Normally, again, we would just simply say "She vowed," or, "She made a vow," or took a vow.

Most of the Hebrew expression like this are covered up in the Bible, though; you don't really see them in the King James Bible. A classic example is in Genesis 1:11 where the King James version reads, "Let the earth bring forth grass." The Hebrew literally says, "Let the earth grass grass." Now, that sounds very strange to our ears in English.

One of the most common of these type of cognate usages is the one found in Genesis 37:5, also 41:11, and it is found in 1 Nephi 8:2. You have all heard it many times over, "I have dreamed a dream." "I have dreamed a dream." It sounds very redundant. Ever wonder why there are so many extra words in the Book of Mormon? If they had concern for the precious space on the plates why add words? It is because Hebrew requires it.

Let's look at a couple of other examples from the Book of Mormon. Mosiah 11:10: "work all manner of fine work" instead of "work well"; "He did judge righteous judgments," in Mosiah 29:43, where in English we would usually say, "He judged righteously."

In 2 Nephi 5:15, and also Mosiah 23:5, it says, "build buildings." Well, what else would you do with them? I guess demolish them! Normally, we would not add the word building in that, we would just say, "erect buildings" or "build."

Here's one that is found in 1 Nephi 14:7, "I will work a great and a marvelous work." How about being "taxed with a tax," in Mosiah 7:15! (Well, the month of April reminds us we are taxed with a tax, I guess). "Cursed with a sore cursing," in 2 Nephi 1:22 and Jacob 3:3, instead of "cursed sorely." "Cursed with a sore cursing!" Well, like I say it seems that there is a little too much added there, but it is required by the Hebrew language.

Hebrew often uses compound prepositions, where we have a preposition plus a noun that together are used as if they were a preposition alone. In these cases English would use a single preposition. For example, we have the idioms "by the hand of" that is used whenever something is done by somebody or, "by the mouth of" whenever something is said by somebody. There are just a few examples of those in the Bible but the Book of Mormon has them in great abundance.

For example, Mosiah 17:18, "Ye shall be taken *by the hand of* your enemies." Alma 10:4, "I have also acquired much riches *by the hand of* my industry." Alma

10:3, "Sold into Egypt *by the hands of* his brethren." 1 Nephi 3:20, "The words which have been spoken *by the mouth of* all the prophets." And then in Alma 13:22, "*By the mouth of angels*" he declares it. These Hebrew idioms are found throughout the Book of Mormon, I have just pulled a few examples here.

One of them that really goes far afield as far as English is concerned is the use of the Hebrew expression *mil-li-phnê* which is actually comprised of several words, even though it sounds like it is a single one. It has two prepositions followed one on the heels of the other, and immediately after that a noun which means "face" or "presence." Literally *mil-li-phnê* means "from before the face of" or "before the presence of."

Here are some examples of this, seemingly translated in the Book of Mormon. 1 Nephi 4:28, "They fled from before my presence." Normally in English we would simply say "from me," "they fled from me." 1 Nephi 11:12, "He had gone from before my presence." In 1 Nephi 11:29, "They were carried from before my face." Very Hebrew in its nature.

The one that surprises a lot of people as they learn Hebrew is the use of the conjunction *and*, which is not always translated *and* by the way in either the Book of Mormon or in the Bible; but it is very, very frequent in use—much more so than in English. And as you read through the Book of Mormon, sometimes you might get a little worn out with all the *and it came to passes* and the *ands*. Let me just give you an example here. This one is from 2 Nephi 5:15, where we have a list of things and they are all separated by *and*. Now in English we would use commas, and we would only put *and* at the end of the list. But in Hebrew you put *and* every single time.

It reads: "in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores." It sounds very repetitious, but this is necessitated by the Hebrew language itself.

Some years ago, before I went to Israel where I spent eight and one-half years, a friend of mine, Bob Smith, was studying at the Hebrew University, and he wrote a letter reporting something interesting that had happened in a lecture he had attended. The lecture was being given by Professor Chiam Rabin, President of the Hebrew Language Academy, and a professor of the history of the Hebrew language at the Hebrew University. The lecture was in English , and it was for american students, of whom there are usually 6,000-7,000 at the Hebrew University at any given time. Professor Rabin wanted to illustrate, from an English translation of the scriptures, the use of the conjunction—this *and, and, and, and.* And so he read a passage, and as Bob Smith was sitting in the audience, he said to himself,"That is from the Book of Mormon—that's not biblical!" And before he could even say anything about it, Rabin announced, "Well, many of you, out there, know the Bible well, and you realize that what I just quoted is not in the Bible. But I quoted it from the Book of Mormon because the English Book of Mormon is a much better example of this than the English Bible."

So, this frequent repetition is something you just have to live with, because it reflects the authentic Hebrew tradition and language behind the Book of Mormon.

Not only is the preposition, or excuse me, the conjunction repeated every time, but so, too, are prepositions and possessive pronouns. Let me give you some examples. Here from 1 Nephi 2:4, "And it came to pass that he departed into the wilderness. And he left *his* house, and the land of *his* inheritance, and *his* gold, and *his* silver, and *his* precious things, and he took nothing with him, save it were *his* family, and provisions, and tents, and he departed into the wilderness." Notice all the *ands, and the, and his*. The only time it doesn't say *and his* is when it comes to provisions and tents; which has led me to believe that Lehi did not own provisions and tents before he went off into the wilderness. (I have written on that elsewhere, if you are interested I can talk to you about that afterwards.)

In 1 Nephi 3:22: "And it came to pass that we went down to the land of *our* inheritance, and we did gather together *our* gold, and *our* silver, and *our* precious things." It has to be repeated.

"All mankind were *in a* lost and *in a* fallen state" 1 Nephi 10:6. 1 Nephi 13:36, "*My* gospel, . . . and *my* rock and *my* salvation." 3 Nephi 9:10 "*The city of* Laman, and *the city of* Josh, and *the city of* Gad, and *the city of* Kishkumen, have I caused to be burned with fire." The last one in this type, Mosiah 24:22, "*all* their men and *all* women and *all* their children." Well, that sounds very monotonous or perhaps poetic, depending on your view, but it doesn't sound very English. There are no commas; instead we get *and* this, *and* that, *and* he, and . . . ; well, this repetition seems to be a waste of precious space on the plates, but again, we must remember that it is required in the Hebrew language.

This Hebrew conjunction, which normally is translated "and," can also mean "but." Let me give you a couple of examples where it is translated "but" in the King James Bible. Genesis 2:16-17: "Of every tree of the Garden thou mayest freely eat: *But* of the tree of the knowledge of good and evil, thou shalt not eat of it. That is the same word that is translated "and" in other sentences.

Here is one from Genesis 17:20-21: "And as for Ishmael, . . . I will make him a great nation . . . *but* my covenant will I establish with Isaac." Again, the Hebrew has the word for "and."

Now this idea of *and* and *but* being the same word in biblical Hebrew leads us to an interesting comparison in the Book of Mormon. Notice this wording from 2 Nephi 1:20, the Lord's promise to Lehi: "Inasmuch as ye shall keep my commandments ye shall prosper in the land; *but* inasmuch as ye will not keep my commandments ye shall be cut off from my presence." Now the same passage is quoted later in 2 Nephi 4:4, and this time *but* is not in that sentence; instead it is *and*. "Inasmuch as ye shall keep my commandments ye shall prosper in the land;

and inasmuch as ye will not keep my commandments ye shall be cut off from my presence." The same Hebrew word is reflected in both sentences. But, in one case Joseph Smith chose to translate it *but* and in another he chose to translate it *and*, because the word really has both meanings.

In the following examples from the Book of Mormon I think we should expect that the word really is contrastive, and maybe *but* would make a little more sense, although the translation Joseph Smith rendered is correct because he did put *and*, and that is the meaning of the word. Let me read them: first, from Moroni 9:4, "and when I speak the word of God with sharpness they tremble and anger against me; *and* when I use no sharpness they harden their hearts against it." Well, this is contrastive so *but* would have made as much sense there you see. Here is from 3 Nephi 20:1, "he commanded the multitude that they should cease to pray, and also his disciples. *And* he commanded them that they should not cease to pray in their hearts." Well, I would have preferred *but* in that case, but, like I say, Joseph Smith had a choice of both since that is what the Hebrew word means. In this following example from the Bible we have use of a parenthetical insert. This is from Joshua 3:15-16. Notice how it is done: "As they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, *(for Jordan overfloweth all his banks all the time of the harvest,)* "That the waters which came down from above stood and rose up." Now the words translated *for* and *that* are the Hebrew conjunction. The Bible usually does not translate it as *and* in cases where it is used for parenthetical inserts. But, the Book of Mormon regularly does this.

Let's look at a couple of these, 1 Nephi 10:17. (In this case I am reading from the 1830 edition.) "After I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God *and* the Son of God was the Messiah who should come *and* it came to pass that I, Nephi was desirous," etc. etc. You can see how *and* at the beginning and *and* at the end separate out a parenthetical insertion into this sentence.

Here is one from 3 Nephi 12:1: "When Jesus had spoken these words unto Nephi, and to those who had been called, [here it is translated *now* instead of *and* which it often is] now the number of them who had been called, and received power and authority to baptize, was twelve) *and* behold, he stretched forth his hand." So there we have *now . . . and* separating it out.

Here is another one from Alma 43:16, "Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites—*now* the chief captain took the command of all the armies of the Nephites—*and* his name was Moroni." So there we have it again, set off perfectly by the *now . . . and* or the *and . . . and*.

Parenthetical insertion is also used in Hebrew to introduce names. In

English, for example, we will usually say (in a narration) there was a man named so and so; or there is a man whose name was such and such. The Book of Mormon has a lot of these, but it also frequently reflects the Hebrew usage. Note this, "Zoram did take courage at the words which I spake, *now*, Zoram was the name of the servant; *and* he promised." So here we have a case in which they introduced his name in the Hebrew fashion; that was in 1 Nephi 4:35.

In Alma 1:15 we have it again: "they took him; *and* his name was Nehor; *and* they carried him." So we have separated out again the parenthetical expression by *and* at the beginning and also at the end.

Often in Hebrew the words *and . . . also, wə . . . gam* in Hebrew, are used to show a close link between things that ordinarily would not be used in English. Let me give you an example from the King James. (Sometimes the King James does it this way, but usually not.) Genesis 24:44, "Both drink thou, *and* I will *also* draw for thy camels; . . ." She could have said in English, "You drink and I will draw water for the camels," but it says *and . . . also*; and this is added to show the close relationship, "while you are drinking I am going to go give water to the camels."

Here are some examples in the Book of Mormon. Jacob 4:5, "They worshipped the Father in his name, *and also* we worship the Father in his name." Mosiah 27:14, "The Lord hath heard the prayers of his people *and also* the prayers of his servant Alma." Mosiah 27:21, "What the Lord had done for his son *and also* for those that were with him." In Mosiah 27:8, "Now the sons of Mosiah were numbered among the believers *and also* one of the sons of Alma was numbered among them."

Another peculiarity of Hebrew is the use of a particle which was translated in English as *that* to introduce subordinate clauses. There are a few examples of this in the Bible, although the Book of Mormon has a lot more of them. For example, in Ezekiel 40:1, "*After that* the city was smitten." Now this is a subordinate clause so the sentence goes on to say, "After that the city was smitten" this and that happen, see. Now notice that in the 1830 edition of the Book of Mormon this is much more frequent than it is today because Joseph Smith, in 1837, removed the word *that* in many of those instances; it made it better English, but as I read these to you, remember that what I am reading is good Hebrew even though it doesn't sound like the best of English.

"And *because that* they are redeemed from the fall" (see we don't need the word *that*; we can just say, "they are redeemed from the fall"); "*Because that* my heart is broken"; "*Because that* ye shall receive more of my word"; and "*After that* I had been lifted up upon the cross"; "After *that* I had gone to the Father." Now these are all still in our Book of Mormon today.

Here are some that are no longer there that were there in the 1830 edition, but the word *that* has been removed: "*Because that* they had hardened their hearts";

"Because that ye are of the house of Israel"; *"Before that* they were slain"; *"Before that* he shall manifest himself in the flesh"; *"After that* I have abridged"; *"After that* he hath been commanded to flee."

Well, Joseph Smith, as you can see, was in a peculiar situation. He had translated this very literally, and then in 1837 he starts saying, "Oh, this is going to sound funny to my readers." So, he crossed off those whenever he thought about it, and it would just say *after*, or *because*, instead of *after that*, or *because that*.

Another word that reflects a similar thing is the word that gives us relative clauses. The relative particle in Hebrew is *ʾǎsher*. It is usually translated in English as *who* or *which*—in some cases *where*. And it does not work in Hebrew as it does in English. In English *which* closely follows its antecedent. "It was the day *which* I enjoyed more than any of the other days." In this case *which* immediately follows *day*. However, in Hebrew this particle often comes way down at the end of the sentence; it is a little bit of a tagalong. And if you were to look at it as an English sentence you would say, "Huh? The antecedent doesn't fit."

Let me give you an example. Here in 1 Nephi 16:37: "Our brother Nephi . . . has taken it upon him to be our ruler and our teacher, *who* are his elder brethren." Now in English sentence structure *teacher* should be the antecedent of *who*, but it isn't. In this case it is *our*, it is *our* that is the antecedent. Normally, English would say, "To be a ruler and a teacher to *us* who are his elder brethren."

In 1 Nephi 17:27 it says, "The Egyptians were drowned in the Red Sea, *who* were the armies of Pharaoh." Well, in English we would normally say, "The Egyptians, *who* were the armies of Pharaoh, were drowned in the Red Sea." We like to put that relative clause over there near the antecedent.

Another one in Mosiah 27:31: "Then shall they confess *who* lived without God in the world." And we would usually say here "And they *who* lived without God in the world shall confess."

Hebrew has another peculiarity that requires that sometimes it repeat a word by adding the pronoun that corresponds to it. This leads to a redundancy in English. We have that sometimes in the King James Bible but not very often. Genesis 1:4 is probably the classic example, "God saw the light, that *it* was good." Now, that is not very good English. An English sentence would say "God saw that the light was good." But here they say that God saw the light that *it* was good, repeating this extrapositional pronoun.

Let's look at some examples of this in the Book of Mormon: 1 Nephi 12:20, "I beheld and saw the people of the seed of my brethren that *they* had overcome my seed." 1 Nephi 13:14, "I beheld the wrath of God, that *it* was upon the seed of my brethren." 1 Nephi 13:15, "And I beheld the spirit of the Lord that *it* was upon the gentiles." And the last one, 1 Nephi 14:14, "I beheld the power of the Lamb of God

that *it* descended." So, you can see the Hebrew usage of the extrapositional nouns and pronouns is quite pronounced in the Book of Mormon.

There are two prepositions in Hebrew which are often interchanged. These prepositions are single letters in Hebrew; one is the Hebrew letter *b* and the other is the Hebrew letter *l*. One of them means "in"; the other one means "to." And yet they can often be exchanged with very little difference in meaning. Let me see where I think this is reflected in the 1830 edition of the Book of Mormon. In 1 Nephi 7:12, that edition read, "Let us be faithful *in* him." It was later changed, *to him* which is the way it reads in our current edition. Well, as it turns out in English we would say "Let us be faithful to him," but in Hebrew you can say either one.

Here's another one. from 1 Nephi 17:14: "After ye have arrived *to* the promised land." Now we would normally say "arrived *in* the promised land," or "arrived *at* the promised land." But Hebrew can use either one again. In fact, in the current edition of the Book of Mormon this has been changed to read "*at* the promised land" instead of "*to* the promised land" as the 1830 edition had it.

Comparison is another area in which Hebrew differs from English and where the Book of Mormon is much more like the Hebrew. In English we use comparison in ways like this: "Something is more something else" being in this case an adjective—something is more bright than something else." Or we can use the *er* suffix: "something is brighter than something else." There are other adjectives that we could have used. In Hebrew this is expressed by the idiom "something is bright *from* [or *above*] something else." And this is the way comparisons are. They don't have this er ending as we have in English and they don't have the *more* plus the adjective as we do in English.

Let me give you again some examples: from 1 Nephi 2:20, "A land which is choice *above* all other lands." Now in English we would say, "A land which is *more* choice than all other lands." 1 Nephi 11:9, "The tree which is precious *above* all." Again, we would say in English *more* precious than anything else. Alma 39:5, "Most abominable *above* all sins." Again, we would say, the *most* abominable of sins. And finally, Alma 32:42, "the fruit . . . which is sweet *above* all that is sweet, and which is white *above* all that is white, yea, and pure *above* all that is pure." Well, this wasn't written by a 19th-century American; it was written by an ancient Israelite and translated from that.

I am sure that you are all aware from some passages such as the one in Isaiah 7:14 that Hebrew has a peculiar way of saying someone was called something else. That passage in Isaiah reads, "Behold, the virgin shall conceive and bear a son, and shall *call his name* Immanuel." In Hebrew it could not have said, "and shall call *him* Immanuel." It has to say "*call his name* Immanuel." In Hebrew you call the name something. In English we would call the person or the place something.

The Book of Mormon reflects this very often. 1 Nephi 16:13, "we did *call the*

name of the place Shazer." Alma 50:13-14, "and they *called the name* of the city Moroni." Mosiah 1:2, "and he had three sons; and he *called their names* Mosiah, and Helorum, and Helaman." Alma 23:17, "they *called their names* Anti-Nephi-Lehies," or however that is pronounced.

In English we often use possessive pronouns. We will say, *my* book, *your* car, *his* job, whatever. In Hebrew we don't quite have it that way. The word order is reversed. In fact, possessive pronouns are used as suffixes to nouns. We would say *book my* instead of *my book,* for example. Or, as it is usually translated when we do have that kind of construction, *book of me.*

We have several examples in the Book of Mormon where it seems that this is what's being done. Jacob 5:2, "Hear the *words of me*" instead of "hear my words." 2 Nephi 10:8, "The gentiles shall be great *in the eyes of me*" instead of "in my eyes." Jacob 4:8, "How unsearchable are the depths of the mysteries *of him.*" 2 Nephi 9:25, "They are delivered by the power *of him*"; wouldn't we prefer *his power* in English? Moroni 8:20, "Setteth at naught the atonement *of him* and the power of his redemption."

I have a collection here of unusual usages of words, also, that I thought would be kind of interesting to share with you. These are usages of English words that are unknown or unexpected in our language. King Benjamin says to the people in Mosiah 1:11, "I shall give this people a name that thereby they may be distinguished *above* all the people." In English we would say "distinguished *from* all the people," but Hebrew uses a compound preposition in this place in which they "distinguished *from above* all the people."

In Jacob 1:4, Jacob was told by Nephi regarding sacred matters, "that I should engraven *the heads* of them upon these plates." What does he mean by heads? The heads of them upon these plates. English expects that he would say, "I should engraven the most important of these things on the plates" but he says *the heads.* The Hebrew word for *head* is sometimes used to describe things that are chief, just as in English, you know, the head of the council is the same as the chief of the council.

In Deuteronomy 33:15; Psalm 137:5; Proverbs 1:21 the word *head* appears in the Hebrew text but not in the English and in these cases it means the chief or the most important. In three passages in the King James Bible it is translated as *precious;* Amos 6:1; Song of Solomon 4:14; and Ezekiel 27:22. Taking our cue from this rendition of *precious* by the King James translators, perhaps that is exactly what Nephi had in mind when he spoke to Jacob. Only write the most precious things on these small plates, and that makes perfectly good sense to us.

In 2 Nephi 10:20 Nephi wrote, "We are upon an *isle* of the sea." Well that is a big continent to be called an isle. How is that? It is because the Hebrew word does not mean "island"; it really means "coastal land." The King James translators

thought that it meant "isles" so they always translated it as" isles"; but it really means "coastal lands," and islands are included in that of course.

Regarding Melchizedek Alma says in Alma 13:18, "He was the king of Salem and he did reign *under* his father." Now, if we say that in English it means that his father was king and he was sub-king, or vice-king, or viceroy which is the correct term in English. But that is not what is meant in Hebrew. The term *under* in Hebrew is used to mean *in place of.* For example, when Jacob was given Leah instead of the wife for whom he had worked seven years, Rachel, the Bible says in the Hebrew that he was given Leah *under* Rachel. Well, physically not under her, no, but in place of her.

We have this kind of thing represented also in the Book of Mormon and in the one in Alma 13 that we just mentioned. In 2 Kings 14:21, the King James passage reads that after King Amaziah was murdered, "All the people of Judah took Azariah and made him king *instead of* his father, Amaziah." If you look it up in the Hebrew, the Hebrew word there translated "instead of" means "under." So we presume then that in Alma 13:18 he is saying that Melchizedek became king *after* his father, he succeeded him as king, not that he actually reigned under him.

One other example here, regarding the word *wife* or *women* in the Bible. We do find expressions such as "he desired her *to* wife" in the Book of Mormon where we would expect in English *"for* wife." But the Hebrew preposition means both *"to"* and *"for."* But interesting to me is that fact that the Hebrew word for "wife" is really non-existent in that language. They use the word for woman instead of wife; and for a man—if a woman says "this is my man" that means "this is my husband."

Keeping that in mind in 1 Nephi 17:1, when Nephi says, "Our women did bear children," it means wives. He is not being disrespectful, it is just the regular Hebrew word. Also, in same chapter, 1 Nephi 17:20, he says, "our women having toiled, being big with child, and they have borne children." It is just the normal Hebrew way of doing it.

We have a clue about a man named Amulek in Alma 10:11 when he says, regarding Alma, "For behold he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed." Amulek apparently was one of the rare people in the Book of Mormon to have had more than one wife, because he talks about "my women," and that would be the way of saying in Hebrew, "my wives."

Let's look for a moment at some Book of Mormon names. Obviously we can't look at all of them because there are so very many of them as you are well aware. I just want to give you a clue of the meanings of some of these from a look at Hebrew. You all know about Mulek—Mulek was a prince of the royal family of Judah—his father was Zedekiah, the last of the kings of Judah. Mulek's name means "king," interestingly enough.

The name *Zarahemla*, which is familiar to us, as the most prominent of the cities in the Book of Mormon, is from the Hebrew *Zeraᶜ-Hemlāh*, two words, which means "seed of compassion." That is one of those constructs which I mentioned earlier.

Sariah, the wife of Lehi and mother of his sons and daughters, has a name meaning "princess of the Lord," or "princess of Jehovah," the *iah* element at the end is the divine name.

Now, *Nahom* is a place name in the Book of Mormon which means "consolation" or "comfort." However, in Arabic which is related to Hebrew it means "to sigh" or "to moan"; and interestingly in 1 Nephi 16:35 we are told that here at this place called "sighing" or "moaning" Ishmael was buried and his daughters "did mourn exceedingly."

The land known as *Jershon* (I pronounce it that way because it is the Hebrew pronounciation) is a good Hebrew formation—the *on* suffix means place and it comes from a verb root meaning *inheritance*, so *Jershon* means "place of inheritance." We are told in Alma 27:22 that this land was given to the converted Lamanites "for an inheritance," and so we have a word play going on here in the Book of Mormon which cannot be understood if you read it only in English and don't understand the Hebrew behind it.

There are a few words in the Book of Mormon that have sometimes stumped scholars. One of them is *ziff* in Mosiah 11:3, 8. It is listed with silver, iron, brass, and copper, metals which were used by King Noah to decorate his palace and temples in the city of Nephi. Bob Smith has recommended that this probably comes from the Hebrew word *ziw*, which means "splendor" or "brightness"; from the root meaning "to shine." And that would make sense to have a metal that is called "shining" or "bright," listed along with other metals such as silver, iron, brass, and copper. It may, in fact, be an alloy of copper which was common in Mesoamerica where the Book of Mormon story essentially takes place. Or it could be something found in nature such as electrum, a natural alloy of gold and silver that you can actually mine out of the ground just the way it is.

We also have in the Book of Mormon some names which appear to be gentilic. Now, gentilic names are *-ite* names. Nephite, Lamanite, Hittite, Israelite, etc. The masculine, singular gentilic suffix in Hebrew is *e* and is represented in transliteration as the letter *i* in English. For example, you all know the name *Moroni* which I would now like to correct for you. It should be *Morone* and it means *Moronite*. Now, does that make sense? In view of the fact that there is a land called Moron in the Book of Mormon, of course it makes sense. It means somebody from the land of Moron. And that was in the northern part of the land that was north of the narrow neck of land; and certainly that was where he, or at least his father, had come from (the second Moroni—the first Moroni we don't

know.)

We have the name *Lamoni*, the name of the king who was converted—I should say Lamanite king—who was converted by Ammon. *Lamoni* really means *Lamanite*. One of the missionaries who went out with the sons of Mosiah was a fellow named Muloki, in the English, that would simply mean *Mulokite*. And there were Mulokites among them. And we also have the name *Amaleki*, in the book of Omni and that simply means *Amalekite*.

Now, are these kinds of names known from the Bible—these gentilic names—the *ite* type names? Yes, they are. And there several examples. The most common woman's name, I believe, in the Bible is *Shulāmît* which is perhaps one of the most common names in Israel today. And *Shulāmît* means someone from Shulam, which was a town up in the Jerusal Valley; so it means a shulamite. So we do, in fact, have names that have that.

Let's look at just a couple of items of word play in range of meaning. Lehi said to Lemuel, when they were down in the area of the Red Sea, "Be like this valley, firm and steadfast, and immovable." And to Laman, his brother, he said, "Be like unto this river, continually running into the fountain of all righteousness." That is in 1 Nephi 2:9-10. Now, there is something interesting going on here. The word *nāhār* which means "river" comes from a verbal root meaning "to flow"; it has a secondary meaning of "to shine." But, it is interesting, he tells him to be like a river continually running or flowing into the fountain of all righteousness. There is a word play going on here that we miss in English; but it would be there in the Hebrew original.

We have a couple of words for valley in Hebrew. One of them is *ʾêtān*. Actually *ʾêtān.*, a valley, is an adjective which means "perennial, everflowing, enduring, and firm," which makes sense in view of what Lehi told Lemuel. Be like unto this valley, firm and steadfast and immovable. Perhaps, *ʾêtān.* was one of the words he used there. He may also have used the word *ʿemeq* which means valley. a *ʿemeq* is not only a valley, it is a ravine or stream bed. It comes from the verb "to be strong," so again here "firm, steadfast, immovable"; perhaps there is some word play going on here.

In 1 Nephi 1:6 there is a passage that used to intrigue me when I was younger every time I read it. You know how many times you start the Book of Mormon, everybody gets through 1 Nephi; so we have all read that more than anything else. Every time I came to 1 Nephi 1:6 it tells about Lehi and it says he prayed unto the Lord, and there "came a pillar of fire and dwelt upon a rock before him." And I used to think what did it do, build a house? To dwell on the rock? It is not what we would expect in English. We would expect it to sit on the rock or to rest on the rock or something of that nature. Actually, though English prefers words like that, the

Hebrew word *yāshav* has both meanings. It means both "to dwell" and "to sit."

So the Book of Mormon is in fact reflecting, I believe in this case, the authentic Hebrew word, and Joseph Smith came to this word which had a range of meaning this wide, and he had to decide which of the English words that fit into this range he was going to use; so he picked out one of those words which was *dwelt*. He could have just as easily picked out the word *sat*.

I know that this is something that some would not agree with because they would like to quote the apocryphal story which cannot be directly attributed, but said to have come through Martin Harris, to the effect that Joseph Smith saw all the words of the translation in the stones; and that when he read these out they did not disappear from his view, the English words did not disappear from his view, until Oliver Cowdery had written them down correctly. If that were the case why did Joseph Smith later make corrections to what Oliver Cowdery wrote down? I do not think that English words appeared there. Also, from section 9 of the D&C, where we are told about the translation process, the Lord said that he was to study it out in his mind and then ask him if it were correct. This to me implies that there was a lot more work involved than simply trying to copy down words that showed up on a stone and having a scribe sitting nearby to write down the words that he simply dictated, that appeared before him. There seems to be a lot more work involved than that.

It is my belief that Joseph Smith did a pretty good job in looking at the text in a literal sense and rendering, as closely as he could in English, an ancient text; and that this is what is reflected in the language of the Book of Mormon. And in this session we have only scratched the surface of this. There are many more things that one could say but I hope that gives you some kind of an idea. And I hope, more than anything, that it will inspire you to read the Book of Mormon with a lot more insight and with a desire, if you don't know it already, to know that it is true. I can tell you that I have put it to that test, in Moroni 10, and that I do know that it is true. As one famous rabbi said 2,000 years ago, there is an essential thing (in this case the testimony of the Book of Mormon is essential), and all the rest is just commentary. Thank you.
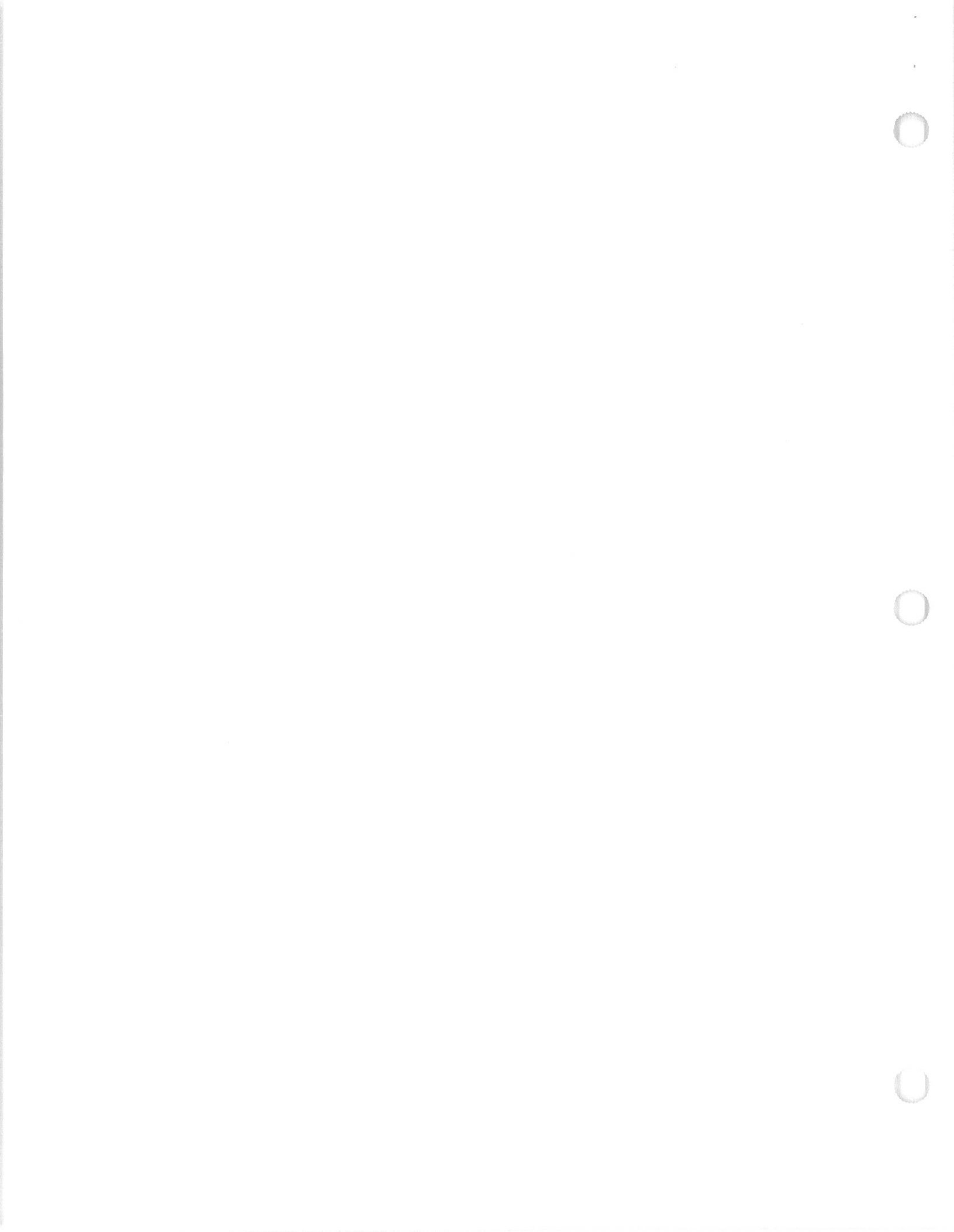
ABOUT THE AUTHOR

John A. Tvedtnes was born in Mandan, ND and moved to Utah with his parents and brother as a child. He converted to the LDS Church just before his ninth birthday. His interest in the scriptures had already been sparked during that same year when he first read the Bible. Following service as a stake and full-time missionary, he married Regine J. Chabanis of St. Etienne, France. They are the parents of six children.

To date, John has four degrees from the Univ. of Utah and is completing his doctorate through the Hebrew Univ. in Jerusalem. All of the degrees center around the ancient Near East and much of his academic work (including an MA) deals with the Hebrew language.

John taught Hebrew at the Univ. of Utah, 1968-71; during which time the university published one of his books, *A Manual of Hebrew Phonology*. He has authored two other books, one of which, *The Church of the Old Testament*, has become popular in LDS circles in its second edition.

A noted lecturer and author of dozens of articles, John lived with his wife and children in Jerusalem for 8½ years before returning to the USA in December 1979. While in Israel, he taught for the Brigham Young Univ. and also served for six years in the presidency of the Jerusalem Branch.

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Chapter 1

INTRODUCTION

Latter-day Saints have long noted that, in the Isaiah passages quoted in the Book of Mormon, there are some variations from the text of the King James Bible. Nevertheless, the general tenor of these passages is the KJV language. This has given rise to speculation as to why, if there are to be variations at all, the language should be so much like that already available in a translation which is (and was already in 1830) an archaic dialect of English.

The explanation most often given - and which appear to be the most likely - is that the prophet Joseph Smith, while translating the plates, decided to put the Biblical passages into the King James language because it was the Bible most commonly used by his contemporaries. Where there were real differences in the Nephite quotes, however, he made changes. Critics have accused him of plagiarizing the Bible. But it is probable that he would have been equally criticized had his translation not borne a resemblance to the King James Bible.

Few scholars have attempted to study the Book of Mormon Isaiah variants. The most notable among those who have worked on the question are Professors Sidney B. Sperry (deceased) and Hugh Nibley (retired), both of the Brigham Young University. It is this lack which, in part, prompted me to prepare the material contained in this volume. Another factor was the need to decide how the Isaiah passages of the Book of Mormon should be rendered when translated into Hebrew.[1] Obviously, they should read somewhat like the traditional Hebrew text. But some changes would have to be made, based upon the variants. It was, therefore, necessary to determine the exact nature of the variants themselves, in an intensive and exhaustive study.

As each of the variants was studied, it became clear that, in some
instances, the Book of Mormon text could be said to be more "authentic"
than that of the standard Massoretic Hebrew text from which the KJV
derives. The opposite was true in other cases. And there were many
examples wherein the validity of neither the Book of Mormon (Brass Plates
original) or the Massoretic text (MT) could be demonstrated.

One should not think that, because some of the evidence does not
favor the Book of Mormon, that it is evidence that the book is fraudulent.
Indeed, there are many variants in the Isaiah texts as found in different
ancient versions used for comparison in this study. One is not justified
in deciding which of many variants is "correct" or "original" in many
cases. Only the author himself could tell us that, in the absence of
revelation from God on the matter.

The Book of Mormon authors themselves admit that there may be erros
in the text. They had no monopoly on perfection, and indeed did not believe
in perfection on the human level. We cannot know how true to the original
text of Isaiah the Brass Plates (BP) which Lehi possessed were. They may
have contained errors. Or the Nephite scribes may have copied some of
them in error. Thus, errors in the Isaiah passages of the Book of Mormon,
though unfavorable to the authenticity of the Isaiah quotes, are not evidence
against the book itself. A summary of variants - favoring, disfavoring
and neutral as regards the Book of Mormon (BM) text - will be presented
at the conclusion of this work.

In preparing this research, I was struck, too, by the number of
scribal and printer's errors contained in the Book of Mormon. Many of
these were corrected after the first (1830) edition. A number, however,
remain. It is to be hoped that, with the evidence presented herein,
some of these errors might be corrected in subsequent editions of that
sacred volume.

The first task in the undertaking of this project was to identify all of the Isaiah passages in the Book of Mormon. Since these are not all marked in the footnotes, it was necessary to read and reread the volume several times, having previously attempted to become acquainted with the KJV Isaiah. While infallibility cannot be claimed, it is nevertheless likely that we have been able to identify all of the Isaiah quotes in the Book of Mormon. The occurrences of these quotes can be outlined as follows:

1. The first Isaiah quote in the BM text is to be found in a discourse by the prophet Lehi; it is a paraphrase:

   Isa. 40:3   (1 Ne. 10:8)

2. Two other paraphrases are contained in Nephi's great prophecy:

   Isa. 52:7   (1 Ne. 13:37)
   Isa. 29:14   (1 Ne. 14:7)

3. During Nephi's debate with his brethren over the construction of the ship, he cites another Isaiah passage, again in paraphrase:

   Isa. 45:18   (1 Ne. 17:36)

4. After their arrival in the promised land, Nephi read from Isaiah (1 Ne. 19:22-24) the following passages:

   Isa. 48-49   (1 Ne. 20-21)

5. When Nephi's brethren asked for an explanation of these passages (1 Ne. 22:1), he obliged. His explanation includes the following paraphrases of Isaiah:

   Isa. 49:22   (1 Ne. 22:6)
   Isa. 49:22-23 + 29:14 (1 Ne. 22:8)
   Isa. 52:10   (1 Ne. 22:10-11)

   In 1 Ne. 22:15, we see an idea also found in Isa. 47:14, though it is worded more like Mal. 4:1 (cf. also vs. 24 with Mal. 4:2). Malachi, of course, did not write his book until two centuries after Lehi's time (this being why Jesus had to supply part of that book to the Nephites in 3 Ne. 24). Probably Malachi and Isaiah quote a common source now lost to us (cf. 2 Ne. 26:4-6).

6. In a lengthy discourse, Jacob reads (2 Ne. 6:4-6a) from the following
   Isaiah passages:
   Isa. 49:22-23   (2 Ne. 6:6b-7)
   Isa. 29:6 (paraphrase)   (2 Ne. 6:15)
   Isa. 49:24-52:2 (much   (2 Ne. 6:16-8:25)
              paraphrase)
   Isa. 55:1-2 (paraphrase)   (2 Ne. 9:50-51

7. After recording Jacob's speech, Nephi decided to copy extensive excerpts
   from Isaiah (2 Ne. 11:1-2, 8), as follows:
   Isa. 2-14   (2 Ne. 12-24)

8. Having recorded *in extenso* these passages from Isaiah, Nephi desired
   to explain them by his own prophetic words (2 Ne. 25:1-2, 5-7). His
   explanation incorporates the following Isaiah passages:
   Isa. 11:11 + 29:14 (paraphrase)   (2 Ne. 25:17)
   Isa. 29:3-5 (paraphrase)   (2 Ne. 26:15-16, 18; the
                                             idea in vs. 17 is from
                                             Isa. 29:11)

   Isa. 55:1 (paraphrase)   (2 Ne. 26:25)
   Isa. 29:6-10 (paraphrase)   (2 Ne. 27:2-5)
   Isa. 29:4 + 11 (paraphrase)   (2 Ne. 27:6-9ff)
   Isa. 29:11-12 (paraphrase)   (2 Ne. 27:15-19)
   Isa. 29:13-24 (paraphrase)   (2 Ne. 27:25-35)
   Isa. 29:13b + 15 (paraphrase)   (2 Ne. 28:9)
   Isa. 29:13b (paraphrase)   (2 Ne. 28:14b)
   Isa. 29:21 (paraphrase)   (2 Ne. 28:16a)
   Isa. 28:10 or 13 (paraphrase)   (2 Ne. 28:30a)
   Isa. 9:12-13 (paraphrase; see also   (2 Ne. 28:32)
       5:25; 9:17, 21; 10:4; cf.
       14:26-27; 23:11)
   Isa. 29:14 + 11:11 (paraphrase)   (2 Ne. 29:1; cf. 2 Ne. 25:11)
   Isa. 11:4-9   (2 Ne. 30:9, 12-15)

9. The prophet Abinadi, in his defense before king Noah and his priests,
   cites Isaiah chapters 52-53 without attributing everything to Isaiah:
   Isa. 52:7-10   (Mos. 12:21-24)
   Isa. 53 (all)   (Mos. 14:1b-12; attributed in vs. 1a)
   Isa. 53:10 (paraphrase)   (Mos. 15:10)
   Isa. 52:7 (paraphrase)   (Mos. 15:14-18)
   Isa. 52:8-10   (Mos. 15:29-31)

10. Jesus, when he visited the descendants of Lehi after his resurrection,
    cited parts of Isaiah 52 and 54. On his first visit, he quoted:
    Isa. 52:8-10   (3 Ne. 16:18-20)
    This he attributed to Isaiah (3 Ne. 16:17). Upon his return, he
    paraphrased these same verses, referring to them as "that which is
    written" (3 Ne. 20:36a). During that discourse, the following
    scriptures were paraphrased:
    Isa. 52:8-10   (3 Ne. 20:32-35)
    Isa. 52:1-3, 6-7, 11-15   (3 Ne. 20:36b-46)
    Isa. 52:15b   (3 Ne. 21:8b)
    After quoting from Isaiah's contemporary, Micah 5:8-15 (3 Ne. 21:
    12-18, 21; cf. Isa. 5:29), he returned to paraphrase:
    Isa. 52:12   (3 Ne. 21:29)
    This last vs. is then immediately followed by his introduction to
    the entire 54th chapter of Isaiah ("And then shall that which is
    written come to pass"):
    Isa. 54 (all)   (3 Ne. 22:1b-17)

11. Moroni, following Jesus' example, paraphrased from Isa. 52 and 54:
    Isa. 52:1 + 54:2   (Moro. 10:31)

   Some of the implications of the distribution of these quotes will be
discussed in an appendix.

FOOTNOTES:

1. One of the assignments given to me on the Book of Mormon Hebrew translation
   project was to work with the Biblical quotes in the Book of Mormon.

Chapter 2
ISAIAH QUOTES IN THE BOOK OF MORMON

Not all of the Isaiah quotes in BM are at variance with those in KJV. Indeed, over 40% of the verses are identical with KJV. By my count, of the 478 times that Isaiah verses are cited in BM, 201 read as in KJV, while 207 are variants, 58 are paraphrases, and another 11 must be listed as variants and/or paraphrases.

In order to facility matching of KJV Isaiah verses to those cited in BM (and to compare different BM quotes of the same verses), the following listing will prove useful. It shows the Isaiah passages by KJV chapter and verse and then indicates where each is found in BM. A BM verse followed by * designates a verse which varies from the KJV wording; if followed by #, it is a paraphrase; the symbol #* indicates "paraphrase and/or variant," and usually marks verses where the nature of the difference cannot be adequately determined by methods used in this study.

Isa.	BM
2:1	2 Ne. 12:1
2	2*
3	3
4	4*
5	5*
6	6*
7	7
8	8*
9	9*
10	10*
11	11*
12	12*
13	13*
14	14*
15	15

Isa.	BM
2:16	2 Ne. 12:16*
17	17
18	18
19	19*
20	20*
21	21*
22	22
3:1	2 Ne. 13:1*
2	2
3	3*
4	4
5	5
6	6*
7	7*
8	8*
9	9*
10	10*
11	11*
12	12*
13	13
14	14*
15	15*
16	16
17	17
18	18*
19	19
20	20
21	21
22	22
23	23*
24	24*
25	25
26	26*

Isa.	BM
4:1	2 Ne. 14:1
2	2*
3	3*
4	4
5	5
.6	6
5:1	1 Ne. 15:1*
2	2
3	3
4	4*
5	5*
6	6
7	7*
8	8*
9	9*
10	10*
11	11*
12	12
13	13
14	14
15	15
16	16
17	17
18	18
19	19*
20	20
21	21*
22	22*
23	23*
24	24*
25	25
26	26
27	27
28	28a*
29	28b-29*
30	30*

Isa.	BM
6:1	2 Ne. 16:1
2	2*
3	3
4	4
5	5*
6	6*
7	7
8	8*
9	9*
10	10*
11	11
12	12*
13	13*
7:1	2 Ne. 17:1*
2	2
3	3
4	4
5	5
6	6*
7	7
8	8*
9	9
10	10
11	11*
12	12
13	13
14	14
15	15
16	16
17	17*
18	18
19	19
20	20*
21	21*
22	22*
23	23*

Isa.	BM
7:24	2 Ne. 17:24
25	25*
8:1	2 Ne. 18:1*
2	2
3	3
4	4*
5	5
6	6
7	7
8	8
9	9
10	10*
11	11
12	12*
13	13
14	14
15	15
16	16
17	17
18	18
19	19*
20	20*
21	21
22	22*

KJV incorporates MT 8:23 into Chap. 9 as 9:1
and hence gives 21 vss. instead of MT 22 for Chap. 8.

Isa.	BM
9:1	2 Ne. 19:1*
2	2
3	3*
4	4*
5	5*
6	6*
7	7*
8	8
9	9*
10	10

9:11	2 Ne. 19:11
12	12* 2 Ne. 28:32a#
13	2 Ne. 19:13 2 Ne. 28:32a#
14	2 Ne. 19:14*
15	15*
16	16
17	17*
18	18
19	19
20	20
21	21*
10:1	2 Ne. 20:1
2	2
3	3
4	4*
5	5*
6	6*
7	7*
8	8
9	9
10	10*
11	11
12	12
13	13*
14	14
15	15*
16	16
17	17*
18	18
19	19
20	20
21	21*
22	22
23	23
24	24
25	25
26	26

Isa.	BM
10:27	2 Ne. 20:27
28	28
29	29*
30	30*
31	31
32	32
33	33
34	34
11:1	2 Ne. 21:1
2	2
3	3
4	4
	2 Ne. 30:9#
5	2 Ne. 21:5
	30:11
6	2 Ne. 21:6*
	30:12*
7	2 Ne. 21:7
	30:13
8	2 Ne. 21:8*
	30:14*
9	2 Ne. 21:9
	30:15
10	2 Ne. 21:10
11	2 Ne. 21:11
	25:17#
	29:1#
12	2 Ne. 21:12
13	13*
14	14
15	15
16	16*
12:1	2 Ne. 22:1
2	2*
3	3
4	4
5	5
6	6

Isa.	BM
13:1	2 Ne. 23:1
2	2
3	3*
4	4*
5	5*
6	6
7	7
8	8*
9	9
10	10
11	11*
12	12
13	13
14	14*
15	15*
16	16
17	17*
18	18*
19	19
20	20
21	21
22	22*
14:1	2 Ne. 24:1
2	2*
3	3*
4	4*
5	5*
6	6
7	7
8	8*
9	9
10	10
11	11*
12	12*
13	13*

Isa.	B M
14:14	2 Ne. 24:14
15	15
16	16*
17	17*
18	18*
19	19*
20	20
21	21*
22	22
23	23
24	24
25	25
26	26
27	27*
28	28
29	29
30	30
31	31
32	32*
28:10 or 13	2 Ne. 28:30a#
29:3	2 Ne. 26:15b#
4	2 Ne. 26:15c-16# 27:6-9ff#
5	2 Ne. 26:18#
6	2 Ne. 6:15# 27:2#
7	2 Ne. 27:3a#
8	2 Ne. 27:3b#
9	2 Ne. 27:4#
10	2 Ne. 27:5#
11	2 Ne. 27:6-9ff# 15b-18#
12	2 Ne. 27:19#
13	2 Ne. 27:25# 28:9# 28:14b#

Isa.	BM
29:14	1 Ne. 14:7#
	22:8#
	2 Ne. 25:17#
	27:26#
	29:1#
15	2 Ne. 27:27a#
	28:9#
16	2 Ne. 27:27b#
17	2 Ne. 27:28#
18	2 Ne. 27:29
19	2 Ne. 27:30#
20	2 Ne. 27:31#
21	2 Ne. 27:32#
	28:16a#
22	2 Ne. 27:33
23	2 Ne. 27:34
24	2 Ne. 27:35
40:3	2 Ne. 10:8#
45:18	1 Ne. 17:36#
48:1	1 Ne. 20:1*
2	2*
3	3*
4	4*
5	5*
6	6*
7	7*
8	8*
9	9*
10	10*
11	11*
12	12*
13	13*
14	14*
15	15*
16	16*
17	17*
18	18
19	

Isa.	BM
48:20	1 Ne. 20:20*
21	21*
22	22*
49:1	1 Ne. 21:1*
2	2
3	3
4	4*
5	5*
6	6*
7	7*
8	8*
9	9*
10	10*
11	11
12	12*
13	13*
14	14*
15	15*
16	16
17	17
18	18*
19	19
20	20*
21	21*
22	1 Ne. 21:22
	22:6#
	22:8#
23	1 Ne. 21:23*
	2 Ne. 6:7*
24	1 Ne. 21:24*
	2 Ne. 6:16*
25	1 Ne. 21:25
	2 Ne. 6:17#
26	1 Ne. 21:26*
	2 Ne. 6:18*

Isa.	BM
50:1	2 Ne. 7:1#
2	2*
3	3
4	4#
5	5*
6	6
7	7
8	8#*
9	9#*
10	10* (#?)
11	11*
51:1	2 Ne. 8:1* (#?)
2	2*
3	3
4	4*
5	5*
6	6
7	7* (#?)
8	8
9	9#*
10	10*
11	11#*
12	12#*
13	13
14	14
15	15*
16	16*
17	17*
18	18*
19	19*
20	20* (#?)
21	21*
22	22*
23	23*

Isa.	BM
52:1	2 Ne. 8:24 3 Ne. 20:36# Moro. 10:31a#
2	2 Ne. 8:25* 3 Ne. 20:37* Moro. 10:31b#
3	3 Ne. 20:38*
6	3 Ne. 20:39#*
7	1 Ne. 13:37b# Mos. 12:21 15:14-18# 3 Ne. 20:40#
8	Mos. 12:22 15:29* 3 Ne. 16:18 20:32-33#
9	Mos. 12:23 15:30 3 Ne. 16:19 20:34#
10	1 Ne. 22:10-11# Mos. 12:24 15:31 3 Ne. 16:20* 20:35#
11	3 Ne. 20:41# 21:29a#
12	3 Ne. 20:42#* 21:19#*
13	3 Ne. 20:43
14	3 Ne. 20:44
15 15b	3 Ne. 20:45* 3 Ne. 21:8b*
53:1	Mos. 14:1b
2	2*
3	3*
4	4*
5	5
6	6*
7	Mos. 14:7 15:6b#

Isa.	BM
53:8	Mos. 14:8
	15:8a#
9	Mos. 14:9*
10	Mos. 14:10
	15:8b#
11	Mos. 14:11*
12	12*
54:1	3 Ne. 22:1b
2	2
3	3
4	4*
5	5*
6	6
7	7
8	8
9	9*
10	Mos. 15:10#
	3 Ne. 22:10*
11	3 Ne. 22:11
12	12
13	13
14	14
15	15*
16	16
17	17
55:1	2 Ne. 9:50#
	26:25b#
2	2 Ne. 9:51#

Chapter 3
THE VARIANTS

In the following pages, each of the variants of the Isaiah quotes found in the Book of Mormon text will be analyzed. Some of the paraphrases are also discussed, though without much detail.

In preparing this analysis, the following steps were taken:

(1) Each variant was checked against the 1830 first edition of the Book of Mormon (1830), as well as against the King James Version (KJV) of the Bible.

(2) Each variant was checked against the Hebrew text from which KJV derives, i.e., the Massoretic Text (MT), the oldest copies of which date to the 8th century AD. Attention was paid not only to that which was written (Heb. *Ketib*), but also to the traditional oral variation (*Qere*) where applicable, as well as to variations in the different MT manuscripts.

(3) Each variant was then checked against the two Isaiah scrolls found at Qumran, on the shores of the Dead Sea, over three decades ago (labelled IQIsa and IQIsb), as well as some smaller fragments of Isaiah also found with the Dead Sea Scrolls.

(4) Each variant was further checked against early translations of the Bible from the Hebrew, as follows:
   (a) Septuagint (LXX) - the Greek translation made in the 3rd century BC.
   (b) Vulgate (V) - the Latin translation made by St. Jerome in the 5th century AD. (In some instances, there was even recourse to the Old Latin version - OL - of the 2nd century AD.)

   (c) Targumim (T) - Aramaic translations from the 1st-2nd centuries
      AD.

   (d) Peshitta (P) - Syriac translation. Being Aramaic, (c) and (d)
      are written in a language related to Hebrew and therefore
      extremely valuable in such a comparison.

(5) Some of the Isaiah passages which concerned us are cited in the New
    Testament and by early Church Fathers, all in Greek. All of the
    New Testament quotes were checked. But the quotes from the Church
    Fathers were cited only when scholars who have dealt with the Isaiah
    material have mentioned them in published studies on the subject.

In spite of what is obviously a great deal of exhaustive research,
there is much more which could be done, and hence we leave the door open
to all who wish to pursue the matter further. For example, the only
variants which were investigated were those which were obvious from a
comparison of the English texts of the Book of Mormon and the KJV Bible.
No attempt was made to examine variants between the different versions in
instances where BM did not differ from KJV. This would no doubt be a
fruitful area for future research. It would unquestionably lead the
researcher to note - as I have done - that the BM (or even the Brass
Plates of Laban - BP) version of Isaiah is not necessarily "authentic"
in the sense that it transmits the wording of the original, but, rather,
that it represents just one of many versions which existed around the
time of Lehi and later.

In the following commentary on each of the variants, it will be
noted that there appear, at the end of the explanations, letters of
the alphabet, in parentheses. These designate certain categories of
variants which are then discussed in Chapter 4.

The material listed below is arranged by order of the chapter of
the book of Isaiah.

2:2 = 2 Ne. 12:2

> BM has "when" instead of KJV's italicized "*that*" before "the moun-
> tain". Joseph Smith frequently deleted such italicized words or
> changed them, knowing that these italics designated, in the KJV,
> words which did not exist in the Hebrew text. (I.e., what Hebrew
> sometimes expresses by syntax must be expressed in English by words;
> the KJV translators therefore added such words - in italics - where
> they felt the necessity for them, in order to give sense to the
> English translation.) In this particular case, both KJV and BM
> are valid renditions of MT. The future tense "to be" (Heb. *yihyeh*)
> is not expressed in LXX, P or V. Without it, MT would have to read
> like BM (S has the verb, however). This vs. has its parallel in
> Mic. 4:1 (Micah and Isaiah were contemporaries), where, however,
> the verb and adjective change places in the Hebrew text. (B)

2:4 = 2 Ne. 12:4

> The scribe spelled KJV's "plow" as "plough" in 1830, but this was
> returned to its KJV form in subsequent editions of BM. (M)

2:5 = 2 Ne. 12:5

> At the end of the vs., BM adds: "yea, come, for ye have all gone
> astray, every one to his wicked ways." This additional phrase is
> also found in Isa. 53:6 and is hence the kind of thing that Isaiah
> would be expected to say. There is evidence to indicate that MT
> deleted this portion by haplography because of its resemblance to
> words around it. The phrase added in BM would begin with the
> Heb. *b'w ky* ("come, for..."). The first of these resembles the
> next-to-last word in vs. 5 (*b'wr*, "in the light of"), while the
> second is identical to the initial word of vs. 6. An early Hebrew
> scribe can therefore be credited with this accidental deletion in
> the MT text. (C)(cf. H)

2:6 = 2 Ne. 12:6

> After the first word ("Therefore"), BM adds "O Lord". It does not
> occur in the versions. It is likely that MT has, in this instance,
> lost an abbreviation from an earlier Hebrew text (there are many
> such examples in the MT text, as any competent Hebraist can attest).

The abbreviation may have been *k"y*, to be read as *ky Yhwh* ("There-fore, O Lord"), but taken by MT to be merely *ky*. Or, as in other cases known from the Hebrew Bible, the divine name may have been abbreviated (*ky y"*) and the single letter lost by haplography because the scribe had already written it with the first word and therefore deleted its second occurrence. (This would have been even easier to do in the early days when there were no spaces between written words.) The haplography may also have occurred because the name *Yhwh* occurs as the last word in vs. 5 (with the deletion of the material found in BM). That there was indeed an abbreviation at this point is evidenced also by LXX, which adds "Jacob" (or, as in some mss., "Israel") after the intial word of the verse. Since both of these names (Jacob and Israel) begin with the Hebrew *y*, as does the name of the Lord, the error in the texts could only have been made had there been an abbreviation. (C)

2:8 = 2 Ne. 12:8

KJV "Their land also is" (= 1830, RLDS)
BM "Their land is also"

No change in meaning is seen here. The change in word order follows Joseph Smith's practice of sometimes changing passages to conform to more modern American usage and is therefore not a question of trans-lation at all. (0)

2:9 = 2 Ne. 12:9

KJV "And the mean man boweth   down, and the great man humbleth
BM "And the mean man boweth not down, and the great man humbleth

KJV   himself,   therefore..."
BM   himself not, therefore...

The KJV idea is supported by vs. 11 and 17 and also by 5:15. There is no question of bowing or being humble in prayer. Rather, God will humiliate mankind. Note that the first "not" is not to be found in the 1830 BM. Probably the second was added by scribal

earlier part of the verse. RLDS follows BM in both. (L)

2:10 = 2 Ne. 12:10

For Isa. 2:10-12, cf. Job 40:11-13. BM adds at the beginning "O ye wicked ones." This is without support. Interestingly, IQIsa deletes the last part of vs. 9 ("therefore, forgive him not") and all of vs. 10. This is probably because the idea expressed in vs. 9 is expounded in greater detail in vs. 11. Vs. 10, in this light, looks like a borrowing from vss. 19 and 21. If so, then this borrowing was made before Lehi took the brass plates to the New World. (K)

KJV: "...for   fear of the Lord and for the glory of his
BM: "...for the fear of the Lord and   the glory of his

KJV: majesty."
BM: majesty shall smite thee."

The Hebrew behind the KJV "for" is not the conjunction (as it reads in BM), but, rather, the compound preposition $mipp^e n\bar{e}y$, lit., "from the face of". However, it also means "because of" and hence the KJV "for". If it were followed by a clause marker, we could accept BM's addition of "shall smite thee". It may be that the brass plates (BP) so read, but we have no additional support for this. LXX does not contain the BM ending to this verse, but, in its place, has the same ending as vss. 19 and 21 ("when he ariseth to shake terribly the earth"), to which this vs. should be compared. (K) (G)

2:11 = 2 Ne. 12:11

BM adds to the beginning, "And it shall come to pass that..." This is partially supported by IQIsa (w-) and LXX (gar), both of which add the conjunction "and". MT probably lost this part by haplography, for it is also the last letter in the preceding verse. (B)

2:12 = 2 Ne. 12:12

KJV: "For the day...*shall be*   upon

BM: "For the day...soon cometh upon all nations, yea, upon

KJV: every *one* that is   proud..."

BM: every one;   yea upon the proud..."

KJV's "*shall be* upon" reads merely "is upon" when translated from MT. Hence, the BM version is just as valid as KJV at that point. (J) Cf. 3:6. It is possible - but unlikely - that MT dropped the Hebrew *yb'* ("shall come" - like BM "soon cometh") because of its phonetic resemblance to the middle portion of the word immediately preceding (*sb'wt*, "hosts").

The other changes are possible, assuming that BP read differently from MT. Though there is no version support, it is interesting that IQIsa drops the MT words $^c l$ *kl* ("upon every") and moves the conjunction *w-* (usually meaning "and") to the following word. This happens to be in the same place as the variation between KJV and BM, and the mobile conjunction "and" may be BM "yea" (also a valid translation). It is possible that an earlier text contained an abbreviated $^c l$ *kl g"*, which BM read "upon all nations" and MT read "upon every proud one". The Hebrew words begin with the same letter and hence could result from such an abbreviation. However, it is more likely that the original read (as reconstructed from the English of BM:

$^c l$ *kl gwym*

w-$^c l$ *kl g'h*

and that MT deleted the first through haplography because of its close resemblance to the second. That the original so read is evidenced by the fact that the "nations - proud" in this vs. are paralleled in vs. 14 by "high mountains/hills - nations/people". (C) (G)

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expression "ships of Tarshish" occurs also in Ps. 48:7 and Ezek. 27:25.) It is possible that BP was defective, but it is also possible that the original contained all three parallels. The last of the three is not a good parallel if MT *śkywt* (KJV "pictures") is correct. LXX, as we have seen, reads "views of... ships" here. Because of this, Weil proposes changing *śkywt* to *skty*, "ships of" (cf. Egyptian *skti* and Ugaritic *ṯkt*, both meaning "ship"). Kittel proposes reading *spynwt* (a Hebrew word for "ships"); cf. Jonah 1:5. (B)

2:19 = 2 Ne. 12:19

KJV: "for   fear of the Lord   and for the
BM: "for the fear of the Lord shall come upon them and   the

KJV: glory of his majesty"
BM: glory of his majesty shall smite them..."

The changes in BM are similar to those seen in vs. 10 and almost identical to those in vs. 21. These vss. should be compared to NT passages derived therefrom, e.g., 2 Thess. 1:8-2:8 (note reference to the "wicked", as in Isa. 2:10 addition by BM); Rev. 6:15-16; 9:6; Luke 23:30. See also Hos. 10:8. BP appears to differ here, the Hebrew words representing "for" in these two translations being quite different in meaning. (K)

2:20 = 2 Ne. 12:20

KJV: "they   made *each one* for himself"
BM: "he   hath made   for himself"

MT reads *'šr ᶜśw lw*, lit., "which they made for him." Most LXX mss. follow MT in rendering the verb in the plural, but delete the dative pronoun. But LXX$_A$, supported by V, has the singular verb, in support of BM. IQIsa apparently attempts to explain away the confusion between the plural verb and the singular dative by adding a new subject after the verb, thus giving us: *'šr (ᶜśw 'ṣb)ᶜwtyw*, "which his fingers made". The missing portion in IQIsa (in parentheses) is

due to a tear on the edge of the scroll. Noting the amount of
missing space, Burrows suggests the reconstruction we have given
here (see BASOR 113, p. 29); Rosenbloom agrees. However, in view
of the fact that the previous verb in this vs. ("shall cast") is
in the singular, BM is most likely correct in rendering this, too,
in the singular. The original probably read $^c\acute{s}h$ rather than $^c\acute{s}w$
- a change of but a single letter. (B)

2:21 = 2 Ne. 12:21

The variations in this vs. correspond (except in one respect) to
those in vs. 19, which see, along with vs. 10. BP was apparently
different here and it is impossible to reconcile BM with KJV/MT. (K)
Note that, instead of KJV "glory of his majesty" (which is retained
in vss. 10 and 19), we have "majesty of his glory". This is no
doubt a scribal error which has not been corrected. (L)

3:1 - 2 Ne. 13:1

The problem to be described in this vs. is known to Biblical
scholars, who generally consider the vs. to be corrupt (the New
English Bible deletes the problematic passage). KJV speaks of
"the stay and the staff" but then goes on to mention the "stay of
bread" and the "stay of water". The word translated "stay" from
MT is $m\check{s}^c n$, while its feminine counterpart, $m\check{s}^c nh$, is translated
"staff". The occurrence of the latter but once in MT/KJV destroys
a parallel which is corrected in BM. (Note that, although KJV
has the "staff of bread" in Lev. 26:26; Ezek. 4:16; 5:16; 4:13 &
Ps. 105:16, these passages employ an entirely different word and
are of no assistance here.) (C)

3:3 = 2 Ne. 13:3

BM 1830 followed KJV with the spelling "counsellor". But this was
later changed to the American spelling "counselor". (B) (O)

3:6 = 2 Ne. 13:6

BM substitutes "and shall say" for KJV "*saying*". (J)

KJV: "*let*   this ruin *be* under thy hand"
BM: "let not this ruin come under thy hand"

Both renditions make sense in English. However, I prefer to believe
that "not" was added to BM by scribal error. Otherwise, we must add
to MT not only the negative, but we would also have to add a verb
and move the conjunction. This is possibly how BP read; however, the
explanation of scribal error is simpler. (L) Moreover, the point
being made in the verse is that people believe there will be NO ruin
if they call upon their rich relatives. (As vs. 7 indicates, however,
even these will be poor at that time.) KJV's "*let...be*" is in
italics and is thus fair game - under Joseph Smith's rules - for
change (see J). It is interesting to note that he changed "be"
to "come". In at least one MT idiom, KJV translates the verb "to be"
as "to come". This is in the expression, "the word of the Lord came
to X" (e.g., Isa. 38:4), which reads, in Hebrew, *w-yhy dbr Yhwh l-*,
"and the word of Jehovah was to..."

3:7 = 2 Ne. 13:7

BM's change from "an healer" to "a healer" is an updating of KJV to
conform to more modern American English. (N) RLDS reads "ruler"
instead of "healer" (which is the reading for KJV, 1830 and BM).
This is more logical, since the person speaking had been asked to
be "ruler" in the preceding vs. Moreover, he repeats "ruler" later
in this same vs. One must assume that the RLDS committee consulted
some Biblical commentary on this, unless the original manuscript so
reads (in which case, this would be greater evidence for BM).

BM's change from KJV italicized "*is*" to "there is" adds no meaning
and is acceptable. (J) Since there is no verb in MT, the English
must add it to make sense. BM has chosen one way, while KJV has
chosen another.

3:8 = 2 Ne. 13:8

As in vs. 7, the lack of a verb in MT has given rise to two different renderings. KJV has "*are*" while BM has "have been". (J)

3:9 = 2 Ne. 13:9

In the absence of a verb, BM is justified in adding "to be even" before KJV "as", in order to give sense to the English. Both are valid translations from MT. (F)

KJV: "   they   hide *it* not"
BM: "and they cannot hide it"

Though the conjunction is missing in KJV and MT, it is added in 1QIsa (*w-*), LXX (*kai*), P and one ms. of the Targum. BM is hence supported by the versions. (B) It is interesting to see BM adding mode ("cannot"), which is a possible rendering of the MT Hebrew. (F)

KJV has "soul" in the singular, while BM renders it in the plural. MT, 1QIsa and LXX all have the singular. However, inasmuch as Hebrew singulars often have collective meaning, BM is justified in its translation. (E) (To assume that MT *lnpšm* is really the plural *lnpšym* without suffix - or even abbreviated - is probably unwarranted. This plural form is found only in Ezek. 13:20; otherwise, the plural is *npšwt*.)

3:10 = 2 Ne. 13:10

The change from KJV "Say ye" to BM "Say" is to conform with more modern American English. (N)

KJV reads "to the righteous", even though the preposition is not found in MT (*ṣdyq*). BM emphasizes the existence of the preposition by using the longer form "unto". Indeed, 1QIsa has the preposition in a superscript (*ˡṣdyq*). It is also found in the Peshitta (*lṣdyqy'*), which has the noun in plural, confirming BM "them" instead of "him" (below). In order to make "righteous parallel to "wicked" in the

next vs., we should have the preposition for both (in vs. 11, "wicked" - $rš^c$ - has the preposition in MT). We thus have not only version support for BM, but additional evidence of the antiquity of BM's source. (B)

KJV: *"it shall be* well *with him"*
BM: "it is   well with them"

Eccl. 8:13 appears to be a paraphrase of the idea found here in Isa. 3:10-11 (for vs. 10, see also Deut. 4:40; 12:25; Ps. 128:2). BM's "it is" in place of KJV's italicized *"it shall be"* is more literal and hence perfectly in order. (F) But more interesting is the change from singular *"him"* to plural "them". We have already noted, above, how P has the antecedent ("the righteous") in the plural. It is true that the singular of MT may be taken as a collective. It was not so understood by LXX, however, which has the singular (*ton dikaion*). However, Justin Martyr in his *Dialogue cum Tryphone* has the plural noun, curiously preceded by the singular article (*ton dikaioi*). This is also the case in Ensebius (citing Hegesippus) and Clement of Alexandria (Seeligman, p. 9, note 3). (B)

3:11 = 2 Ne. 13:11
KJV: *"it shall be* ill *with him"*
BM: "for they shall perish"

MT has r^c (KJV "ill") to parallel with $ṭwb$ (KJV "well") in vs. 10. However, the verb is not paralleled ("Say") and hence we need not suspect the BM text at this point, though it has no outside support. Note, however, Eccl. 8:12-13, which seems to paraphrase Isa. 3:10-11 and which includes not only the idea of being "well" for the righteous, but also of perishing ("neither shall he prolong his days") for the wicked. Because the verb "say" is lacking in this vs., as compared with vs. 10, MT is nonsense. (We would expect, in MT, meanings such as "say: 'Well'" and "say: 'Bad'".) LXX solves

this by relegating *ponēra* ("harmful") to the next sentence ("It is harmful because..."). Wiel suggests that MT should read *ky* r^c ("for (it is) evil"), and hence he unwittingly supplies us with the word "for", used to introduce the BM phrase. The use of the plural "they" in BM instead of the singular "*with him*" will be discussed below. (G) Kittel suggests adding *lō* ("to him") to both vss. 10-11, saying that the word *ʾmrw* ("say") of vs. 10 probably should read *ʾšry* ("happy, blessed", as at the beginning of the beatitudes in Hebrew translation). But it is also possible that each vs. began with an abbreviation *ʾ"* (for *ʾmrw*, "say"), which was misread as an abbreviation for *ʾwy* ("wo") in vs. 11.

KJV: "for the reward of his   hands shall be given him"
BM: "for the reward of their hands shall be upon them"

KJV gives a very loose translation of MT here. MT reads n^c*šh*, "shall be done", and not "shall be given". IQIsa employs a different verb entirely, *yšwb*, "shall return". Kutscher (p. 218) points out that, in the Bible, *gmwl* (KJV "reward") is only once followed by the root ^{c}*šh* (as here) in MT, but is eight times followed by the root *šwb* ("return"), as here in IQIsa. LXX agrees with MT (*sumbēsetai*), while T is completely different (*ythb*, "shall be hidden"?). Actually, LXX is closer to Prov. 11:27: *wdrš* r^c*h tbwʾnw*, "but he that seeketh mischief, it shall come unto him." BM could follow any of these three possibilities for the verb, but IQIsa is the most likely. As for the use of plural ("their hands...upon them") in BM instead of KJV singular ("his hands...given him"), we must admit that KJV is supported by MT and the versions. However, inasmuch as the antecedent, "the wicked" is probably a collective, BM is justified in translating these into the plural in English, though their Hebrew grammatical form would be singular. (E)

3:12 = 2 Ne. 13:12

KJV begins "*As for* my people", while BM begins, "And my people." The conjunction could properly be translated as in KJV, inasmuch as there is a contrast made here between the wicked (vs. 11) and

the people of God (vs. 12). However, MT lacks the conjunction.
KJV's "*As for*" is added to give better sense to the English. If
we assume that BM is being literal here in its use of "And", then
there must have been a prefixed conjunction in BP (as, indeed, we
would normally expect in Hebrew). That this conjunction, *w-*,
should be dropped by a pre-MT scribe is entirely possible, parti-
cularly in view of the fast that the last word of the preceding
verse ends with this same letter. It appears to be a case of
haplography. (C)

KJV's "which" (= 1830) was later changed to "who" in BM and RLDS,
in order to conform to modern American usage. (0)

3:14 = 2 Ne. 13:14

KJV: "   the spoil of the poor *is* in your houses"
BM: "and the spoil of the poor   in your houses"

True to the Hebrew syntax, MT has no verb, and hence this is added
by KJV ("*is*"). LXX also lacks the verb, which BM has deleted here. (I)
Like BM, LXX adds the conjunction, *kai*. (B)

3:15 = 2 Ne. 13:15

BM deletes KJV's italicized "*that*", which does not exist in MT. (I)

3:18 = 2 Ne. 13:18

BM deletes KJV's italicized "*about their feet*" (not in MT) and the
second and third occurrences of KJV italicized "*their*" (also not in
MT). Though the first "their" was deleted in 1830 (= RLDS), it was
returned in subsequent editions. (I) (C) It is interesting to
note that IQIsa adds the conjunction to subsequent verses (19, 20,
21, 22 and 23), which is to be expected in Biblical Hebrew. BM
does not reflect this, however.

3:23 = 2 Ne. 13:23

BM deletes the definite article before "hoods". This, however, seems
to be a scribal oversight, inasmuch as the article occurs in MT, where

it is expected because all the other nouns have it. It may be,
of course, that the article (*h-*) was already lost from BP, but
scribal error is a simpler explanation. (L)

3:24 = 2 Ne. 13:24

Following Joseph Smith's frequent practice, the italicized KJV
words "*that*" (before "instead") and "*and*" (before "burning")
have been deleted in BM. (I)

3: 26 = 2 Ne. 13:26

KJV's "and she *being* desolate" is rendered "and she shall be
desolate" in BM, without change in meaning. On the surface,
this appears to be a question of making sense out of the English
by adding words not supplied in Hebrew. But such is not the case.
Actually, MT employs a verb (*wnqth*), as in BM. (A)

BM adds the conjunction "and" to KJV's "shall sit". Both are
possible renditions of the Hebrew, though MT does not have the
conjunction. It is, nevertheless, added in LXX. (B)

4:2 - 2 Ne. 14:2

BM deletes KJV's "and" before "the fruit". This is probably a
scribal oversight, since the conjunction is found in MT. It is
possible that BP lacked the conjunction (*w-*), but scribal error
is a simpler explanation. (L)

BM deletes KJV's italicized "*shall be*" without changing the
sense. (I)

BM also changes KJV's "for them" to read "to them". Since the
Hebrew dative preposition *l-* means both "for" and "to", there is
no conflict here. (F)

4:3 = 2 Ne. 14:3

KJV: "*that he   that is* left in Zion and *he that* remaineth..."
BM: "   'they that are left in Zion and _   remain..."

KJV supplies italicized words to give meaning to the MT participles which, literally translated, are, respectively, "he who is left" and "he who remains". BM has reworded this with little change in meaning; only the number - singular to plural - has been altered. This, however, is acceptable, inasmuch as "they" (often used for indefinite number in English) here is used instead of "one", which can be collective in meaning. (J) Note that 1830 had "them" instead of the present BM "they" and also "remaineth" as in KJV (but for the latter, RLDS = BM). (O)

BM deletes the unnecessary KJV "*even*". (I)

5:1 = 2 Ne. 15:1

KJV: "Now ... will I sing"
BM: "And then will I sing"

MT has 'šyrh n'. KJV traditionally translates the particle *n'* as "please" when it accompanies second person verbs (often imperatives), but as "now" elsewhere. Actually, it is an optative marker and should here be translated "May I sing..." This is like LXX *'Aisō dē*, "And my lot (fate) is..." (i.e., "May I..."). Strangely, IQIsa deletes the particle. (A)

5:4 = 2 Ne. 15:4

BM, by reversing the order of KJV "brought it" to "it brought", gives the impression that the interrogative is being changed to indicative, as if "wherefore" (MT *mdw^c*, "why?") were "therefore" (Heb. *lkn*). The disappearance of the question-mark likewise gives this impression, though the punctuation was not the doing of Joseph Smith. Throughout BM (and not only in Isaiah passages), Joseph Smith uses "wherefore" as though it were "therefore". (L)

5:5 = 2 Ne. 15:5

KJV "and break down" corresponds to MT infinitive absolute *prs*. BM renders it, "I will break down", as does LXX (*katelō*). This should be compared to the phrase above it, which is rendered "I will take away" by both KJV and BM, though the MT again has the

w'syr, "and I will take away"; corresponding to LXX *afelō* and
to KJV = BM. This fits in well with the other conjugated verbs,
'wdy^c, "I will tell" (vs. 5) and *w-'šythw*, "and I will lay it
waste", and *'swh*, "I will command" (vs. 6), but certainly not
with the infinitive *prṣ*. (B)

5:7 = 2 Ne. 15:7

BM substitutes "and" for KJV "but" before "behold". In this, BM
translates the Hebrew conjunction more literally. But KJV more
adequately transfers the Hebrew meaning of contrast (and also
parallels the contrast with "but" which follows in the same vs.). (F)

5:8 = 2 Ne. 15:8

BM deletes the KJV "*that* lay field to field". MT may have added
this idea from Mic. 2:2 (Micah and Isaiah were contemporaries and
their writings have several parallels, the most well-known being
Isa. 2:1-4//Mic. 4:1-3. (H)

KJV: "till *there*   *be* no place"
BM: "till there can be no place"

BM is justified in adding mode, which (except for optatives) is not
expressed in Biblical Hebrew and hence must be added in the English. (J)

5:9 = 2 Ne. 15:9

BM uses "and" in place of KJV "*even*" (before "great"). Both words
are added to give sense to the English translation. (J) However,
the word "and" may have been added because of what follows in the
verse (see below).

After the adjective "fair", BM adds "cities". One cannot admit the
dropping of *^crym*, "cities", from MT since - in spite of its masculine
plural ending - it is a feminine noun, while all the adjectives here
used are masculine, agreeing with *btym*, "houses". It is possible
that MT means to understand "cities" as conglomerates of "houses"
without writing it. Indeed, "houses" and "cities" are paralleled
in Isa. 6:11; 14:17 and 64:10-11. Should the idea of cities be in

the text, the desirability of adding "and" before "great" (see above) is increased. And if such were present in the original text, it would have disappeared through haplography, for the word immediately preceding $gdlym$ ("great") ends with the letter w (the word is $yhyw$, "they will be"), which is the spelling of the Hebrew conjunction. I prefer to believe, however (using the principle of Occam's razor), in the simplest explanation, i.e., scribal error in the case of "cities", with the change from "*even*" to "and" having no connection therewith. (L)

5:10 = 2 Ne. 15:10

The 1830 ed. changed KJV "an homer" to "a horner". However, subsequent editions corrected to "homer", while retaining the change to "a", due to modern American usage. (N) The reading "horner" is possibly a scribal error, but is more likely a misreading of the handwritten ms. of BM by the printer in 1830. (M)

5:11 = 2 Ne. 15:11

KJV: "*till* wine inflame them"
BM: "and wine inflame them"

The conjunction is lacking in MT, but may be supplied in the English, just as KJV added "*till*". It is possible that an original conjunction w- was unintentionally deleted from w-yyn ("and wine"), where the resemblance between the first two Hebrew letters is great in later stages of Hebrew script. But the simpler explanation is that Joseph Smith opted for a variant reading for the italicized word found in KJV and not in MT. (J)

5:19 = 2 Ne. 15:19

BM drops KJV's italicized "*and*" (before "hasten"), which is not in MT. (I)

5:21 = 2 Ne. 15:21

   KJV: "Wo unto *them that are* wise"
   BM: "Wo unto   the wise"

   BM is a more literal translation of the MT adjective than KJV.
   Indeed, it may be said that the deletion of KJV's italicized
   words generally gives a more literal rendering to BM. (J)

5:22 = 2 Ne. 15:22

   KJV: "Wo unto *them that are* mighty"
   BM: "Wo unto   the mighty"

   As in vs. 21, BM is a more literal translation of the MT
   adjective. (J)

5:23 = 2 Ne. 15:23

   KJV "which" (= 1830) became BM "who". (0)

5:24 = 2 Ne. 15:24

   BM deletes KJV's italicized "*so*" (before "their root"), giving
   the same sense, however. (I)

   In place of the singular "blossom" of KJV, we find the plural
   "blossoms" in BM. The MT uses a singular noun (as does LXX),
   but the Hebrew often employs the singular form to express the
   collective. The MT *prhm* ("their blossom") could have been for
   prhym ("blossoms"), for the letter *y* here represents a vowel not
   written in older Hebrew texts. It is also possible that the text
   originally had an abbreviation, *prh"m*, for *prhyhm* ("their blossoms"),
   or the latter could have lost a letter or two in the transmission
   process. It is much simpler, however, to see in this the use of a
   singular noun as a collective, for it parallels the singular "root"
   in the same verse. (E)

5:28 = 2 Ne. 15:28

    KJV: "   *are* sharp"

    BM: "shall be sharp"

MT uses no verb at this point, so the English must add it for sense. BM has chosen to use the future, perhaps to correspond with what follows in KJV, "shall be counted like flint" (where a verb IS used in the Hebrew text). (J) However, BM departs from this pattern by deleting the italicized "*shall be*" before "like a lion".(H) Though the latter is in BM vs. 28, in KJV it is the beginning of vs. 29. This separation may account for why BM departed from its pattern at this point. Of course, verse divisions were not used in the original Hebrew text, nor even in the 1830 BM. (BM was not divided into verses until 1879, so this was not done by Joseph Smith.)

5:29 = 2 Ne. 15:29

    See vs. 28 for comments regarding the mission portion of this vs. in BM as compared with KJV.

BM deletes the italicized KJV "*it*", occurring after the verbs "carry" and "deliver". The word, of course, does not appear in the Hebrew of MT, though the sense is there and might be so expressed in the English translation. (I)

5:30 = 2 Ne. 15:30

    KJV: "if *one* look"

    BM: "if they look"

MT *w-nbṭ* could be read in either manner, since it refers to an indefinite subject, which is expressed in English as either "one" or "they". Indeed, in Isa. 8:22, the same verb in the singular is translated by KJV as "they shall look" in a passage paralleling this one. LXX, however, has the plural *emblepsontai* and thus gives support to BM. (B)

6:2 = 2 Ne. 16:2

BM 1830 (= RLDS), following KJV, has "seraphims". In later editions,
BM reads "seraphim". The change was no doubt made after Joseph
Smith had learned sufficient Hebrew to know that the -*īm* suffix
was the Hebrew masculine plural ending, thus making the English
-*s* redundant. (0) Cf. vss. 5 & 6.

6:5 = 2 Ne. 16:5

KJV reads "Wo *is* me." Joseph Smith, following his usual habit,
deleted the italicized "to be" verb, giving "Wo me" in the 1830
edition. Later editions, however, have "Wo is unto me", which
perfectly corresponds with MT '*wy ly*. Evidently, the change was
made after Joseph Smith had learned sufficient Hebrew to know
what the original idiom was. (0) Cff. vss. 2 & 6.

6:6 = 2 Ne. 16:6

As in vs. 2, KJV's "seraphims", though retained in the 1830 (= RLDS)
edition, was changed to "seraphim" in subsequent editions. Cf. vss.
2 & 5 for the reasons for this. (0) It is interesting to note that
these changes, made by Joseph Smith after he had learned some Hebrew,
are clustered in this chapter. He was perhaps reading these passages
for comparison with the Hebrew of Isaiah.

6:8 = 2 Ne. 16:8

BM 1830 deleted the KJV italicized "*am*" (after "Here"), which cannot
be expressed by a word in Hebrew, but, rather, by syntax. It was
returned, however, in later editions (incl. RLDS), to make more
sense in English. It may be that, after Joseph Smith had studied
Hebrew, he realized that there was no necessity to delete KJV's
italicized "to be" verbs, since they expressed in English what Hebrew
expressed by syntax. However, I have chosen to not so classify this
change, since this idea is only a guess. (I)

6:9 = 2 Ne. 16:9

KJV: "   understand not...   perceive not"
BM: "they understood not...they perceived not"

KJV has imperatives and hence follows MT (which has 'l followed
by the 2nd person imperfect verb, indicating negative imperative).
IQIsa has w-ᶜl ("and upon") instead of the negative particle 'l
both times but still retains the verb in the 2nd person plural.
This vs. is quoted (and attributed to Isaiah) in Matt. 13:14
and Acts 28:26. The latter reads, in KJV, "Hearing ye shall hear,
and shall not understand; and seeing ye shall see, and shall not
perceive." These both follow LXX, which changes the imperative
into aorist indicative (LXX$_B$ being the closest): *Akoē akousete
kai ou mē sunēte kai blepontes blepsete kai ou mē idēte*, "Hearing,
hear, and don't understand, and seeing, see, and don't perceive."
In the quotes in Mark 4:12; Luke 8:10; John 12:40 (this one attri-
buted - see vs. 41); and Rom. 11:8, the pronoun is "they" rather
than "ye" as in BM. Cf. Isa. 42:20; the cry is later taken up
by Jer. (5:21; 6:10) and Ezek. (12:2). In addition to the version
support, it is also possible to postulate a metathesis in the
Hebrew text, changing 'l to l' before each of the verbs, thus
giving the negative indicative meaning of "you won't" as an alter-
native to the negative imperative of MT. (B)

Note that 1830 retained KJV "understand". This was probably changed
to the past "understood" in subsequent editions in order that it
might correspond to "perceived". (O)

6:10 = 2 Ne. 16:10

The KJV active "convert" is passive "be converted" in BM (= RLDS).
The MT w-šb means, simply, "and return", used in Judaism often to
mean "repent". BM 1830 reads the same way as KJV and hence the BM
change is likely due to the use of the passive in 19th century
American English. Note, however, that this Isaiah passage has
the passive "be converted" whenever it is quoted in the New

Testament, in Matt. 13:15; John 12:40 and Acts 28:27 (all attribu-
ting the quote to Isaiah) and Mark 4:12 (unattributed). Cf. also
Rom. 11:8, where there is an allusion to this vs., along with
Isa. 29:8. The NT quotes seem to be based on LXX, which uses
the passive *epistrepsōsan*. Despite the fact that there appears
on the surface to be version support for BM here, I believe that
the simplest explanation is an attempt at rendering the idiom in
a manner more acceptable to American English. By the same token,
the use of the passive in Greek was to accomodate it to that language. (O)

6:12 = 2 Ne. 16:12

KJV: "and *there*   *be* a great forsaking"
BM: "for there shall be a great forsaking"

By using a finite verb, BM is closer to MT, which reads *w-rbh
h-ᶜzwbh*, lit., "and the forsaking shall be great (or: multiplied)".(A)

6:13 = 2 Ne. 16:13

KJV: "But yet in it   *shall be* a tenth, and *it*   shall return"
BM: "But yet   there shall be a tenth, and they shall return"

BM 1830 retains KJV "in it", which was subsequently deleted, probably
by printer error (it is in MT) because it sounded or looked like the
preceding word "yet". (L) The addition of "there" is perfectly valid
for making the English text read well. (J)

The use of "they" in BM instead of "*it*" is also justified, since
the word "tenth", while singular, has a plural sense in the passage,
referring to people (though in Hebrew the verb most often would
agree with "tenth", which is grammatically singular). (J)

7:1 = 2 Ne. 17:1

BM (= RLDS) reads the same as KJV here. However, in the 1830 ed.,
the word "*that*" before "Rezin" read "and". This is unjustified by
MT and seems to have been a scribal error later corrected. (M)

7:6 = 2 Ne. 17:6

KJV's italicized *"even"* (before "the son") is, in BM, "yea", which
is a perfectly valid emmendation to the English text. (J)

7:8 = 2 Ne. 17:8

BM deletes the italicized *"is"* before "Rezin". (I)

7:11 = 2 Ne. 17:11

KJV "depth" and "height" are rendered in the plural in BM. The
plural is more normal in the English idiom, and while the Hebrew
words are in the singular (so, too, in LXX), yet they can have a
collective meaning. It seems likely, however, that, due to the
plurals being more idiomatic in English, a scribal error has been
made here - a case of overcorrection. (Hence, we have not listed
these changes under Category E, "Singular-Plural Distinctions",
but, rather, under L, "Uncorrected BM Errors".)

7:17 = 2 Ne. 17:17

KJV's italicized *"even"*, occurring after "Judah", is deleted in
BM. (I)

7:20 = 2 Ne. 17:20

KJV's italicized *"namely"*, occurring after "hired", is deleted
in BM. (I)

7:21 = 2 Ne. 17:21

KJV's italicized *"that"*, occurring after "day" is deleted in BM. (I)

7:22 = 2 Ne. 17:22

KJV's italicized *"that"*, occurring after "milk", is deleted in BM. (I)

7:23 = 2 Ne. 17:23

KJV's italicized *"that"* (occurring after "that day") and *"even"*
(occurring after "which shall") are deleted in BM. (I)

7:25 = 2 Ne. 17:25

    KJV's italicized *"on"*, occurring as the second word in this vs., is deleted in BM. (I)

    KJV "for" before "the treading" is also deleted, apparently through an oversight (scribal or printer's error), since it is there in MT. (L)

8:1 = 2 Ne. 18:1

    KJV: "   the Lord said"
    BM: "the word of the Lord said"

    The BM version is never used in all of KJV. The usual Hebrew idiom whenever "word" is employed is better translated "And the word of the Lord was (KJV usually has "came") unto..." (*wyhy dbr Yhwh l-*). BP must be different here. (K) Note that the BM idiom occurs in some pseudepigraphal works - notably the Books of Adam & Eve - but not in Biblical Hebrew.

8:4 = 2 Ne. 18:4

    KJV: "For   before the child shall   have knowledge to
    BM: "For behold,   the child shall not have knowledge to

    KJV: cry, My father, and my mother..."
    BM: cry, My father, and my mother, before..."

    Both versions say the same thing. MT means, lit., "For, by the time the child knows to say..." It is possible that "behold" was written in BM by error (being read for "before" by Joseph Smith or at least so understood by his scribe), thus necessitating the addition of "before" at a later place. The positioning of "before" in BM is more usual for American English and hence may be deliberate. However, inasmuch as the exact reason for the change cannot be determined, we shall classify these as equally valid translations from MT. (F)

8:10 = 2 Ne. 18:10

We have here an unimportant variation in spelling. KJV and 1830
have "nought", which is modernized in BM and RLDS to "naught". (O)

8:12 = 2 Ne. 18:12
  KJV: "to all *them to* whom"
  BM: "to all   to whom"

These two versions mean the same thing. (I)

8:19 = 2 Ne. 18:19
  KJV: "the living to   the dead?"
  BM: "the living to hear from the dead?"

The additional words are unwarranted by MT, where we read as in KJV,
h-ḥyym 'l h-mtym. But the sense, in English, would permit this. (K)

8:20 = 2 Ne. 18:20
  BM adds "and" before "if they speak not..." This is not found in MT,
  but could have been in the BP version. No change of meaning here. (K)

8:22 = 2 Ne. 18:22
  KJV: "and *they shall be* driven"
  BM: "and   shall be driven"

No change in meaning. (I)

9:1 (MT 8:23) = 2 Ne. 19:1
  KJV: "afflict *her by* the way of the   sea"
  BM: "afflict   by the way of the Red Sea"

The deletion of italicized "*her*" is understandable, since it is not
in MT. (I) However, BM must be wrong in speaking of the "RED Sea",
which is certainly not "beyond Jordan, in Galilee", nor near the
tribes of Zebulun and Naphtali. This appears to be a case of scribal
overcorrection, due to prior mention of the Red Sea in the BM text. (L)

9:3 (MT 9:2) = 2 Ne. 19:3

KJV "*and* not increased" becomes "and increased" in BM. While the Ketib is *l'* ("not"), the Qere of MT (supported by 20 mss. of MT as also the Peshitta and Targum) reads *lw*, "for him" (the two words are pronounced alike in Hebrew). (B).

9:4 (MT 9:3) = 2 Ne. 19:4

BM deletes, at the end of the vs., "as in the day of Midian", with no explanation possible other than a variant reading of BP or an accidental deletion by Joseph Smith, his scribe or the printer. It is there in MT. (K)

9:5 (MT 9:4) = 2 Ne. 19:5

BM 1830 deleted the KJV italicized "*is*" after "warrior". This was returned in subsequent editions, including RLDS. (See commentary on 6:8, above.) (I)

9:6 (MT 9:5) = 2 Ne. 19:6

We have here a spelling variation, "Counselor" in KJV and BM but "Counsellor" in BM 1830. (See 3:3, above.) (O)

9:7 (MT 9:6) = 2 Ne. 19:7

BM deletes KJV "*his*" before "government". (I)

KJV: "*there shall be* no end"
BM: "there is   no end"

MT has *'yn qs*, which is rendered more literally in BM, though both translations are valid. (F)

9:9 (MT 9:8) = 2 Ne. 19:9

KJV "inhabitant" is plural "inhabitants" in BM. MT has the singular, which could have a collective sense in Hebrew. LXX has the plural, in support of BM: *hoi enkatēmenoi*. There is a great likelihood that the original text had an abbreviated *w-ywš"*, which could have been

read as either singular or plural. This is the very abbreviation
found at this point in IQIsa! In any event, the sole difference
between the singular and plural construct forms would be the addition
of the letter -y to the plural. This smallest of all Hebrew letters
could easily have been lost from the text. Because of versional
support, we shall classify this as (B) rather than (E).

BM 1830 adds "the" before "stoutness", but this has been deleted in
subsequent editions, including RLDS. It was probably a scribal or
printer's error. (M)

9:12 (MT 9:11) = 2 Ne.19:12 (9:12-13 is paraphrased in 2 Ne. 28:32)
   BM 1830 (= RLDS) deleted KJV "*is*" before "stretched out". But
   this was returned in later editions, to make sense out of the
   English. Cf. vss. 17, 21; chap. 10:4; 14:27. (I)

9:12-13 (MT 9:11-12) = 2 Ne. 28:32
   Paraphrase only. (Q)

9:14 (MT 9:13) = 2 Ne. 19:14
   KJV "Therefore the Lord will..." was unchanged in 1830, but was
   later reworded "Therefore will the Lord..." to update the language
   (BM as well as RLDS). (O)

9:15 (MT 9:14) = 2 Ne. 19:15
   KJV "and honourable" (after "ancient") is deleted in BM, though it
   is there in MT. Perhaps it was lacking in BP. (K)

9:17 (MT 9:16) = 2 Ne. 19:17
   BM changed "an" to "a" before "hypocrite" to update the language. (N)

   BM 1830 (= RLDS) deleted "*is*" before "stretched out". But this
   was returned to subsequent editions, to make sense out of the
   English. See 9:12, 21; 10:4; 14:27. (I)

9:21 (MT 9:20) = 2 Ne. 19:21

    KJV: "*and*" before "they together" is deleted in BM. (I)

    BM 1830 (= RLDS) deleted "*is*" before "stretched out", but it was later returned in subsequent editions, to make sense out of the English. See 9:12, 17; 10:4; 14:27. (I)

10:4 = 2 Ne. 20:4

    BM 1830 (= RLDS) deleted "*is*" before "stretched out", but it was later returned in subsequent editions, to make sense out of the English. See 9:12, 17, 21; 14:27. (I)

10:5 = 2 Ne. 20:5

    KJV "mine indignation" is BM "their indignation". LXX *orgēs* appears without the possessive pronoun. It is there in MT, but it is a matter of a single letter change from $z^c my$ ("mine indignation") to $z^c mm$ ("their indignation"). Nevertheless, "the staff...mine indignation" parallels, in the same vs., "the rod of mine indignation", and so we should expect the first person in both. BM is probably in error. The scribe probably got the idea from the preceding "in THEIR hand is" and overcorrected. It is possible, of course, that BP already contained the error. (L) MT also happens to be corrupt at this point and, for proper parallelism, should read, as suggested by the New English Bible, $w\text{-}mth \ z^c my \ (hw^{\circ}) \ b\text{-}ydm$.

10:6 = 2 Ne. 20:6

    BM changes KJV "an" (before "hypocritical") to "a", in order to update the language. (N)

10:7 = 2 Ne. 20:7

    KJV: "*it is* in his heart"
    BM: "   in his heart it is"

    BM here attempts to update the language. (N)

10:10 = 2 Ne. 20:10

   KJV "found" (agreeing with MT, while LXX has *elabon*, "take") was
   apparently misunderstood by the scribe, who wrote "founded" in
   BM, an example of overcorrection. (L)

10:13 = 2 Ne. 20:13

   KJV: "By the strength of my hand   I have done
   BM: "By the strength of my hand and by my wisdom I have done

   KJV: *it*,   and by my wisdom."
   BM: these things."

   KJV translates literally from MT (as does LXX, *tē isXui poiēsō
   kai tē sofia*). But BM has correctly understood the principles
   underlying Hebrew verbs with dual adverbials, wherein the first
   prepositional phrase occurs (in Hebrew) with the verb, while the
   second is added after the conjunction. Translated literally,
   like KJV, the second gives the impression of an afterthought in
   English, though it was part of the main thought in the Hebrew.
   BM is idiomatic English and shows the proper relationship of both
   adverbial phrases. I class this, however, as an attempt to update
   the language. (N) The change from "*it*" to "these things" belongs
   to category (J).

   KJV: "I have removed the bounds"
   BM: "I have   moved the borders"

   While "bounds and borders" are synonymous terms and "moved and
   "removed" nearly so (LXX reads *afelō*, "I carried away"), the BM
   forms are probably scribal mishearings which, fortunately, do
   not change the meaning. (L)

10:15 = 2 Ne. 20:15

   BM 1830 (= RLDS) changed the spelling of "ax" to "axe". This was
   corrected in subsequent editions. (M)

   BM deletes KJV "*or*" before "shall the saw". (I)

10:17 = 2 Ne. 20:17

    KJV: "and it shall burn and   devour"

    BM: "and   shall burn and shall devour"

Both are valid translations from MT, with BM being more literal. (F)

10:21 = 2 Ne. 20:21

    BM adds "yea" before KJV "*even*", with no change in meaning. (J)

10:29 = 2 Ne. 20:29

    KJV "Ramah" (MT *Rmh*) is rendered "Ramath" in BM. This would be the
more ancient form of the name, with the old feminine -*ath* suffix
which, in later (even Biblical, usually) Hebrew disappeared in
pausal form of the noun. Cf. vs. 28, where both KJV and BM have
the name "Aiath", with the same old feminine ending. This is
particularly interesting, since it is $^c y t$ in MT but was written
$c_{yh}^{\,t}$ in IQIsa, with the -*t* suffix apparently added as an afterthought
(it is in superscription), following a writing which shows later
pronunciation. I.e., IQIsa originally wrote it as "Aiah" - as MT
wrote "Ramah" - and later added a superscript letter to show the
older form "Aiath".   This provides evidence that BP is from an
older source than MT.   (D)

10:30 = 2 Ne. 20:30

    KJV "thy voice" is BM "the voice". This may be a scribal or printer's
error, since the pronominal suffix appears in MT. (LXX handles the
whole matter by a verb, *feuzetai*.) However, since the suffix comprises
but one letter, it may have been added to MT and the article need not
have even existed to give us "the". Nevertheless, I opt for scribal
error as the simplest explanation. (L)

11:4 = 2 Ne. 21:4; 30:9

    KJV & 2 Ne. 21: "But...shall he   judge"

    2 Ne. 30:   "And...shall the Lord God judge"

The Hebrew conjunction *w*- may be properly translated as either "and"
or "but", as in the two BM passages. (F) 2 Ne. 30 (vss. 9-15) is

This is further evidenced by the fact that it adds a whole verse (10), which is not found in Isaiah nor in 2 Ne. 11. (However, cf. 2 Thess. 2:8-12, which may be based on Isa. 2:10, 19, 21.) (Q)(P)

11:6 = 2 Ne. 21:6; 30:12

    KJV & 2 Ne. 21: "   The wolf also shall dwell"
    2 Ne. 30:   "And then shall the wolf   dwell"

(The same idea is to be found in Isa. 65:25.) Here, 2 Ne. 30 is more literal as a translation from MT (*w-gr z'b*), though all are valid renditions. (P)

2 Ne. 21 deletes "the" before "fatling", though it is there in both KJV and 2 Ne. 30. Actually, MT has no definite article before any of these nouns and they are supplied only to make the English read better. (F)

11:8 = 2 Ne. 21:8; 30:14

    In both BM passages, 1830 (= RLDS) follows the KJV "sucking". However, later editions changed this in 2 Ne. 30 to "suckling", perhaps in an effort to make the English more palatable. (O)
    In both passages, BM renders KJV "cockatrice" as "cockatrice's". (O) (See also (P).)

11:11 = 2 Ne. 21:11; 25:17; 29:1

    While 2 Ne. 21 reads as KJV, the other two passages are paraphrases thereof. (Q)

11:13 = 2 Ne. 21:13

    KJV: "The envy also of Ephraim"
    BM: "The envy   of Ephraim also"

MT does not have "also". The word is supplied in English because it is a construction of the type "Both X and Y". Therefore, its placement is a matter of style. (N)

11:14 = 2 Ne. 21:14

    KJV "toward" was retained by 1830 (= RLDS) but changed in later
editions to read "towards", a more common American form. (O)

11:16 = 2 Ne. 21:16

    KJV "an" before "highway" was changed to "a" in BM to conform
to American usage. (N)

12:2 = 2 Ne. 22:2

    KJV: "he also is become"
    BM: "he also has become"

    BM 1830 (= RLDS) repeats KJV. But this was subsequently changed
to more idiomatic American usage. (O)

    This Isa. passage is a quote from Ps. 118:14 (or Ps. 98:1, 3); cf.
also Isa. 52:10.

13:3 = 2 Ne. 23:3

    KJV: "for mine anger, *even*   them that rejoice in my highness."
    BM: "for mine anger is not upon them that rejoice in my highness."

    MT reads $l-'py$ $^c lyzy$ $g'wty$ (lit., "to/for mine anger, the rejoicers
of my highness"). At first glance, it appears as though Joseph Smith
mistook the KJV "for" to be the English conjunctive "for" (Heb. ky)
rather than the dative "for" (Heb. $l-$), which would not be possible
in Hebrew. Upon closer examination, however, one notes that the
KJV/MT is gibberish at this point and requires some correction. We
probably have a case of double haplography. To illustrate, let us
reproduce here the Hebrew of MT and a Hebrew translation of BM:

    MT: $l-$ $'py$ $^c lyzy$ $g'wty$
    BM: l' $'py$ $^c l$ $^c lyzy$ $g'wty$

    The MT scribe, or a predecessor, has - perhaps after a long tiring
day of work - made two deletions here. Firstly, he deleted the
Hebrew letter aleph (') from the negative particle, thus producing
the preposition $l-$. Because the earliest Hebrew writing has no

spaces to divide words, the mistake would have been even easier. The second deletion involved the preposition $^c\mathit{l}$ ("upon"). Both of these cases of haplography occurred because of the proximity of other identical alphabetical elements to those which were deleted (' being followed by ' and $^c\mathit{l}$ being followed by $^c\mathit{l}$). The reconstructed Hebrew sentence based on the reading of BM (with "for" added at the beginning for English style) thus reflects an older version of Isaiah for BP than for MT (especially notable since MT/KJV is nonsensical anyway). It is true that, in such non-verbal sentences as this, we would normally expect 'yn instead of l' as negative particle (though the latter is used in such instances in modern Hebrew). However, the Bible has many examples of l' being used in such sentences, four of which occur in the book of Isaiah (27:11; 37:19; 53:2; 55:8). (C)

13:4 = 2 Ne. 23:4

KJV has "a multitude", agreeing with MT. BM, however, makes it definite, "the multitude". It is possible, of course, that we have an example of scribal error (mishearing "the" for "a"). On the other hand, it is just as likely that MT dropped the article through haplography because it is identical with the first consonant of the word to which it is prefixed; i.e., *h-hmwn* became *hmwn*. (C)

13:5 = 2 Ne. 23:5

KJV's "*even*" is substituted by "yea" in BM. (J)

13:8 = 2 Ne. 23:8

BM deletes KJV "they shall be in pain as a woman that travaileth". The Hebrew is represented by but two words, *k-ywldh yhylwn*, and could thus easily have been dropped from BP/BM or added to MT. It is possible that MT borrowed the idea from Hos. 13:13 or Isa. 26:17-18 (see John 16:21; see also Mic. 4:9; Jer. 6:24 and cf. Isa. 42:14ff). (H)

13:11 = 2 Ne. 23:11

BM drops KJV's "*their*" before "evil". (I)

13:14 = 2 Ne. 23:14

BM adds "and" before "they shall every man" and thus disagrees with KJV/MT, 1830 and RLDS. There is no change in meaning, however, and the addition seems to be stylistic. (O)

13:15 = 2 Ne. 23:15

KJV: "   and every one that is joined *unto them*"
BM: "yea, and every one that is joined   to the wicked"

The addition of "yea" is stylistic. (K) The change from "*unto them*" (not in MT) to "to the wicked" is not to be admitted from MT, but must either be an explanation by the translator or something found in BP. (J)

13:17 = 2 Ne. 23:17

KJV: "and *as for* gold,   they shall not delight"
1830: "and   gold, nor shall they not delight"
BM: "and   gold, nor shall they   delight"

The erroneous double negative reading of the 1830 ed. was followed by RLDS. But BM has corrected it, choosing a new style but giving the same idea. This is perfectly valid, since Hebrew does not diwtinguish between our English "not" and "nor". (M)

The deletion of the italicized KJV "*as for*" is to be expected. (I)

13:18 = 2 Ne. 23:18

KJV: "Their bows also shall"
BM: "Their bows   shall also"

A change in style, not affecting the meaning. (N)

13:22 = 2 Ne. 23:22

BM adds to the end of the vs.: "For I will destroy her speedily;
yea, for I will be merciful unto my people, but the wicked shall
perish." (Cf. Rev. 18:2ff) The last portion of the vs. is rendered
by LXX *taXu erXetai kai ou Xroniei*, "quickly shall it be done and
shall not be delayed", which partially confirms BM. IQIsa adds
^{c}*wd* ("more, still, yet") to the end of the verse, and while it does
not give support to BM it shows some variation at this point. It
is possible that the vs. ending, which BM retains, was dropped in
MT by haplography, for it would begin with the word *ky* ("for"),
which happens to be the initial word in the next vs. (14:1).
Additional evidence that this portion was in the original is to
be found in the fact that 14:1 is NOT a logical successor to 13:22
without the addition, which introduces the subject of the Lord's
mercy toward Israel. (B)

14:2 = 2 Ne. 24:2

After KJV "to their place", BM adds, "yea, from far unto the ends
of the earth; and they shall return to their lands of promise."
While MT has simply *ʾl mqwmm* ("to their place"), IQIsa reads *ʾl
ʾdmtm w-ʾl mqwmm* ("to their land and to their place"), thus
agreeing somewhat with BM. One Targum Codex Reuchlinianus) agrees
with MT (*l-ʾtrhwm*), as does LXX (*eis ton topon autōn*). However,
another Targum (Bibl. Nationale Ms. 1325) lends support to IQIsa
and BM by reading *l-ʾr^{c}hwm* ("to their land"). Note that "their
own land" is mentioned in vs. 1. This may have influenced the
dropping of our BM phrase from MT through haplography. Moreover,
immediately after BM's addition, MT reads, *w-htnḥlwm byt yśrʾl ^{c}l
ʾdmt Yhwh*, "And the house of Israel shall possess them in the land
of the Lord." We are struck not only with the recurrence of "land"
(*ʾdmh*), but also with the fact that *byt* ("house") closely resembles
bryt ("covenant"), which may be the "promise" of our BM passage (i.e.,
the "lands of promise" might be *ʾrṣwt h-bryt*; by mere coincidence,
this is the modern Hebrew name for "The United States". For the
use of the word *bryt* in "promising" the land of Canaan to Abraham,

see Gen. 17:7-10; Ps. 105:8-11. Regarding the "ends of the earth" in our BM passage, see Isa. 45:22; 52:10; Jer. 16:19; Mic. 5:3; Zech. 9:10; Deut. 33:17; 1 Sam. 2:10; Ps. 2:8; 22:28; 59:14; 67:8; 72:8; 98:3; Prov. 30:4. Here, BM has internal evidence as well as versional support. (B)

KJV: ". in the land"
BM: "and the land"

This could be a version disagreement. MT has $^c l$, "upon" (= LXX *epi*), while IQIsa has $^{\jmath}l$, "unto". It is more likely, however, that BM represents a mishearing by the scribe. (L) Note that IQIsa adds *rbym* ("many") after $^c mym$ ("people") at the beginning of the verse.

KJV: "   whose   captives they were"
BM: "unto whom they were captives"

Both are valid translations of MT *l-šbyhm*, "to those who capture them" (or, "to their captors"). BM is more literal in giving "unto", while it departs from a literal translation by its wording "they were", which it took from KJV and re-arranged. Nevertheless, I believe this to be an attempt to render the English more acceptable and hence assign this variation to category (N).

14:3 = 2 Ne. 24:3

KJV "the day" is BM "that day". The difference would indicate that BM had the additional word *h-hw$^{\jmath}$* ("that") which, while it is not in MT, is found in some Hebrew mss. KJV's wording makes vs. 3 the protasis of vs. 4, which begins with "that". This is possible, for the initial word of vs. 4 is the Hebrew conjunction *w-* (normally translated "and"), which may show just such a syntactic relationship. In fact, it may show such a relationship even when the following apodosis begins with *w-hyh* ("and it shall come to pass") as in BM vs. 4. However, this possibility disappears by the addition of the demonstrative "that" in BM. The original probably read as follows: *w-hyh b-ywm h-hw$^{\jmath}$ w-hnyḥ Yhwh lk*, "And it shall come to pass in that day that (*w-*) the Lord shall give thee rest..." We assume

that the first change was the deletion of *w-* (here meaning "that" in the temporal sense of "when" rather than a relative market "in which" - the latter would be *ky*). It would be a simple deletion since the letter would already have been written by the scribe in the preceding word (*h-hw'*), with just one letter intervening (and perhaps without word-divisions). This would produce a sentence which could read in one of two ways, either "And it shall come to pass in that day, the Lord shall give thee rest..." or, "And it shall come to pass in that day, the Lord's giving of rest (lit., "making rest") to you..." Neither sentence is without its problems. But without the demonstrative *h-hw'* (easily dropped by haplography, since it begins with the same letters as the two words between which it is situated), it becomes, "And it shall come to pass in the day of the Lord's giving you rest" (or, as in KJV's more idiomatic English, "when the Lord shall give you rest"). This leaves us without a complete sentence unless we continue on to vs. 4, which then dropped its beginning as redundant (see below). BM is supported in this respect by LXX also, which reads *en tē hēmera ekeinē*, "in that day". In prophecy, "that day" (see also vs. 4) often refers to the "day of the Lord" and is so read throughout much of the Bible. (B)

14:4 = 2 Ne. 24:4

BM adds at the beginning, "And it shall come to pass in that day..." This is a repeat from the preceding verse. If the changes took place in vs. 3 as we have speculated, then this would of necessity have been dropped from vs. 4 of MT to make it the apodosis of vs. 3. MT begins with the conjunction *w-* (= LXX *kai*), but the rest is missing. Some LXX mss. support the BM version by adding here *en tē hēmera ekeinē*, "in that day". (B)

14:5 = 2 Ne. 24:5

BM deletes KJV "*and*" between "wicked" and "scepters". (I)

14:8 = 2 Ne. 24:8

   BM adds "also" before "the cedars", without changing the meaning.
   The verse begins with the Hebrew *gm*, "also" (here translated "yea"
   by KJV). It is likely that, since the "cedars of Lebanon" parallels
   "the fir-trees", both originally had *gm*, which BM retained while MT
   lost it. BM has support from some LXX mss. which have *kai* in both
   places. (B)

14:11 = 2 Ne. 24:11

   KJV's "*and*" before "the noise" is deleted in BM. (I)

   After the words "noise of thy viols", BM adds "is not heard". This
   is unsupported by MT and the versions, being perhaps understood. (K)

14:12 = 2 Ne. 24:12

   BM deletes KJV "*How*" before "art thou cut down". In this it is
   followed by MT and LXX which, though they have the word at the
   beginning of the verse, do not repeat it here. This is, however,
   probably not a case of version support, but, rather, another example
   of how Joseph Smith deleted KJV italicized words which he knew were
   not part of the Hebrew original. (I)

   BM changes KJV "didst" to did". (N)

14:13 = 2 Ne. 24:13

   KJV's "thine" is changed to "thy" before "heart" in BM. (N)

14:16 = 2 Ne. 24:16

   KJV: "*and*   consider thee,   *saying*"
   BM: "and shall consider thee, and shall say"

   BM properly rendered "shall consider thee" as future, as in the
   Hebrew MT. (F) But the verb "to say" is missing from MT and must
   be understood, though there is a possibility that it became lost
   from the original. (J)

14:17 = 2 Ne. 24:17

    KJV: "*that* made...and destroyed...*that* opened not"

    BM: "and made...and destroyed...and ˙ opened not"

    In this case, BM has chosen to alter the KJV style (but not the meaning) by changing the italicized words. (J)

14:18 = 2 Ne. 24:18

    KJV's "*even*" is replaced by "yea" in BM. (J)

14:19 = 2 Ne. 24:19

    KJV: "and *as* the raiment"

    BM: "and   the remnant"

    MT fully backs KJV and hence the change from "raiment" to "remnant" is probably a scribal mishearing (or a misreading of the handwritten ms. by the printer). (L) However, it is interesting to note that LXX has a third reading: *meta pollōn tetnēkoiōn*, "with the multitude of the slain". The explanation of scribal or printer error is, nevertheless, the simplest and most logical in this case. Moreover, the Israelites did not practice the burning of corpses, though the burning of the possessions of a deceased person is a widespread custom in the ancient world. As for the deletion of KJV's italicized "*as*", we have seen it before. (I)

14:21 = 2 Ne. 24:21

    KJV "iniquity" appears in BM in the plural, "iniquities". The MT word is singular, but probably in a collective sense. BM is here supported by LXX, which also has the plural, *tais hamartias*. (F)(D)

14:27 = 2 Ne. 24:27

    BM deletes KJV "*it*" after "annul". The word is understood in MT. (I)

    BM 1830 (= RLDS) deletes KJV "*is*" after "hand", but this was returned in later editions. Cf. 9:12, 17, 21; 10:4. (I)

14:32 = 2 Ne. 24:32

> KJV: "What shall *one* then answer the messengers"
> MT: "What shall   then answer the messengers"

Here, we have KJV = MT (*w-mh y^c nh*) but BM = IQIsa (*w-mh y^c nw*), and hence it is more than a case of simple deletion of an italicized KJV word. Though "messengers" can be the subject of even the singular verb in MT (e.g., Kaiser, p. 50 & note f), it is interesting to note that IQIsa makes it unambiguous by changing the verb to plural. LXX reads, *kai ti apokritēsontai basileis etnōn*, "and what shall the kings of the nations answer?" The Targum reads similarly, agreeing with LXX and IQIsa on *mlky* ("kings of") instead of the similar *ml'ky* ("messengers of"). In fact, of all the versions, only MT/KJV and BM have "kings". Perhaps the change to "kings" was made before BP was written, or perhaps Joseph Smith did not think it necessary to make the change (or didn't know). In any event, BM is partially supported by the versions, and is most certainly supported in the one point where it disagrees with KJV/MT. (B)

Parts of Isaiah 28 and 29 are interspersed throughout 2 Ne. 25-29 (and elsewhere) as follows:

28:10 or 13	2 Ne. 28:30a
29:3	2 Ne. 26:15b
29:4	2 Ne. 26:15c-16
29:4, 11	2 Ne. 27:6-9ff
29:5	2 Ne. 26:18
29:6	2 Ne. 6:15
29:6-10	2 Ne. 27:2-5
29:11-12	2 Ne. 27:15b-19
29:13	2 Ne. 28:14b
29:13-14	2 Ne. 27:25-35
29:13, 15	2 Ne. 28:9
29:14	2 Ne. 29:1
29:14 + 49:22	1 Ne. 22:8
11:11 + 29:14	2 Ne. 25:1
29:21	2 Ne. 28:16a

Some of these are direct quotes (often with variations), followed by commentary, while others are paraphrases (also with commentary in many cases). Some critics have attacked Joseph Smith, saying that he deliberately altered Isa. 29 in 1 Ne. 27 in order to back his own story (e.g., Martin Harris' visit to Prof. Anthon, as recorded in JS-H 1:63-65). But a careful reading of 2 Nephi 27 will reveal that this is not a transcription of Isaiah 29, but, rather, a *midrash* or scriptural commentary. After quoting Isaiah chapters 2-14 (2 Ne. chapters 12-24), Nephi proposes to "speak somewhat concerning the words which I have written... which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand... (but) because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy..." (2 Ne. 25:1, 4) The subsequent verses outline his intention to pursue the matter, giving Isaiah's prophecies meaning by use of his own revelations and prophecies. Thus, in 2 Ne. 26:15-16, 18, he paraphrases Isa. 29:3-5, then comments on the passages, while drawing another paraphrase from Isa. 55:1 (vs. 25). As we have said, the *midrash* continues into chapters 27 and 28. Because many of his Isaiah quotes are paraphrased and intermingled with his own thoughts in these chapters, it should not be surprising to see the BM version of Isaiah 29 quite at variance with KJV. Nephi and some of the other prophets of the Book of Mormon were fully aware of the purpose for which they were making their record. They knew of Joseph Smith's future mission, and it is by no means accidental that Nephi here refers in part to that mission, by drawing upon the prophecies of Isaiah.

Having laid this foundation, let us now continue with an examination of the Isaiah variants in the Book of Mormon.

28:10 or 13 = 2 Ne. 28:30a
    Cf. D&C 50:24; 93:20. Paraphrase only. (Q)

29:3-5 = 2 Ne. 26:15b-18 (vss. 4 + 11 also paraphrased in 2 Ne. 27:6-9ff)
This passage is a paraphrase, interspersed with Nephi's own words
(e.g., vs. 17, which is not in KJV or any other Isaiah version).
Few judgments can therefore be made regarding this passage.
However, there is one change of particular interest, in Isa. 29:5:

KJV: "the multitude of thy strangers"
BM: "those who have been destroyed"

MT reads *zryk*, "thy strangers" (which Kaiser - p. 263, note e -
emends to read *zrym*, "strangers"). But IQIsa has *zryq*, the
meaning of which is unknown (perhaps nonsensical and a scribal
error). LXX deletes one occurrence of "multitudes" and replaces
the other by *ploutos tōn asebōn*, "wealth of the unholy ones",
thus destroying a parallelism. There is therefore some confusion
on this matter in the versions. (G)

29:6 = 2 Ne. 27:1 (also 2 Ne. 6:15)
Here, as throughout, Nephi paraphrases, changing from second
person (KJV "thou") to third person (BM "they"). The quote in
2 Ne. 6:15 is also a paraphrase, listing backward the items
found in 2 Ne. 27:2. (P)

29:7 = 2 Ne. 27:3a
Continuing the paraphrase, BM deletes KJV "the multitude of".
It also deletes the words "even all that fight against her and
her munition". But, more important for our study is the fact that
KJV "Ariel" is changed to "Zion" in BM. At first glance, this
seems unwarranted, since IQIsa also has the *'ry'l* of MT. However,
a check of LXX discloses that most LXX Mss. give *Israēl* (abbre-
viated *iēl*, which resembles "Ariel"). We find "Jerusalem" (*Hierou-
salēm*, abbreviated *ilēm*) in the greater part of the Hexapla and
the Lucian Mss., being perhaps a later variant. The original of
LXX may have had *Ariēl*, which is "found only in the Syrohexapla,
in the closely kindred codex 88, Rome tenth cent., (= OI) and in
Hieronymus." (Seeligman, p. 10) The other variants in LXX mss.

may have come about because of the abbreviation for Ariel, which was misunderstood. Nevertheless, because BM follows the versions in giving a variant form ("Zion") which corresponds to the name of Jerusalem, it is more likely that the original abbreviation was in the Hebrew text. (G)

29:8 = 2 Ne. 27:3b

Nephi's quote is almost identical to KJV and the few variants do not change the meaning. This passage is found in conjunction with Isa. 6:10 in Rom. 11:8. The variants here are probably due to paraphrasis. (Q)

29:9-10 = 2 Ne. 27:4-5

This, too, is paraphrase, with change of person. Nephi is apparently speaking to his future audience. IQIsa has some problems at this point, but is of no assistance in clarifying BM. (Q)

29:11 = 2 Ne. 27:15b-18; 27:6-9ff

Having arrived at that portion of Isaiah's prophecy which deals specifically with the Nephite record, Nephi has much to add in the way of commentary here. The first part of the vs. is deleted from BM and it is this part which reads differently in some of the Greek and Latin mss. (Q)

29:12 = 2 Ne. 27:19

This vs., too, is paraphrased. KJV reads, "And the book is delivered", in agreement with MT *w-ntn h-spr* and LXX *kai dotēsetai to biblion*. But BM changes the passive to active ("the Lord God will deliver again the book"). IQIsa also has the active (as in vs. 11): *w-ntnw h-spr*, "And they shall deliver the book." But IQIsa does not have the accusative market *'t*, which should normally appear if "the book" is the direct object instead of the subject of a passive verb. Moreover, whereas MT has *ᶜl* ("upon"), IQIsa has *'l* ("unto"). KJV reads, "And he saith", while BM makes it future, "And the man shall say". BM is justified by MT *w-'mr* and LXX *kai erei*. However, IQIsa apparently makes it past tense, *w-yw'mr*. (Q)

29:13 = 2 Ne. 27:25; 28:9, 14b

> Here BM is almost identical to KJV in 2 Ne. 27:25, while 2 Ne.
> 28 (which adds Isa. 29:15) is more paraphrase. But there are
> some few variations to note in 2 Ne. 27. KJV "near" is "near
> unto" in BM, which is like the Isaiah quote in Matt. 15:8, "nigh
> unto me". (F)
>
> The nouns "heart" and "precept" become plural in BM. MT has
> lbw, lit., "his heart", probably to be understood as collective.
> As for MT $mswt$, depending upon which vowels are added, one may
> read it as singular or plural, "precept(s)". Note that the word
> is plural in the quotes found in Matt. 15:9; Mark 7:7; Col. 2:22;
> Tit. 1:14. (E)
>
> The change from "toward" to "towards" is stylistic. (N)
>
> KJV and BM agree on the wording "have removed their heart(s)"
> (= MT w-lbw rhq, lit., "and his heart is far"). But IQIsa
> differs at this point, reading, w-lbw $rhwq$ $mmny$, "and his
> heart is far from me." (LXX reads similarly, $h\bar{e}$ de $kardia$
> $aut\bar{o}n$ $porr\bar{o}$ $apeXei$ $ap'emou$, "and their heart is held far from
> me.") The Qumran and LXX versions agree more nearly with the
> same scripture as quoted elsewhere ("their hearts are far from
> me"), i.e., JS-H 1:19; Matt. 15:8; Mark 7:6. (Q) ?

29:14 = 2 Ne. 27:26 (also 1 Ne. 14:7; 22:8; 2 Ne. 25:17; 29:1)

> All of these are paraphrased. The paraphrase in 1 Ne. 22:8
> also adds elements from Isa. 49:22. (Q)

29:15-20 = 2 Ne. 27:27-31 (vss. 13b + 15 also paraphrased in 2 Ne. 28:9)

> Again, these are paraphrased. (Q)

29:21 = 2 Ne. 27:32; 28:16a

> Both a paraphrase, though not identical. (Q) What follows,
> however (29:22-24 = 2 Ne. 33-35) is not paraphrased and
> represents in BM an exact quote from KJV.

40:3 = 1 Ne. 10:8

    Paraphrased. Cf. Matt. 3:3; 11:10; D&C 65:1; 88:66; 128:20. (Q)

45:18 ≑ 1 Ne. 17:36

    Paraphrased. (Q)

48:1 = 1 Ne. 20:1

    KJV: "   Hear ye this"

    BM: "Hearken and hear   this"

While there is no difference in meaning, yet BP appears to have had an additional imperative, Heb. h' $zynw$. (K)

KJV "which" (= 1830) appears twice in this vs. and is changed in BM to "who" (= RLDS) in an attempt to update the language. (O)

BM adds, after "Judah", the words "or out of the waters of baptism". This is not found in 1830 or RLDS. Hugh Nibley says of it, "It is said that Parley P. Pratt suggested the phrase, and certainly Joseph Smith approved it, for it stands in all the early editions after the first." (*Since Cumorah*, p. 151) Actually, the phrase should appear in parentheses, since it is not a translation from the Nephite record but, rather, a modern commentary which explains Isaiah's words. (O)

KJV's "but" is lengthened in BM to "yet they swear". The emendation would read, in Hebrew, l' $n\check{s}b^c ym$. It could have been readily lost through haplography due to the fact that the next two phrases begin with the negative particle l'. But, since the evidence is less clear on this, we shall relegate it to category (K).

48:2 = 1 Ne. 20:2

There are a number of changes here, none of which find outside
support (cf. Mic. 3:11 and Rom. 2:17).

KJV's introductory word, "For" is BM "Nevertheless". It probably
involves a change from *ky* to *w-* (cf. vs. 9). (K)

KJV: "and   stay themselves"
BM: "but they do not stay themselves"

From a logical point-of-view, either fits into the vs., though they
are contradictory statements. To MT Hebrew, we need merely add the
word *l'* (see below) to get the BM meaning. (K)

After "Israel", BM adds "who (= RLDS; 1830 has "which") is the Lord
of Hosts; yea..." To the reader of English, it mayh seem presump-
tuous to suppose that MT could have lost words in three different
places in this verse. However, these words and those of the pre-
ceding example ("but they do not") represent, in Hebrew, but three
words, which could be written one after another in the Hebrew text,
to complete the phrase as follows: *w-ᶜl 'lhy yśr'l* <u>*Yhwh ṣb'wt l'*</u>
nsmkw, lit., "and upon the God of Israel, the Lord of hosts, they
do not lean." This does not change the word-order of MT, but merely
inserts the three underlined words, giving us the reading in BM.
The missing portion was perhaps lost by haplography because its
first two words complete the first. However, since this is only
a guess, we must classify this variant as (K).

48:3-4 = 1 Ne. 20:3-4

BM adds "Behold" to the beginning of vs. 3. The word may have been
lost from MT because it (*hnh*) begins with the same letter as the
word which followed it. But since haplography cannot be proven by
other supportive documents or internal evidence, we must classify
this as (K).

KJV: "and I shewed them; I did   them suddenly, and they came to
BM: "and I showed them; I did show them suddenly. And I

KJV: pass."   Because..."
BM: did it because..."

(Note that 1830 & RLDS have "shewed" like KJV. (0) The "show"
added after "did" was "shew" in 1830. (0))

This seemingly great problem is easily explained by a comparison of
the two Hebrew texts behind the English versions cited:

MT (like KJV): w-'$\check{s}my^{c}$ pt'm $^{c}\acute{s}yty$ w-tb'nh. m-$d^{c}ty$ ky...
BP (probably): w-'$\check{s}my^{c}$ pt'm. $^{c}\acute{s}yty$ m-$d^{c}ty$ ky...

By deleting a single word from MT, we have the presumed BP reading,
which translates into BM with only one "show". Note that, instead
of MT m-$d^{c}ty$ (lit., "from my knowing"), IQIsa reads m-'$\check{s}r$ $yd^{c}ty$,
lit., "from which I knew" (i.e., "because I knew") (the dots are on
the scroll, probably having been added by a later scribe to show
that these letters were not found in other texts available to him).
The idea of "coming to pass" is found also in Isa. 42:9, but is
missing from similar passages (e.g., Isa. 41:22; 43:9; 44:7-8; 45:21;
56:9-10). LXX here reads *kai akouston egento*, following MT. BM is
without support and it may be that BP (or its copy in the Nephite BM)
deleted the one word which is missing. (K)

In vs. 4, KJV "*is*" became "was" in 1830 (= RLDS), but was later
recorrected to "is". (M)

48:5 = 1 Ne. 20:5
BM adds "And" to the beginning of the verse. Though the conjunction
is not in KJV, it is in MT (w-'gyd), making BM a better translation
from MT. (A)

BM deletes the KJV "*it*" after "declared" (I) and changes the same
italicized word after "showed" to the plural "them". (J) It then
adds "and I showed them for fear", which has no versional support. (K)
In the latter, as also in the part preceding it, 1830 has "shewed",
agreeing in the first with KJV, while BM ...

48:6 = 1 Ne. 20:6

    KJV: "Thou hast   heard, see"

    BM: "Thou hast seen and heard"

Properly, the second verb in MT (= KJV) is an imperative form. However, BM makes just as much sense in translation as KJV. Indeed, Kittel proposed a correction in MT to *ḥzyt*, "thou hast seen", which corresponds to BM. (F)

As in vs. 5, KJV "*it*" is changed to plural "them" after "declared". (J)

BM adds "and that" before KJV "I have shewed" (= 1830, RLDS; BM has "showed" (O)). The loss of Heb. *w-ky* in MT would have been simple, since the word preceding it ends in *-w*. But there is versional support as well, from LXX, which reads *alla kai*. (B)

48:7 = 1 Ne. 20:7

BM adds, after "heardest them not", the words "they were declared unto thee", which would be *hgdw lk* in Hebrew. There is no versional support. (K)

48:8 = 1 Ne. 20:8

KJV's "yea" reflects MT *gm*, while BM's "yea and" is the same as IQIsa *w-gm*. (B)

BM deletes KJV "*that*" after "time". (I)

48:9 = 1 Ne. 20:9

BM adds to the beginning "Nevertheless". This is apparently the conjunction *w-*, which has no versional support but would be easy to lose from the Hebrew text. Cf. also vs. 2. (K)

1830 changed KJV "name's" to "name", but this was corrected in subsequent editions. (M)

48:10 = 1 Ne. 20:10

BM adds to the beginning, "For", without changing the meaning. The word would be a short one (either *w-* or *ky*), easily lost, but has no versional support. (K)

After "thee", BM deletes KJV "but not with silver". The idea may have been suggested to MT by Ps. 66:10 (see also Zech. 13:9; cf. 1 Pet. 1:6-7). (H)

48:11 = 1 Ne. 20:11

KJV's "*even*" became "yea" in BM, while "*it*" became "this". (J)

KJV: "for how should   *my name*   be polluted"
BM: "for I will not suffer my name to be polluted"

KJV here follows MT, *ky 'yk yhl* (without "my name"), which finds agreement in LXX (*to emon onoma bebeloutai* - which <u>does</u> have "name"), as also in the Old Latin version. But several versions have the verb in first person:

IQIsa: *'ykh 'yhl* (the superscription is on the scroll)
(superscription: *ky'*)
V: *ut non blasphemer* (prob. read from *'hl*)
T, one ms. has: *d-l' ythl*   (3rd person)
   another has: *d-l' 'thl*   (1st person)
Peshitta: *d-l' 'ttwš* (1st person, apparently translated
                                from Heb. *'hl*

Thus BM has good support from the versions. (B) See Ezek. 39:7, where KJV reads, "I will not *let them* pollute my holy name any more", from the Hebrew (MT) *w-l' 'hl 't šm qdšy ʿwd*. Cf. Ezek. 20:9.

48:12 = 1 Ne. 20:12

BM adds "for" before "I *am* he", with no change in meaning, nor any versional support. (K) Again, this could be a small word (*w-* or *ky*), easily omitted in MT.

KJV: "   I also *am*   the last"
BM: "and I   am also the last"

The change in word order is for style. The addition of "and" appears to be for the same reason (LXX has the conjunction, but it evidently translates MT *gm*, "also", and is hence not supportive). (N)

48:13 = 1 Ne. 20:13

KJV: "*when* I call   unto them"
1830: "and I called unto them"
BM: "   I call   unto them"

BM 1830 is probably a scribal error; the scribe probably misheard "and" for "*when*" and "called" for "call". In subsequent editions, "and" was dropped (having replaced a KJV italicized word) and "called" changed back to "call". This is significant because it was a deliberate action on the part of Joseph Smith and because this is exactly the way MT reads (*qr' 'ny 'lyhm*).

KJV: "   they stand up"
BM: "and they stand up"

Here, KJV follows MT (*y^{c}mdw*), while BM follows IQIsa, which also has the conjunction (*w-y^{c}mdw*). The conjunction is also found in LXX (*kai*), S and P, giving support to BM. (B)

48:14 = 1 Ne. 20:14

KJV's "which" (= 1830) is "who" in BM (= RLDS). (O)

After "things", BM adds "unto them". LXX agrees with this addition (*autois*), but the rest of the vs. in LXX has 2nd person, while MT has 3rd. The original Heb. probably read *hgyd 't 'lh 'lyhm*, "declared these (things) unto them". But, because of the close resemblance between *'lh* ("these (things)") and *'lhm* ("unto them"), the latter was dropped by haplography. Thus, we have not only version support, but additional evidence that BP is an older source than MT, from internal evidence. (B)

After "loved him", BM adds "yea, and he will fulfill his word which he hath declared by them." There is no support for this. (K)

Immediately after this last addition, BM adds "and" to "he will do". KJV is in agreement with MT ($y^c\acute{s}h$), while BM is supported by IQIsa ($w-y\acute{s}h$, where the scribe forgot the letter ^{c}). (B)

KJV: "his arm *shall be* *on*"
BM: "his arm shall come upon"

We have already seen KJV "to be" verbs changed into BM "to come" (2:12; 3:6; esp. see the latter for details). There is no change in meaning here. (J)

48:15 = 1 Ne. 20:15
KJV: I   *even* I have spoken"
BM: "Also, saith the Lord; I the Lord, yea, I have spoken"

An addition unsupported elsewhere. (K) The change of the KJV italicized word is normal for BM. (J)

After "I have called him", BM adds "to declare" (Heb. *l-hgyd*). IQIsa relegates the pronominal suffix to the next word as conjunction (*w-*), while LXX deletes it. There is no version support here, however. (K)

48:16 = 1 Ne. 20:16

    After "unto me", BM deletes KJV "hear ye this". It is there in MT
($\check{s}m^c w\ z' t$). But both IQIsa and LXX add the conjunction to the verb.
BM receives no support here. (K)

    KJV: "it was there   *am*   I   ; and now..."
    BM: "it was declared have I spoken; and..."

    BM probably has two scribal errors here. Firstly, "declared" (which
sounds very much like "there", which it replaces) was probably
added because of the scribe's recent recording of the word "declared"
in vss. 3, 5 and 7. MT and IQIsa both have the word "there ($\check{s}m$),
as does LXX (*ekei*). The second scribal error is in the omission of
"now" after "and"; it, too, is there in MT and IQIsa (w-$^c th$). (L)
There is no version support for BM's "have I spoken", which replaces
KJV "*am* I". (J) BM also deletes KJV "hear ye this" after "unto me",
again without support. (K)

48:17 = 1 Ne. 20:17

    BM adds "And" at the beginning, without support. (K)

    KJV: "I *am*   the Lord"
    BM: "I have sent him, the Lord"

    BP may have contained $\check{s}lhtyw$ ("I have sent him") to provide this
meaning, but there is no support for it. (K)

    Twice, KJV's "which" (= 1830) became BM "who" (= RLDS). (O)

    BM deletes "*that*" of KJV after "the way". (I)

    BM adds to the end, without support, "hath done it". (K)

48:20 = 1 Ne. 20:20

 KJV: "utter it *even* to"
 BM: "utter   to"

MT reads *hwṣy'wh* and hence has the pronominal direct object not found in BM and probably deleted through scribal error. Though both the verb and its pronominal suffix are missing from IQIsa, this is not to be considered versional support, since the Qumran text appears to also be corrupt. (L) The deletion of KJV "*even*" is normal. (I)

48:21 = 1 Ne. 20:21

 BM deletes KJV "*when*" before "he led". (I)

KJV "clave" was corrected to "cleaved" in 1830 (a stylistic preference), but later revised by BM (= RLDS) to "clave". (M)

48:22 = 1 Ne. 20:22

 BM adds to the beginning, "And notwithstanding he hath done all this, and greater also..." This is not found in any of the versions. However, LXX adds to the end of vs. 21, *kai pietai ho laos mou*, "and my people drank". Thus both BM and LXX add material between MT/KJV vss. 21-22, though they do not agree on the content. (G)

The word "also", found at the end of the BM addition, probably should be preceded by a comma to show that it belongs with what follows, "there is no peace", rather than with "greater". Indeed, while MT reads *'yn šlwm* (= KJV), IQIsa does add the conjunction, giving us *w-'yn šlwm*, "and there is no peace". BP probably read like IQIsa. (B)

49:1 = 1 Ne. 21:1

 BM adds a preface to KJV. Because this preface is in chiasmus, it is good evidence of the authenticity of the BP account, even though there are no supporting facts from the versions. The preface may be outlined as follows:

"And again:

    (A)   Hearken, o ye house of Israel

      (B)   all ye that are broken off

      (C)   and are driven out

        (D)   because of the wickedness of the pastors of my people;

      (B')   yea, all ye that are broken off

      (C')   that are scattered abroad

    (A')   Who are of my people, O house of Israel."

The Hebrew of this chiasm would begin with the word $\check{s}m^cw$, "hearken",
which also begins the section to follow. The loss of the preface
in MT was probably due to haplography because of the resemblance of
the two parts beginning with the same word. (C)

"Who" in the last line of the preface (= RLDS) was "which" in 1830. (O)
The ideas contained in the preface are also found in Jer. 10:21; 23:1-4;
Ezek. 34:5-8ff. (Regarding the "isles", see the commentary on vs. 8
below.)

49:4 = 1 Ne. 21:4

    BM deletes "*yet*" before "surely". (I)

There are two spelling variations here. KJV "laboured" is without
"u" in BM. (N) KJV "nought" (= 1830) is spelled "naught" in BM. (O)

49:5 = 1 Ne. 21:5

    KJV: *to be* his servant"

    BM: "that I should be his servant"

Though both give the same idea, neither is justified in adding the
verbal meaning. MT has merely $l^{-c}bd\ lw$, "for/as a servant for him".
With a change in voweling from the MT version, this could read "to
work for him". It is not supported by the IQIsa text, however,
which would have had partial vocalization ($*l^{-c}bwd$) if it had
understood this to be an infinitive. Moreover, the usual idiom
would be $l^{-c}bd\ {}^{\jmath}wtw$, "to serve him". (J)

49:6 = 1 Ne. 21:6

   KJV's "shouldest" (= 1830) is spelled "shouldst" in BM.   (O)

49:7 = 1 Ne. 21:7

   BM deletes "*and*" before "his Holy One".   (I)

   BM deletes "a" before "servant". Since there is no indefinite
   article in Hebrew (indefiniteness being the absence of a definite
   market), the word is not reflected at all in MT.   (F)

   KJV "nation" is BM "nations". MT has the singular *gwy*, but LXX
   has the plural *tōn etnōn*. The Hebrew is perhaps to be understood
   as a collective or it may be that the original text contained an
   abbreviation. (E)

   BM deletes the KJV ending "*and* the Holy One of Israel, and he
   shall choose thee." This, however, is found in the versions,
   though BP may have lost it.   (K)

49:8 = 1 Ne. 21:8

   After "heard thee", BM adds "o isles of the sea". This is not in
   MT nor in the quote of this vs. in 2 Cor. 6:2. Isaiah does, however,
   make frequent reference to the "isles" (23:2, 6; 24:15; 40:15; 41:5;
   42:4, 10; 49:1; 51:5; 60:9; 66:19). MT perhaps dropped *'yy h-ym*
   ("isles of the sea") because *ym* ("sea") resembles the next word,
   b-ywm, "in a day". Indeed, this would have been an easy deletion
   in an earlier Hebrew text when both words would have been spelled
   ym without vowel. (C)

   Before "for a covenant", BM adds "my servant", thus making "thee"
   the dative rather than the accusative. This is possible by the
   addition of *ᶜbdy* ("my servant") which could have been dropped by
   haplography because it closely resembles the next word, *l-bryt*
   ("for a covenant"). The last three letters of *ᶜbdy* are, in the
   Hebrew script, like the first three letters of *bryt* in form (two

are identical), and confusions often occur concerning such in the
Bible itself. The expression "my servant" is very common in Isaiah
and hence to be expected (see 20:3; 22:20; 37:35; 41:8, 9; 42:1 - cf.
42:6 with 49:8 here - 42:19; 43:10; 44:1, 2, 21; 49:3, 16; 52:13;
53:11). (C)

49:9 = 1 Ne. 21:9
    KJV: "to them that *are* in darkness"
    BM: "to them that sit in darkness"

MT reads *l-ʾšr b-ḥšk*, which is followed by various mss. of T and
by IQIsa as well as LXX. I propose that the original read as Isa.
42:7 (which see for comparison with this vs.), *l-yšby ḥšk* ("to those
who sit in darkness", lit., "to the sitters/dwellers of darkness") .
By scribal error, the Hebrew letter YOD (smallest in the alphabet),
which occurs at the beginning of the first word, could have been
either deleted or not copied because it was damaged at that pin-
prick on the scroll (a frequent occurrence in, e.g., the Dead Sea
Scrolls). This would have given *l-šb ḥšk*, written (because there
were no word divisions in early Hebrew writing) *lsbḥsk* (the second
YOD, as a diphthong, would not have been written at some stages in
the history of Hebrew, and it may also have easily disappeared because
of its small size). Since Hebrew *l-š-b-ḥšk* would be "to those who are
in darkness", the text would then have given the KJV meaning. However,
in place of the *š-*, MT has the longer form, *ʾšr* (both words are the
relative marker and can be translated as "which" or "who"). The idea
of "sitting" in the darkness is also found in Matt. 4:16 and Luke 1:79
which, however, are quotes from Isa. 9:2 (where we find "walk"). BP's
antiquity is evidenced here by internal points as well as by the fact
that its rendering is expected in Hebrew. (C)

49:10 = 1 Ne. 21:10
    KJV "sun" is BM "the sun". LXX has the article for both this and for
    "heat", but this is necessary to the Greek. The unattributed Isaiah
    quote in Rev. 7:16 also has "the sun", but its original is also Greek.
    MT has the pair *šrb w-šmš*, "heat and sun", which go together without

article in Hebrew. English is better with the article, but this is merely an attempt at updating the language, with no real change in meaning. (Note that "heat" has the article in both KJV and BM, though not in MT. In this respect, BM is more consistent, though the KJV article may be construed as applying to both nouns.) (N)

49:12 - 1 Ne. 21:12

BM adds to the beginning, "And then, O house of Israel." The versions do not support this. (K)

49:13 = 1 Ne. 21:13

After "O earth", BM adds "for the feet of those who are in the east shall be established." (In 1830, "those who" was "them which", an expression later changed in BM and RLDS. (O)) There is no version support for the addition. (K)

After "o mountains", BM adds, "for they shall be smitten no more." This is not found in MT. At this point, LXX also disagrees with MT, though it does not support BM: *hrēksatōsan ta orē eufrosunēn kai hoi bounoi dikaiosunēn*, "let the mountains break out in jubilation, and the hills in righteousness." (G)

49:14 = 1 Ne. 21:14

KJV: "But   Zion   said"
BM: "But, behold, Zion hath said"

BM's "behold" is not found in MT or the versions. (K) The addition of "hath" does not change the meaning. (F)

BM adds to the end, "but he will show (1830 "shew") that he hath not." This is not found in the versions. (K) (The spelling change is category (O).)

49:15 - 1 Ne. 21:15

The addition of "For" at the beginning in BM is for style only. (K) The Hebrew would have been a small word, *ky*, possibly lost from a text predating MT but not necessarily so.

BM adds at the end, "O house of Israel" (in a similar passage, Ps. 137:5 adds "O Jerusalem"). LXX also adds at this point, but not in agreement with BM: *eipen kurios*, "says the Lord". It is possible that an earlier text had contained an abbreviation, either *b"y* (for *byt Yśr'l*, "house of Israel") or *'"y* (for *'mr Yhwh*, "says the Lord"). There is evidence for extensive use of both abbreviations in the Hebrew text of the Bible. As to which of the two abbreviations is original, I would opt for that of BM because it has its parallel in the similar passage in Ps. 137:5 (where Jerusalem in Hebrew begins with the same letter as Israel). (G)

49:18 - 1 Ne. 21:18

KJV "come" is BM "they shall come". MT is backed by LXX aorist *ēltosan*. However, MT *b'w* was probably originally *w-b'w*, like BM, "and they shall come". The conjunction would have been dropped by haplography because the preceding word (*nqbsw*) ends in the same letter. BP appears to be older here, though it is, of course, possible that BP reduplicated the letter. (C) The English rendering of BM might be considered better, though KJV is more literal as a translation from MT.

BM adds "and" before "*as* I live", without a change in meaning. It may have been on BP, but it is more likely either a scribal over-correction ("and" and "as" sound alike) or a modification of a KJV italicized word to two words ("and as"). (J)

In KJV's "bind them *on thee* as a bride *doeth*", BM deletes the italicized "*doeth*" (I) and substitutes "on even" for italicized "*on thee*". (J)

Cf. this vs. with Isa. 60:4, which is a variant (this part is identical with 49:18, above, in MT).

49: 20 = 1 Ne. 21:20

KJV (= 1830) "which" was later changed in BM (= RLDS) to "whom". (O)

KJV's "other" (= 1830) was later changed to read "first" in BM
(= RLDS). There is no real change in meaning here. Moreover,
the first half of the verse ("The children which thou shalt have,
after thou hast lost the other/first") is taken from MT *bny skwlyk*,
which means, simply, "the sons/children of thy childishness". Thus
BM is just as valid as KJV here. (O)

BM has also reworded KJV's "shall say again" to read "shall again...
say". (N)

KJV's "strait" was spelled "straight" in 1830 and corrected in
subsequent editions. (M)

49:21 = 1 Ne. 21:21
    KJV: "where *had* they been"
    BM: "where have they been"

No change in meaning here. (J)

49:22 = 1 Ne. 21:22; 22:6, 8
    While 1 Ne. 21:22 reads the same as KJV, the vss. in 1 Ne. 22 are
    paraphrases. (Q) (P) 1 Ne. 22:8 apparently also incorporates Isa.
    29:14. Cf. D&C 4:1.

49:23 = 1 Ne. 21:23; 2 Ne. 6:7
    KJV "toward" was changed to "towards" in both BM passages. (N)

KJV "face" remains in the singular in 1 Ne. 21, but is plural in
2 Ne. 6. The Hebrew word, though generally singular in meaning,
always has a plural form, and hence it is not possible to know
which translation is correct. (E) (P)

Cf. this vs. with Isa. 60:9-16.

49:24 = 1 Ne. 21:24; 2 Ne. 6:16
    BM adds "For" at the beginning in both instances. (K)

KJV "captive" is singular in 2 Ne. 6, but plural in 1 Ne. 21.
MT has the word in the singular, but it may have a collective
meaning and hence both are properly translated. (D) (P) It is
possible that an earlier text had an abbreviation, $\check{s}b''$, which
could have been read as singular by one scribe, plural by another.

49:25 = 1 Ne. 21:25; 2 Ne. 6:17
  1 Ne. 21 reads like KJV. But 2 Ne. 6 seems to be a paraphrase
  (as are perhaps the Isa. 50-51 quotes which follow it). It adds,
  after "delivered", the words, "for the Mighty God shall deliver
  his covenant people", and then, after "for", it adds, "thus saith
  the Lord". (Q) It changes the singular "him" to "them" (perhaps
  a collective idea) (E) and deletes the KJV ending "and I will save
  thy children". (P) (Q)

49:26 = 1 Ne. 21:26; 2 Ne. 6:18
  2 Ne. 6 reads like KJV, except that "Saviour" (= 1830 in both BM
  passages) has become "Savior" in later BM editions, following the
  American spelling. (O) But 1 Ne. 21 deletes "and" after "flesh",
  perhaps a scribal error. (L) (P)

50:1 = 2 Ne. 7:1
  BM adds to the beginning, "Yea, for thus saith the Lord: Have I
  put thee away, or have I cast thee off forever? For..." This
  passage could easily have been lost in MT because it so closely
  resembles what follows:

KJV: "divorcement,   whom I have put   away? or   which of
BM: "divorcement? To whom have I put thee away? or to which of

KJV: my creditors *is it* to whom I have sold you?"
BM: my creditors   have I sold you?"

There is some disagreement here with MT (which LXX follows). The
"whom" after divorcement in KJV is, in MT, the relative clause
marker and not the interrogative "whom?" as in BM. (While English
employs the same word in these two functions, Hebrew has two dif-

ferent words.) The Isaiah passages beginning in 2 Ne. 6:16 (see
also the paraphrases of earlier verses in vss. 6-7) and going to
the end of chapter 8 are in the middle of a sermon given by Jacob,
brother of Nephi. It is likely that much of Jacob's quotation
(from memory?) from the Brass Plates are paraphrases, and hence
we shall not be held to the wording in our comparisons. (Q)
The best evidence that he is paraphrasing is that, where these
same Isaiah passages are cited elsewhere in BM, they are not
worded the same as in Jacob's speech.

After the quote given above, BM adds (again, no doubt in para-
phrase), "Yea, to whom have I sold you?" (Q) Anyone listening
to General Conference or other sermons will likewise hear speakers
interject such statements in the midst of their scriptural quotations.

50:2 = 2 Ne. 7:2
    KJV's "I came" was "I come" in 1830. Apparently a printer's error,
    picked up from a misreading of the vowel in the handwritten BM ms.,
    it was corrected in subsequent editions, including RLDS. (M)

    KJV: "was there...   was there..."
    BM: "there was...yea, there was..."

    The change in the word order is due to a confusion between "wherefore"
    (interrogative) and "therefore" (consequential). See commentary on
    5:4 and category (L). For the idea contained in this passage, cf.
    Isa. 65:12; 66:4.

    BM adds, after "answer", the words "O house of Israel". We have
    seen such additions elsewhere in the BM text (cf., e.g., 49:15). (K)

    KJV: "and their fish   stinketh because there is no water
    BM: "and their fish to stink   because the   waters are

    KJV: and   dieth for thirst."
    BM: dried up, and they die of thirst."

There was apparently some confusion in the original over the words
$tb'\check{s}$ (MT), "shall stink", and $tyb\check{s}$ (IQIsa), "shall dry up". V
followed MT by reading *computrescent*, while LXX is like IQIsa
($ks\bar{e}rant\bar{e}sontai$). It would seem that BM picked up both verbs,
applying one to the waters (for this idea in Isaiah, see 42:15;
44:27; 50:2), the other for the fish (see Ex. 7:18, 21). It is,
of course, possible that the original contained both verbs and
that, because they so closely resembled each other, MT lost one
of them by haplography (or, of course, BM could have added one
by near-dittography). We shall therefore note this as version
support for BM. (B)

50:4 = 2 Ne. 7:4

KJV: "that I should know how to speak a word in season   *to*
BM: "that I should know how to speak a word in season unto thee,

KJV: *him that is* weary, he waketh..."
BM: O house of Israel. When ye are weary, he waketh..."

Both occurrences of $y^c yr$ ("wake") are preceded by the conjunction
(w-$y^c yr$) in IQIsa. It is possible that BP had $'tm\ y^c pm$ (becoming
$y^c pym$ in later Hebrew spelling), "ye are weary", instead of $'t\ y^c p$,
the accusative market plus "weary". The change would have meant
the dropping of the plural marker -m from each word. But there
are problems with the word order (esp. the direct object, dbr,
"word"). Note that other versions (LXX, S and TR) change the
subject here. LXX has "to answer", hence Westerman (p. 225) and
Kittel read Heb. l-$^c nwt$ instead of MT l-$^c wt$. The Targum has l-$'lp'$,
which would correspond to Heb. l-$r^c wt$. Each change would involve
but one letter. However, all of this is of little consequence, for
it would appear that Jacob is here paraphrasing Isaiah, changing
from third person to second person in addressing his audience. (Q)
The addition of the phrase "O house of Israel" (cf. 49:15; 50:2)
appears to be a part of the paraphrase.

50:5 := 2 Ne. 7:5

KJV's "opened" was misunderstood by the BM scribe, who wrote
"appointed" (see 1830 = RLDS). This was corrected in subsequent
editions. (MT and IQIsa support KJV.) (M)

50:8 = 2 Ne. 7:8

KJV: "   *He is* near   that justifieth me."
BM: "And the Lord is near, and he justifieth me."

Jacob is again paraphrasing. (Q)

KJV "near to me" is BM "near me", with no change in meaning. (N)

Jacob again paraphrases by adding at the end of the vs., "and I
will smite him with the strength of my mouth." The idea seems to
have been taken from Isa. 11:4. (Q; cf. also the list in G)

50:9 = 2 Ne. 7:9

This is again paraphrase. BM substitutes "For" for the initial
"Behold" and later changes KJV's "lo" into "behold" without
affecting the meaning. (Q)

KJV "they all" is changed to "all they" for stylistic purposes. (N)

KJV: "who *is* he   *that* shall condemn me?"
BM: "And all they who shall condemn me..."

This is another paraphrase. MT has the interrogative "who?" (my)
and not the relative ($'\check{s}r$). BM changes this from a question to an
indicative statement (1830 had "which" instead of "who", though BM
and RLDS have the latter. (M)) BM is justified in using "they"
instead of "he" even though MT is singular, for MT follows this
up by using klm, "all of them". Again, the important thing is not
that BM differs from KJV/MT, but that Jacob was paraphrasing in
his discourse. (Q) But note that LXX supports BM in adding "And"
(kai) before "the moth". This may have been lost from MT, inasmuch

50:10 = 2 Ne. 7:10

    BM deletes, at the end, "let him trust in the name of the LORD, and stay upon his God." It is impossible to know if this deletion is due to Jacob's paraphrasing or if BP lacked this portion of the passage. I would guess that it is a result of the paraphrase. (Q)

50:11 = 2 Ne. 7:11

    BM 1830 changed KJV's "kindle" to "kindleth". The plural is called for here ("ye") and hence the change is unwarranted. The mistake was corrected in subsequent editions, incl. RLDS. (M)

    BM deletes "a" before "fire" (the indefinite article being non-existent in Hebrew), without a change in meaning. (F)

    KJV's "*that*" became "which" in BM. (J)

51:1 = 2 Ne. 8:1

    BM deletes KJV "ye that seek the LORD". It is not possible to know whether this is a result of Jacob's paraphrasing or whether BP actually lacked the phrase. I shall venture to guess that it is a result of the paraphrase. (Q)

    BM changed KJV "*whence*" to "from whence" in both instances. (J)

51:2 = 2 Ne. 8:2

    KJV: "Sarah   *that* bare you"
    BM: "Sarah, she that bare you"

    Actually, MT has not a participle, but, rather, *thwllkm*, best translated "your progenitress". (J)

51:4 = 2 Ne. 8:4

    KJV: "a light   of the people"
    1830: "a light thing of the people"
    BM: "a light   for the people"

KJV is the best translation from MT. BM 1830 is probably a scribal error (overcorrection). In trying to correct this error, the matter was complicated in BM by the change from "of" to "for" (in which RLDS followed suit). (M)

51:5 = 2 Ne. 8:5

KJV "mine arms" is BM "mine arm". Both would be written the same in Hebrew (MT zr^cy), though MT has the vowel pointing for the plural (vowels were not added until the early Christian era). But, in the second occurrence in this vs., MT has the vowels for singular! IQIsa, with its more complete spelling, has zrw^cy, "mine arm(s)", for the first, and zrw^cw, "his arm" (rather than zrw^cyw, "his arms") for the second. LXX has the singular in both, *ton braχiona*. (E)

51:7 = 2 Ne. 8:7

KJV: "in whose heart   *is*   my law"
BM: "in whose heart I have written my law"

Either BP contained the words $ktbty \, {}^{\jmath}t$ ("I have written" + accusative marker) or Jacob is paraphrasing here. But it is not possible to know which is the correct solution. It is, of course, possible that Joseph Smith was here substituting new phrasing for a KJV italicized word, but less likely because some real substance is added to BM at this point. We shall therefore list this as an unexplained variation. (K)

51:9 = 2 Ne. 8:9

BM deletes KJV "in the generations of old". It is possibly an omission due to paraphrasing. But it is interesting to note that some MT mss. lack *drwt*, "generations". There is, therefore, some version support for BM here. (B)

KJV: "*Art* thou not it that" (= 1830, RLDS)
BM: "Art thou not he that"

On this, see the commentary in vs. 10, below. (L)

51:10 = 2 Ne. 8:10

    KJV: "*Art* thou not it which" (= 1830, RLDS)

    BM: "Art thou not he who"

Cf. with vs. 9 above. At first glance, one has the impression that this could be solved through the Hebrew. MT reads, in each vs., *h-l' 't hy'*, "art thou not it/she". Vs. 9 in IQIsa has *h-lw' 'th hy'h*. The change from feminine *'t* to masculine *'th* ("thou") would allow the BM translation, assuming, however, that *hy'* ("she, it") were originally *hw'* ("he, it"), which is possible since these two pronouns are frequently confused in the Biblical and Qumran texts (particularly since the middle letters on the two resemble each other in Hebrew script over the past 2,000 year period). However, this would also necessitate changing the subsequent verbs from feminine to masculine in the Hebrew. It is possible that MT could have dropped the final *-h* from *'th* through haplography, especially since the next word begins with the same letter. However, it is more likely that the reverse happened, and that the IQIsa scribe copied this letter twice. This is borne out by the fact that, in vs. 10, IQIsa has *'ty*, which, by its ending, is clearly feminine. Moreover, the subject of these passages is NOT the Lord (which would have to take masculine), but, rather, the "arm of the Lord", which is indeed feminine in Hebrew. The corrections to BM are hence unwarranted, and the 1830 edition is seen as more reliable. (L) The change from "which" to "who" in later editions of BM is in accordance with standard practice in the revision of the BM text. (O)

51:11 = 2 Ne. 8:11

    After "joy", BM adds "and holiness". This is no doubt a paraphrase by Jacob; it is lacking in the variant found in Isa. 35:10. (Q)

51:12 = 2 Ne. 8:12

    KJV: "I   *even* I *am* he"

    BM: "I am he; yea, I am he"

The addition seems to be due to Jacob's paraphrasing rather than to Joseph Smith's replacement of italicized KJV words. (O)

KJV's "a man" became BM "man". Since the indefinite article does not exist in the Hebrew language, both are valid translations from MT. (F)

After "man", KJV has "that". BM 1830 changed this to "which", but it was later corrected to "who" in BM (incl. RLDS). (O) After the second occurrence of "man", 1830 retained KJV's "which", but it became "who" in BM and RLDS. (O)

KJV's "*as*" (before "grass") was changed by BM to "like unto", with no change in meaning. (J)

This same idea is found in Isa. 57:11.

51:15 = 2 Ne. 8:15

KJV has "his name", while BM reads "my name". It is a simple matter of changing the pronominal suffix, from MT $\check{s}mw$ to $\check{s}my$ (these two letters are frequently confused in the Biblical text because of their resemblance one to another). LXX agrees with BM in this instance (*onoma moi*, "my name"), so it is apparently not just a question of paraphrase. (B) The possibility of an abbreviation also exists, but is not the simplest explanation.

51:16 = 2 Ne. 8:16

KJV: "and I have covered"
BM: "and   have covered"

There is no real change in meaning, since, in English, the verb may borrow the "I" of the previous verb. We cannot know for sure whether the scribe accidentally omitted the pronoun in English BM or whether it was an intentional stylistic change. KJV is more literal, though both are valid translations. (F)

BM adds "Behold" before "thou *art*". This may have been added by Jacob during his discourse, or it may have been in BP. Cf. such small stylistic additions in other places. (K)

51:17 = 2 Ne. 8:17

    KJV: "*and* wrung *them* out"

    BM: "   wrung   out"

The deletion of the KJV italicized items follows Joseph Smith's usual practice and makes BM more literal than KJV. (I)

51:18 = 2 Ne. 8:18

    KJV: "*There is* none to guide"

    BM: "And   none to guide"

Though it would appear to be a simple case of italics substitution, it is not so in this case, for BM is supported by LXX (*kai*). It would appear that MT lost the prefixed conjunction *w-*. (B)

BM deletes KJV's "*whom*" following the first occurrence of the word "sons". (I)

BM deletes KJV's "*is there any*" after "neither". (I)

BM deletes KJV's "*that*" following the second occurrence of the word "sons". (I)

51:19 = 2 Ne. 8:19

    KJV's "two *things*" reads "two sons" in BM. MT has simply *štym*, the feminine numeral "two". It is hence not possible to admit that the original read "sons". Moreover, the two "things" are then listed in the same verse as "desolation and destruction", then reworded as the parallels "the famine and the sword". On the surface, the substitution of another word for the one itali-cized in KJV looks like normal procedure for Joseph Smith, but it could also be scribal error. The BM change was probably prompted by the fact that vs. 18 ends by speaking "of all the sons she hath brought up", while vs. 20 begins by speaking of "thy sons". (L)

KJV's "desolation" takes on a possessive pronoun in BM: "thy
desolation". It is, of course, possible that the pronominal
suffix (-k) could have been lost from MT. But the word does not
really fit here, where we have part of the list of the "two
things". Moreover, if it had the suffix, we should expect the
same for its partner, "destruction", in the Hebrew text, even
though, in English, one pronoun could serve both nouns. It is
much more reasonable to assume that this is a scribal error,
influenced by the word "thee", which immediately precedes it.
It may be that Joseph Smith repeated "thee" in his dictation
and that it was written down as both "thee" and "thy". (L)

51:20 = 2 Ne. 8:20

After "Thy sons have fainted", BM adds "save these two". The
reference seems to be to the "two sons" (instead of KJV's "two
things") of vs. 19. The Book of Mormon critics will immediately
see in this Joseph Smith's tampering with Isaiah's words. That,
of course, is a possibility, when viewed from their point-of-view.
However, it is also possible that the changes made in this vs.
and in vs. 19 are really to be attributed to Jacob, who is quoting
these passages in his discourse. We have already seen how much
he paraphrased earlier portions of Isaiah during the same speech.
However, not knowing if this be truly paraphrase, we must desig-
nate this variant as category (K).

51:21 = 2 Ne. 8:21

BM renders KJV's "but" as "and". Both are valid translations of
the Hebrew (MT) conjunction w-. BM is actually more literal here. (F)

51:22 = 2 Ne. 8:22

BM deletes KJV's italicized words "that" (after "thy God") and
"even" (before "the dregs"). (I)

51:23 = 2 Ne. 8:23

BM 1830 retained KJV's "which". However, it was changed to "who"
in later editions, incl. RLDS. (O)

52:1 = 2 Ne. 8:24; 3 Ne. 20:36; Moro. 10:31a

The passage in Moroni is a paraphrase which also draws from Isa. 54:2. (Q) In the quotation from Isa. 52:1, it switches the order of "Jerusalem" and "Zion". The quote in 3 Ne. is also a paraphrase, which adds "again, and" after "Awake, awake". (Q) Jacob's quote in 2 Ne. is identical to KJV. (P)

In the passage as quoted in Moroni 10, we have "and arise", which corresponds to IQIsa *w-qwmy*, as opposed to MT (= KJV) *qwmy*, "arise". Note that LXX agrees here, with *kai anastēti*. This may be mere coincidence, however, inasmuch as Moroni is quite a departure from KJV. (P)

52:2 = 2 Ne. 8:25; 3 Ne. 20:37; Moro. 10:31b

BM (2 Ne. and 3 Ne.) deletes "*and*" before "sit down". The word is not found in MT, but it is in IQIsa and LXX. The deletion is because of the italics. (I) The conjunction is retained in Moro. (P)

52:3 = 3 Ne. 20:38

KJV "nought" is spelled "naught" in BM. (N)

52:6 = 3 Ne. 20:39

BM, apparently in a paraphrase, changes the first word (KJV "Therefore") to "Verily, verily, I say unto you that..." (Q) (But note that one of the Hebrew words which may be translated "verily" is *'kn*, which differs in but one letter from *lkn*, "therefore".) The second KJV "therefore" (after "my name") is changed to "yea", a typical BM stylistic change in instances where MT lacks the word which would then be reflected by italics in KJV. In this case, the second "therefore" (MT has *lkn*) is deleted in IQIsa, V and LXX. (B)

BM places "in that day" (MT *b-ywm h-hw'*) immediately after "yea", which is its correct place in the Hebrew of MT. KJV displaces it by the interjection of the phrase "*they shall know*" (not in MT), which is added to make sense of the text after the introduction by MT of the second *lkn* ("therefore"), which was originally not there (see above). (P)

BM deletes from the end of the KJV wording, "behold, *it is* I." The Hebrew is merely *hnny* in MT and could easily have been added in error to MT or lost in error to BP. But, more likely, it was deleted in the paraphrase. (Q)

52:7 = 1 Ne. 13:37b; Mos. 12:21; 15:14-18; 3 Ne. 20:40
The passages in 1 Ne. and Mos. 15 are paraphrases which greatly differ from the original text. (Q)

Mos. 12 reads exactly like KJV. But 3 Ne. 20 is paraphrased, though only slightly. It adds to the beginning of the verse, "And then shall they say". It also adds after each occurrence of "tidings" the words "unto them". (Q) IQIsa has some variations on this vs., but none apply here. Cf. Nahum 1:15; Rom. 10:15. See D&C 128:8? (P)

52:8 = Mos. 12:22; 15:29; 3 Ne. 16:18; 20:32-33
3 Ne. 20 is part of Jacob's speech. It begins with the addition of the words "Then shall" (cf. Abinadi's addition, "Yea, Lord", in Mos. 15). The last part of the vs. ("when the Lord shall bring again Zion") is unchanged in all except 3 Ne. 20, where Jesus expands on it as follows (vs. 33): "Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance." (Q) (P)

KJV reads "the voice", and is followed by Mos. 12 and 3 Ne. 16. Here, MT has *qwl*, "a voice". The Peshitta agrees with MT, as does LXX by its absence of article and pronoun. Mos. 15 and 3 Ne. 20 both have "their voice", which corresponds perfectly to IQIsa (*qwlm*) and TR (*qwlhwn*). For version support, see (B), but concerning the divergency of the BM versions, see (P).

52:9-10 = Mos. 12:23-24; 15:30-31; 3 Ne. 16:19-20; 20:34-35 (vs. 10 = 1 Ne. 22:10-11)
3 Ne. 20 begins, "Then shall they break forth", while the other BM versions follow KJV/MT. (P) This is probably paraphrase, though the word "than" may be reflected in IQIsa and IQIsa

3 Ne. 20 substitutes "the Father" for "Lord" and "God" throughout these two verses. Regarding this, see comments below on Isa. 52:11-12. (Q) (P)

Note that, while Mos. 12 and 15 follow KJV's concluding words, "our God", the possessive pronoun is deleted in 3 Ne. 16. The original of this comes from Ps. 98:1, 3 or Ps. 118:14 (cf. Isa. 12:2). (P)

For 52:9, cf. 54:1. Isa. 52:10 is paraphrased in 1 Ne. 22:10-22. (Q) (P) Cf. D&C 133:3?

52:11-12 = 3 Ne. 20:41-42; 21:29

MT is reflected in KJV and 3 Ne. 20, "Lord...God" (vs. 12). 3 Ne. 21 has "I...the Father, I". These are apparently due to paraphrase. (Q) Note, however, that, while IQIsa agrees with MT (*Yhwh* then *'lwhy Ysr'l*), IQIsb substitutes *'lwhynw* ("our God") for *Yhwh* ("Lord"). LXX reads *kurios ho teos Israēl*, "the Lord the God of Israel". The wording has changed to first person in 3 Ne. 21 because it is Jesus speaking. (P)

3 Ne. 21:29 is a paraphrase, which reduces Isa. 52:11 to but a few words and then makes other changes. It is in this paraphrase that Jesus substitutes "the Father" for "the God of Israel". Cf. also the quote of vs. 11 of Isa. 52 in 2 Cor. 6:17, to which is added the following (vs. 18): "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (See Ex. 4:22; Eph. 1:5.) This is the same kind of paraphrase found in 3 Ne. 21:29. (P)

In both BM passages, the spelling of KJV's "rereward" (= 1830) has been changed to "rearword" (also RLDS), in an attempt to update the spelling and probably also to avoid confusion with re-reward. (O)

52:15 = 3 Ne. 20:45; 21:8b (for vs. 15b only)

    BM 1830 deleted the word "not" in 3 Ne. 20, though it is found in all other versions. BM deletes "at him" in 3 Ne. 21, though it is found in the others. These are perhaps scribal or printer's errors. (L) (P)

53:2 = Mos. 14:2

    BM deletes "a" before "dry ground". Since there is no indefinite article in Hebrew, both read equally well as translations from MT. (F)

53:3 = Mos. 14:3

    KJV "*our* faces" (= 1830) was later changed to read "our face" (BM and RLDS). Though all have the possessive pronoun "our", it is not there in the MT, being understood. The Hebrew word (*pnym*), though singular in meaning, has a grammatical plural form which is invariable. Thus either translation is correct. LXX happens to have the singular, supporting BM. The change from plural to singular is likely due to the fact that, in later times, Joseph Smith had learned enough Hebrew to know that this word, though plural in form, most often had a singular meaning. (O)

53:4 = Mos. 14:4

    BM changes the archaic KJV "hath" (= 1830) to more modern "has" (also RLDS). (O)

53:6 = Mos. 14:6

    KJV "iniquity" is plural in BM, "iniquities". MT has ^{c}wn which, while singular in form, may be used in a collective sense. Note that LXX has the plural (*tais amartias*), agreeing with BM. (E) Cf. Isa. 53:12.

53:7 = Mos. 14:7; 15:6b

    While Mos. 14 is identical to KJV, it is paraphrased in 15:6b. (Q) (P)

53:8 = Mos. 14:8; 15:8a

    While Mos. 14 is identical to KJV, it is paraphrased in 15:8a. (Q) (P)

53:9 = Mos. 14:9

    KJV: "violence...deceit"

    BM: "evil.......deceit"

    NT: "sin........guile"

The NT quote (which does not attribute the passage to Isaiah) is found in 1 Pet. 2:22 (see also Zeph. 3:13; Rev. 14:5). LXX reads *anomian...dolos*, "lawlessness...deceit". Actually, the MT *mrmh* means both "evil" and "violence", and hence both KJV and BM are valid translations from the Hebrew. (F)

53:10 = Mos. 14:10; 15:8b

While Mos. 14 is identical to KJV, it is paraphrased in 15:8b. (Q) (P)

53:11 = Mos. 14:11

    KJV: "He shall see of the travail" (= 1830, RLDS)

    BM: "He shall see   the travail"

MT reads, *m-^{c}ml np$\check{s}$w yr'h*, "from the travail of his soul he shall see". To this, IQIsa and IQIsb add the word *'wr*, "light" (added also as *fos* in LXX), an idea perhaps based on 9:2 (MT 9:1). But our difficulty seems to have been a printer error committed after the first edition of BM was printed in 1830. The small word "of" (represented in MT) was deleted in error. (L)

53:12 = Mos. 14:12

    KJV's "bare" remained thus in 1830 (= RLDS), but was later changed to read "bore" in BM, apparently in an attempt to update the language. (O)

    KJV: "the sin of many"

    BM: "the sins of many"

KJV correctly translates MT *ht'* as "sin", though this may be used as a collective. All the other versions have the plural, agreeing with BM:

IQIsa & b	*ḥṭ'y rbym*
S (plur.)	*hth' d-sgy''*
Targum	*ḥwbyn sgy'yn*
LXX	*amartias pollōn*
Sym.	*amartias pollōn*
Vulgate	*peccata multorum*

Note that "sins" is the word used in the unattributed Isaiah quote
in Heb. 9:28. Cf. 53:6. (E)

54:4 = 3 Ne. 22:4

After "thy youth", BM adds "and shalt not remember the reproach
of thy youth". This was not in 1830, nor is it found in RLDS.
It is apparently a printer's error, post-dating the 1830 edition.
It was caused when the printer began setting the type for the
next part, which reads, "and shalt not remember the reproach of
thy widowhood any more". After the word "reproach", his eye
returned to the last word in the previous section, "youth", which
he then added. He then continued from the word "youth", where it
occurs in the original text, and did the last part of the verse
again, this time properly, for he put "thy widowhood any more"
in place of "thy youth". (L)

54:5 = 3 Ne. 22:5

KJV's italicized "*is*" (after "thy Maker") was deleted by BM. (I)

In an attempt to update the language of the text, BM changed
"thine" to "thy" before "husband". (N)

54:9 = 3 Ne. 22:9

BM deleted KJV's "*is as*" before "the waters". (I) Actually, there
is a word-play in this vs. in Hebrew, but it is irrelevant to our
present study.

BM deletes the KJV ending, "nor rebuke thee", for no reason we can
see. (K)

54:10 = 3 Ne. 22:10; Mos. 15:10

The quote in Mos. 15 is a paraphrase only. (Q) (P)

BM replaces, in 3 Ne., KJV's "peace" by "people". This is no doubt a scribal mishearing, which RLDS has corrected. KJV is supported by MT and the versions. Moreover, the "covenant of peace" is mentioned in Ezek. 34:25; 37:26; cf. also Mal. 2:5. (L)

54:15 = 3 Ne. 22:15

KJV *"but"* is deleted, leaving only "not" in BM. This, however, does not change the meaning. (I) It is interesting to note that, in place of MT *'ps* ("nothing, not"), IQIsa has the meaningless (?) *'ks*. Both S and LXX delete the "but not", making it affirmative.

Before the change described above and just after "shall...gather together", BM adds "against thee". This is in line with the rest of the verse, where we read, "whosoever shall gather together against thee". Moreover, there is support from LXX, which adds here *soi*, "to thee". (B)

55:1-2 = 2 Ne. 9:50-51 (vs. 1 = 2 Ne. 26:25b)

Both BM versions are paraphrased. Cf. Rev. 21:6; 22:17. (Q)

Finally, it should be noted that the idea found in Alma 5:22-23 is found also in Isa. 59:3 & 12. However, there is not sufficient evidence to warrant the conclusion that BM is paraphrasing the Biblical Isaiah passage, only that the ideas are similar.

Chapter 4

CLASSIFYING THE VARIANTS

During the course of this study, it was determined that it would be useful to group together by category the Isaiah variants occurring in the Book of Mormon. The categories reflect the explanation for the variation between BM and KJV, as seen in the preceding chapter. They are as follows:

A. BM is Superior to KJV as a Translation from MT Hebrew.

B. Version Support for BM.

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In all of these, we have assumed that Joseph Smith made use of the KJV text of Isaiah and that the variants are departures therefrom. From an examination of the linguistic evidence internal to BM and in the various versions (including MT), it has generally been possible to

determine why Joseph Smith departed from the KJV language in the case
of these variants. When such was not possible, however, items were
relegated to Category K ("BM Variantions from KJV with No Explanation").

Generally speaking, Categories A, B, C and D are to be considered
as favorable to the authenticity, while Category K is unfavorable and
the rest are usually neutral. To this latter statement, we must add
the modification that Categories L and M are basically unfavorable to
BM. Nevertheless, these discrepancies can most often be explained as
scribal or printer's errors. While such mistakes are not wholly justified,
they reflect only on the English text of BM and not on the Nephite record
from which it came, nor on the brass plates of Laban from which the
Nephite scribes copied their Isaiah quotes.

As each of the categories is given below, an attempt will be made
to note whether the category of the different variants illustrated
for each are either favorable (+) or unfavorable (-) to BM or whether
they are neutral in their support of BM as opposed to KJV (=). The
chapter will then conclude with a listing for each of these three
classifications.

A. BM IS SUPERIOR TO KJV AS A TRANSLATION FROM MT HEBREW.

These variations, four in number, must all be rated +.

	KJV	BM
3:26 = 2 Ne. 13:26	and she *being* desolate	and she shall be desolate
5:1 = 2 Ne. 15:1	Now will I sing	And then will I sing (+ version support)
6:12 = 2 Ne. 16:12	and *there be* a great forsaking	for there shall be a great forsaking
48:5 = 1 Ne. 20:5	I have even	And I have even

B. VERSION SUPPORT FOR BM.

All of these variants - 36 in number - are rated +. They may
be subdivided into six categories, as follows:

1. BM adds the conjunction "and", which is confirmed in at least
some versions.

3:9 = 2 Ne. 13:9	before "they"
3:14 = 2 Ne. 13:14	before "the spoil"
3:26 = 2 Ne. 13:26	before "shall sit"
48:8 = 1 Ne. 20:8	after "yea"
48:13 = 1 Ne. 20:13	before "they stand up"
48:14 = 1 Ne. 20:14	before "he will do"
50:9 = 2 Ne. 7:9	before "the moth"
51:18 = 2 Ne. 8:18	at beginning of vs., in place of KJV "*there is*"

Also cf., in Category A, 48:5, where the addition of "And" to
the beginning of the vs. is confirmed in MT, though KJV lacks
the conjunction.

2. BM adds to KJV text, being support by at least some versions.

2:16 = 2 Ne. 12:16	BM has both the MT/KJV and the LXX renditions.
48:22 = 1 Ne. 20:22	BM's "also" is confirmed by IQIsa "and" before "there is no peace". (Cf. Category B-1, above.)

3. Change of pronoun from KJV to BM, where BM is supported by versions
while KJV = MT.

	KJV	BM
3:10 = 2 Ne. 13:10	*with him*	with them (as a reference to "the righteous"; cf. 3:11)
5:30 = 2 Ne. 15:30	*one* look	they look

6:9 = 2 Ne. 16:9	understand perceive (imperatives)	they understood they perceived
14:32 = 2 Ne. 24:32	What shall *one* then answer the messengers (dative)	What shall then answer the messengers (nominative)
52:8 = Mos. 15:29;	the voice (MT: a voice)	thy voice (see (P))

Though not a pronoun change itself, the following represents a similar change, where BM is supported by the versions:

| 48:11 = 1 Ne. 20:11 | for how should
my name
be polluted | for I will not suffer
my name
to be polluted |

4. Other BM Changes from KJV, Supported by Versions.

	KJV	BM
2:2 = 2 Ne. 12:2	*that* the mountain	when the mountain
3:11 = 2 Ne. 13:11	for the reward of his hands shall be given him	for the reward of their hands shall be upon them (NB: the pronoun has no version support, but see (B-3).)
52:6 = 3 Ne. 20:39	therefore (2nd)	yea (+ syntactic change backed by MT)

5. BM Deletes from KJV, is Supported by Versions.

| 9:3 = 2 Ne. 19:3 | not | before "increased" |
| 51:9 = 2 Ne. 8:9 | in the genera-
tions of old | after "ancient days" |

6. BM has version support coupled with additional evidence.

| 2:11 = 2 Ne. 12:11 | BM adds to the beginning "And it shall
come to pass that..." Some versions add
"and". There is evidence that MT lost
this portion by haplography. |

2:20 = 2 Ne. 12:20   KJV "they made *each one* for himself" is BM "he hath made for himself". BM has partial version support + parallel with the singular verb in the earlier part of the verse.

3:10 = 2 Ne. 13:10   KJV reads "to the righteous" where MT has no preposition. BM emphasizes the preposition by using "unto". In this, it is supported by some versions having the preposition. Moreover, this part parallels "to the wicked" of vs. 11, which has the preposition.

5:5 = 2 Ne. 15:5   KJV "break" comes from MT infinitive. BM has a conjugated verb, "I will break", supported by versions and paralleled by other conjugated verbs in the passage.

9:9 = 2 Ne. 19:9   KJV "inhabitant" is plural in BM. This is supported by versions with evidence of MT misunderstanding of an abbreviation. (Cf. Category (E).)

13:22 = 2 Ne. 23:22   The BM addition to the end has partial version support, coupled with evidence of haplography in MT and further textual evidence.

14:2 = 2 Ne. 24:2   BM has version support plus evidence of haplography in MT.

14:3 = 2 Ne. 24:3   KJV "the day" is "that day" in BM, which has version support and evidence of haplography in MT which gave rise to syntactic changes also evidenced here.

14:4 = 2 Ne. 24:4   The BM addition at the beginning has version support + internal evidence of change in MT.

14:8 = 2 Ne. 24:8   BM added the word "also", in which it is supported by some versions. There is additional evidence in the fact that there is a parallel in the same verse.

48:6 = 1 Ne. 20:6   BM's "and that" is supported by LXX, with additional evidence of haplography in MT.

48:14 = 1 Ne. 20:14   KJV "these *things*" was expanded by BM to read "these things unto them". There is both version support and evidence of haplography in MT.

50:2 = 2 Ne. 7:2	BM is supported by versions as well as by evidence of haplography in MT.
51:15 = 2 Ne. 8:15	KJV "his name" became BM "my name", which is supported by LXX. There is evidence of abbreviation or textual corruption as well.
54:15 = 3 Ne. 22:15	KJV "but" reads "against thee" in BM. This is supported by LXX and also by a parallel in the same verse.

C. EVIDENCE OF SCRIBAL ERROR IN ANCIENT TIMES, WITH EVIDENCE FAVORING BM.

Investigation has revealed the existence of 13 of these, all rated +.

2:5 = 2 Ne. 12:5	BM adds to the end, "Yea, come, for ye have all gone astray, every one to his wicked ways" (also in Isa. 53:6).
2:6 = 2 Ne. 12:6	After the first word ("Therefore"), BM adds "O Lord". This was probably an abbreviation, misunderstood by an MT or pre-MT scribe.
2:12 = 2 Ne. 12:12	KJV's "upon every *one* that is proud" is expanded in BM to read, "upon all nations, yea, upon every one; yea, upon the proud." There is a probability of haplography in MT and additional evidence of parallelism of the BM material with vs. 14.
2:13 = 2 Ne. 12:13	BM replaced KJV "And" with "Yea, and the day of the Lord shall come." This is paralleled by the beginning of vs. 12.
2:14 = 2 Ne. 2:14	BM adds the idea of "nations" and "people", which parallel and fit into the pattern of the rest of the verse. See Chap. 3 for details.
3:1 = 2 Ne. 13:1	BM retains a parallel lost in MT by the dropping of a feminine singular suffix. (KJV "stay" = BM "staff")
3:12 = 2 Ne. 13:12	KJV "*As for*" is BM "And". The conjunction was dropped from MT by haplography.
13:3 = 2 Ne. 23:3	There is very good evidence here for haplography in KJV.

13:4 = 2 Ne. 23:4	KJV "a multitude" became BM "the multitude", which has, in Hebrew, some evidence for haplography in MT.
49:1 = 1 Ne. 21:1	BM adds a preface, which is in chiasmus, as befits Hebrew prophecy. There is also evidence for haplography in MT.
49:8 = 1 Ne. 21:8	BM adds "o isles of the sea", which was probably dropped by haplography from MT.
	In this same verse, BM adds "my servant", which could also have been dropped from MT by haplography. The word is quite common in Isaiah and hence well within its environment.
49:9 = 1 Ne. 21:9	BM reflects the expected Hebrew, easily explained as scribal error in MT.
49:18 = 1 Ne. 21:18	BM adds "they shall" before "come", with evidence for haplography at this point in MT.

D. EVIDENCE INDICATING THAT BM IS FROM A MORE ANCIENT TEXT THAN MT.

We have here but one example (which should be compared with those in (C) above), rated +.

10:29 = 2 Ne. 20:29	KJV contains the place-name Ramah, a late Hebrew form of the earlier Ramath, which is the spelling contained in BM.

E. SINGULAR-PLURAL DISTINCTIONS.

There are 11 of these in all, 5 of which are rated +, while 6 are rated =. All of those with a + rating have version support. The others are to perhaps be explained on the basis on abbreviation (where MT understood one form, while BP took another) or lack of vowels, as was normal in very early Hebrew writing, or, as is often likely, the use of a grammatically singular form to represent a collective (also known in Hebrew). In all cases but the last, it is MT/KJV which has the singular, while BM exhibits the plural.

3:9 = 2 Ne. 13:9	soul(s)	=
5:24 = 2 Ne. 15:24	blossom(s)	=
14:21 = 2 Ne. 24:21 53:6 = Mos. 14:6	iniquity/ies	+
29:13 = 2 Ne. 27:25	heart(s)	=
	precept(s)	=
49:7 = 2 Ne. 21:7	nation(s)	+
49:23 = 2 Ne. 6:7	face(s)	=
53:12 = Mos. 14:12	sin(s)	+

There are two instances of singular/plural distinctions in pronouns. The second of these reflects back on the antecedent, which is singular in KJV, plural in BM, with evidence favoring BM (see (B)).

3:11 = 2 Ne. 13:11	KJV: his hands...upon him BM: their hands...upon them	=
49:25 = 2 Ne. 6:17	KJV: him BM: them	=

In one case, it is KJV which is plural and BM singular:

51:5 = 2 Ne. 8:5	arm(s)	+

One singular-plural distinction not listed here is 9:9, which has both version support and internal evidence for BM and so is listed above under (B). Note for 49:23 that while 2 Ne. 6:7 disagrees with the KJV singular by making it plural, the quote in 1 Ne. 21:23 remains singular (see (P)).

F. BM AND KJV ARE EQUALLY VALID TRANSLATIONS FROM MT HEBREW.

There are 21 instances wherein both BM and KJV are equally valid translations from the MT Hebrew text. All of these are rated =. In some cases, one or the other version may be a more literal translation, but neither can be said to be truly superior.

1. BM is a more literal translation from MT than KJV.

	KJV	BM
3:10 = 2 Ne. 13:10	*it shall be* well	it is well
5:7 = 2 Ne. 15:7 11:4 = 2 Ne. 30:9 51:21 = 2 Ne. 8:21	but	and

 (NOTE: For 11:4, there is agreement in the quote found in
  2 Ne. 21:4. See (P).)

	KJV	BM
9:7 = 2 Ne. 19:7	*there shall be* no end	there is no end
10:17 = 2 Ne. 20:17	and it shall burn and devour	and shall burn and shall devour
11:6 = 2 Ne. 21:6	the fatling (= 2 Ne. 30:12; see (P))	fatling

2. Both are valid, BM is not more literal.

In some few of these cases, KJV is more literal. When this
is so, it is marked *.

	KJV	BM
3:9 = 2 Ne. 13:9	sin as* they hide *it* not	sin to be even as they cannot hide it
4:2 = 2 Ne. 14:2	for them	to them
8:4 = 2 Ne. 18:4	For before the child shall have...	For behold, the child shall not have... before...
29:13 = 2 Ne. 27:25	near	near unto
48:6 = 1 Ne. 20:6	Thou hast heard, see* (but is corrupt text)	Thou hast seen and heard
49:14 = 1 Ne. 21:14	Zion said	Zion hath said
51:16 = 2 Ne. 8:16	and I have covered*	and have covered
53:9 = Mos. 14:9	violence... deceit	evil... deceit

3. BM deletes the KJV indefinite article.

Since the article comprises but a single letter in English, it is possible that it was deleted through scribal or printer error. However, Hebrew has no indefinite article and hence BM is more literal in these cases.

	KJV	BM
49:7 = 1 Ne. 21:7	a servant	servant
50:11 = 2 Ne. 7:11	a fire	fire
51:12 = 2 Ne. 8:12	a man	man
53:2 = Mos. 14:2	a dry ground	dry ground

G. BM DISAGREES WITH KJV/MT IN INSTANCES WHERE AT LEAST SOME VERSIONS ALSO DISAGREE, WITHOUT SUPPORTING BM OR KJV.

There are 8 examples here, all of them rated =.

2:10 = 2 Ne. 12:10	BM has an addition at the end. LXX also adds to the end, though the material is not the same (LXX has the same ending as vss. 19 and 21). See also (K).
2:12 = 2 Ne. 12:12	BM adds a little to this vs. At the same place, IQIsa deleted some words and moved the conjunction. See also (C).
3:11 = 2 Ne. 13:11	BM alters italicized KJV words at a point where LXX also makes changes and where scholars find difficulty with the MT.
29:5 = 2 Ne. 26:18	KJV, BM, LXX and IQIsa are all different one from another.
29:7 = 2 Ne. 27:3a	KJV, BM, some LXX mss. and others have different readings, probably based on an abbreviation which different scribes took to mean different things.
48:22 = 2 Ne. 20:22	BM adds to the end. LXX also adds, but not the same material.
49:13 = 1 Ne. 21:13	BM and LXX add to the end, but do not agree.
49:15 = 1 Ne. 21:15	Both BM and LXX add to the vs., but disagree. BM has a partial parallel in Ps. 137:5.

H. ITEMS FOUND ELSEWHERE.

There are instances where either BM or KJV/MT has information not found in the other but which is known from elsewhere in either Isaiah or other books of the Bible. In such cases, it is possible that either BM or MT borrowed the added material from another passage. This, however, cannot be certain. It is just as possible that BM (or BP) or MT deleted material found in the original through scribal error or that, as in (K), we simply do not know why they differ. Since none of these lend support to BM, they are rated - and number 4.

The first item is an example where BM added to KJV information found elsewhere in Isaiah:

2:5 = 2 Ne. 12:5	"yea, come, for ye have all gone astray, every one to his wicked ways." (Cf. Isa. 53:6; 50:8)

The other three items are examples wherein BM deleted from KJV information found elsewhere in the Bible:

5:8 = 2 Ne. 15:8	"*that* lay field to field" (cf. Mic. 2:2)
13:8 = 2 Ne. 23:8	"they shall be in pain as a woman that travaileth" (cf. Hos. 13:13; Mic. 4:9; Jer. 6:24; Isa. 42:14+?, also cf. Isa. 26:17-18 with John 16:21)
48:10 = 1 Ne. 20:10	"but not with silver" (cf. Ps. 66:10; Zech. 13:9; 1 Pet. 1:6-7)

I. DELETION OF KJV ITALICIZED WORDS IN BM.

KJV found it necessary to occasionally insert words into its English translation which were not found in MT Hebrew, in order that the sentence might make sense in English. Sometimes, these English words serve a purpose which is filled in Hebrew by syntax alone, and hence they are valid additions to the text. To show that they are not part of the Hebrew original, the KJV prints these words in italics. Joseph Smith, knowing that these emendations were not found in the original, deleted a

large number of them from the BM Isaiah, in instances where
their loss was of little effect to the English. All of these
are rated = and number 59. RLDS renditions are marked *.

3:14 = 2 Ne. 13:14	*is*	before "in your houses"
3:15 = 2 Ne. 13:15	*that*	before "ye beat"
3:18 = 2 Ne. 13:18	*about their feet*	before "ornaments"
3:24 = 2 Ne. 13:24	*that*	before "instead"
	and	before "burning"
4:2 = 2 Ne. 14:2	*shall be*	before "excellent"
4:3 = 2 Ne. 14:3	*even*	before "every one"
5:19 = 2 Ne. 15:19	*and*	before "hasten"
5:24 = 2 Ne. 15:24	*so*	before "their root"
5:28 = 2 Ne. 15:28	*shall be*	before "like a lion"
5:29 = 2 Ne. 15:29	*it*	after "carry" and "delive
7:8 = 2 Ne. 17:8	*is*	before "Rezin"
7:17 = 2 Ne. 17:17	*even*	after "Judah"
7:20 = 2 Ne. 17:20	*namely*	after "hired"
7:21 = 2 Ne. 17:21	*that*	after "that day"
7:22 = 2 Ne. 17:22	*that*	after "milk"
7:23 = 2 Ne. 17:23	*that*	after "that day"
	even	after "which shall"
7:25 = 2 Ne. 17:25	*on*	second word in vs.
8:12 = 2 Ne. 18:12	to all *them to* whom	to all to whom
8:22 = 2 Ne. 18:22	and *they shall be* driven	and shall be driven
9:1 = 2 Ne. 19:1	afflict *her by*	afflict by
9:7 = 2 Ne. 19:7	*his*	before "government"
9:21 = 2 Ne. 19:21	*and*	before "they together"

10:15 = 2 Ne. 20:15	*or*	before "shall the saw"
13:11 = 2 Ne. 23:11	*their*	before "evil"
13:17 = 2 Ne. 23:17	*as for*	before "gold"
14:5 = 2 Ne. 24:5	*and*	between "wicked" and "the sceptres"
14:11 = 2 Ne. 24:11	*and*	before "the noise"
14:12 = 2 Ne. 24:12	*How*	before "art thou cut down"
14:19 = 2 Ne. 24:19	*as*	before "the raiment/remnant"
14:27 = 2 Ne. 24:27	*it*	after "annul"
48:5 = 1 Ne. 20:5	*it*	after "declared"
48:8 = 1 Ne. 20:8	*that*	after "time"
48:17 = 1 Ne. 20:17	*that*	after "the way"
48:20 = 1 Ne. 20:20	*even*	before "to the end"
48:21 = 1 Ne. 20:21	*when*	before "he led"
49:4 = 1 Ne. 21:4	*yet*	before "surely"
49:7 = 1 Ne. 21:7	*and*	before "his Holy One"
49:18 = 1 Ne. 21:18	*doeth*	after "bride"
51:11 = 2 Ne. 8:11	*and*	before "sorrow"
51:17 = 2 Ne. 8:17	*and...them*	from "*and* wrung *them*"
51:18 = 2 Ne. 8:18	*whom*	after first occurrence of "sons"
	is there any	after "neither"
	that	after second occurrence of "sons"
51:22 = 2 Ne. 8:22	*that*	before "pleadeth"
	even	before "the dregs"
52:2 = 2 Ne. 8:25; 3 Ne. 20:37	*and*	before "sit down" (in both)
54:5 = 3 Ne. 22:5	*is*	after "thy Maker"
54:9 = 3 Ne. 22:9	*is as*	before "the waters"
54:15 = 3 Ne. 22:15	*but*	before "not"

Sometimes, words deleted in the 1830 edition were returned in later editions of BM to give more sense to the English. These are as follows:

3:18 = 2 Ne. 13:18	*their*	3 times, before "tinkling", "cauls" and "round" Only the first of these was deleted in 1830 (and RLDS). (See (0))
6:8 = 2 Ne. 16:8	*am*	after "Here"
9:5 = 2 Ne. 19:5	*is*	after "warrior" (RLDS also returns)
9:12 = 2 Ne. 19:12 9:17 = 2 Ne. 19:17 9:21 = 2 Ne. 19:21 10:4 = 2 Ne. 20:4 14:27 = 2 Ne. 24:27	*is*	before "stretched out" (RLDS deletes)

J. CHANGE OF KJV ITALICIZED WORDS.

Occasionally, BM changes, rather than deletes, the KJV italicized words. These may be subdivided into two categories: (1) those which do not affect the meaning (35 of them, all rated =) and (2) those which affect the meaning (2 in number, rated -).

1. Changes not affecting meaning.

2:12 = 2 Ne. 12:12	*shall be*	soon cometh
2:13 = 2 Ne. 2:13	*that are*	for they are
3:6 = 2 Ne. 13:6	*saying*	and shall say
	let...be	let...come
3:7 = 2 Ne. 13:7	*is* neither	there is neither
3:8 = 2 Ne. 13:8	*are* against	have been against
4:3 = 2 Ne. 14:3	*that he* *that is* left... and *he that* remaineth	they (1830 & RLDS "them") that are left... and remain (= RLDS; but 1830 "remaineth") (See (0).)

5:8 = 2 Ne. 15:8	till *there be*	till there can be
5:9 = 2 Ne. 15:9	*even* great	and great
5:11 = 2 Ne. 15:11	*till* wine inflame them	and wine inflame them
5:21 = 2 Ne. 15:21	Wo unto *them that are* wise	Wo unto the wise (BM more literal)
5:22 = 2 Ne. 15:22	Wo unto *them that are* mighty	Wo unto the mighty (BM more literal)
5:28 = 2 Ne. 15:28	*are* sharp	shall be sharp
6:13 = 2 Ne. 16:13	*shall be*	there shall be
	it shall return	they shall return
7:6 = 2 Ne. 17:6	*even* the son	yea, the son
10:13 = 2 Ne. 20:13	I have done *it*	I have done these things
10:21 = 2 Ne. 20:21	*even* the remnant	yea, even the remnant
13:5 = 2 Ne. 23:5	*even* the Lord	yea, the Lord
14:16 = 2 Ne. 24:16	consider thee, *saying*	consider thee, and shall say
14:17 = 2 Ne. 24:17	*That* made... *that* opened not	And made... and opened not
14:18 = 2 Ne. 24:18	*even* all of them	yea, all of them
48:5 = 1 Ne. 20:5	shewed *it*	showed them
48:6 = 1 Ne. 20:6	declare *it*	declare them
48:11 = 1 Ne. 20:11	*even* for mine	yea, for mine
	will I do *it*	will I do this
48:14 = 1 Ne. 20:14	his arm *shall be upon*	his arm shall come upon
48:15 = 1 Ne. 20:15	*even*	yea
49:5 = 2 Ne. 21:5	*to be* his servant	that I should be his servant
49:18 = 1 Ne. 21:18	bind them *on thee*	bind them on even

49:21 = 1 Ne. 21:21	where *had* they been	where have they been
50:11 = 2 Ne. 7:11	*that* ye have kindled	which ye have kindled
51:1 = 2 Ne. 8:1	*whence* (twice)	from whence (twice)
51:2 = 2 Ne. 8:2	*that* bare you	she that bare you
51:12 = 2 Ne. 8:12	made *as* grass	made like unto grass

2. Changes affecting meaning.

13:15 = 2 Ne. 23:15	joined *unto them*	joined to the wicked
48:16 = 1 Ne. 20:16	*am* I	have I spoken

K. BM VARIATIONS FROM KJV WITH NO EXPLANATION.

It may be, in these examples, that BP or at least the Nephite version of BM varied from MT. In the absence of an original text, however, it is impossible to ascertain that such is the case, nor can one prove that these are not errors in BM. The fact that BP or BM may have variant readings does not invalidate them insofar as the original Isaiah is concerned, since we do not possess the any Isaiah manuscripts from before the second century BC, while the prophet lived at the turn of the 8th-7th centuries BC. Nevertheless, because the 41 variants listed here have no support from the earliest documents available, we must rate them -.

1. Brief additions to the beginning of the verse.

These may be stylistic additions only, and hence should be compared with Category N. None of them change the meaning of the text to which they are added.

48:3 = 1 Ne. 20:3	Behold
48:9 = 1 Ne. 20:9	Nevertheless
48:10 = 1 Ne. 20:10	For

48:17 = 1 Ne. 20:17	And
49:15 = 1 Ne. 21:15	For
49:24 = 1 Ne. 21:24; 2 Ne. 6:16	For (both)
51:16 = 2 Ne. 8:16	Behold

2. Additions & Changes by BM which do not change the meaning of the KJV text.

As with (K-1) above, some or all of these may be merely stylistic variations peculiar to the English of BM. One evidence that this is the case is that all of the examples in (K-1) and half of those given here are from Chapters 20-21 of 1 Nephi. The prophet Joseph Smith may have taken extra precautions in those two chapters (the earliest long quotes from Isaiah) to render the English style more acceptable. Cf. List (N).

	KJV	BM
8:19 = 2 Ne. 18:19	the living to the dead	the living to hear from the dead
8:20 = 1 Ne. 18:20	if they speak	and if they speak
13:15 = 2 Ne. 23:15	and every one	yea, and every one
48:1 = 1 Ne. 20:1	Hear ye this	Hearken and hear this
48:2 = 1 Ne. 20:2	For	Nevertheless
48:12 = 1 Ne. 20:12	I *am* he	for I am he
49:14 = 1 Ne. 21:14	But Zion	But, behold, Zion

3. Unexplained additions & changes by BM which give new meaning to KJV text.

2:10 = 2 Ne. 12:10	O ye wicked ones	Added at beginning.
	shall smite thee	Added at end (coupled with dropping of "for" before "the glory" and addition of "the" before "fear")
2:19 = 2 Ne. 12:19 2:21 = 2 Ne. 12:21	...shall come upon them... shall smite them	Added in middle and end (coupled with the same changes n...

Reference	Text	Note
8:1 = 2 Ne. 18:1	the word of the Lord said	Versus KJV "the Lord said".
14:11 = 2 Ne. 24:11	is not heard	Added after "the noise of thy viols".
48:1 = 1 Ne. 20:1	but	Versus KJV "yet they swear".
48:2 = 1 Ne. 20:2	but they do not	Replaces KJV "and" before "stay themselves"
	who (= RLDS; 1830 has "which") is the Lord of Hosts; yea...	Added after "Israel".
48:3 = 1 Ne. 20:3	Changes here, including deletion of "and they came to pass".	
48:5 = 1 Ne. 20:5	and I showed them for fear	Added to end.
48:7 = 1 Ne. 20:7	they were declared unto thee	Added after "thou heardest them not".
48:14 = 1 Ne. 20:14	yea, and he will fulfill his word which he hath declared by them	Added before "he will do his pleasure".
48:15 = 1 Ne. 20:15	Also, saith the Lord; I the Lord, yea, I have spoken	Replaces KJV "I *even* I have spoken".
	to declare	Added after "I have called him"
48:17 = 1 Ne. 20:17	I have sent him, the Lord	Replaces KJV "I *am* the Lord".
	hath done it	Added at end.
49:12 = 1 Ne. 21:12	And then, O house of Israel	Added at beginning.
49:13 = 1 Ne. 21:13	for the feet of those who (1830 "them which") are in the east shall be established	Added after "O earth".
49:14 = 1 Ne. 21:14	but he will show (1830 "shew") that he hath not	Added to end.

50:2 = 2 Ne. 7:2	O house of Israel.	Added after "answer".
51:7 = 2 Ne. 8:7	in whose heart I have written my law	Replaces KJV "in whose heart *is* my law". (This was not consigned to (J) because BM adds a verb.)
51:20 = 2 Ne. 8:20	save these two	Added after "fainted".

4. BM deletes from KJV text, with no explanation.

9:4 = 2 Ne. 19:4	as in the day of Midian	At end of the verse.
9:15 = 2 Ne. 19:15	and honourable	After "ancient".
48:16 = 1 Ne. 20:16	hear ye this	After "unto me".
49:7 = 1 Ne. 21:7	*and* the Holy One of Israel, and he shall choose thee	At end.
54:9 = 3 Ne. 22:9	nor rebuke thee	At end.

L. UNCORRECTED BM ERRORS.

The errors in the BM text of Isaiah are to be attributed to scribal and/or printer error in almost every case. They are not the result of mistranslation, nor do they reflect upon the validity of the BP or Nephite records. Hence, they are not rated at all and number 29.

1. Homonyms.

There are several instances where, because a word sounded very much like another word which made sense to the scribe (i.e., near homonyms), the wrong word was written down. It it possible, of course, that these are errors read out by Joseph Smith from the KJV text, or made by misreading on the part of the printer. But scribal error is the most likely explanation.

	KJV	BM
10:10 = 2 Ne. 20:10	found	founded
10:13 = 2 Ne. 20:13	removed the bounds	moved the borders
10:30 = 2 Ne. 20:30	thy voice	the voice
14:2 = 2 Ne. 24:2	in the land	and the land
14:19 = 2 Ne. 24:19	raiment	remnant
48:16 = 1 Ne. 20:16	there	declared
51:19 = 1 Ne. 8:19	thee - desolation	thee - thy desolation
54:10 = 3 Ne. 22:10	people	peace

In each of these examples, MT supports KJV. In all but 14:19 (which also disagrees with BM), the versions also support MT, and hence the evidence for scribal error is enhanced.

2. Brief items added to the KJV text by BM.

It is likely that the scribe added these, giving us some examples of overcorrection. The printer may also have done so, as, too, Joseph Smith when reading from the KJV text. But scribal error is the most likely explanation.

	KJV	BM
2:9 = 2 Ne. 12:9	boweth... humbleth	boweth not... humbleth not (= RLDS) (1st "not" in 1830, hence prob. a printer error or later added to parallel the other)
3:6 = 2 Ne. 13:6	*let* this ruin	let not this ruin
5:9 = 2 Ne. 15:9	*even* great and fair	and great and fair
7:11 = 2 Ne. 17:11	depth...height	depths...heights
9:1 = 2 Ne. 19:1	the sea	the Red Sea

3. Single-word deletions from the KJV text by BM.

Some of these are scribal errors, in instances where MT agrees with KJV in supplying the deleted word, backed by the versions. Others are clearly printer's errors, and it is possible that all could be so classified. Note that this list does not include the deletion of the indefinite article ("a"), for which see (F-3).

3:23 = 2 Ne. 13:23	the	Before "hoods".
4:2 = 2 Ne. 14:2	and	Before "the fruit".
6:13 = 2 Ne. 16:13	in it	After "But yet". In KJV, 1830 and RLDS, it was omitted by printer error in later BM editions.
7:25 = 2 Ne. 17:25	for	Before "the treading".
48:16 = 1 Ne. 20:16	now	Between "and" and "the Lord God".
48:20 = 1 Ne. 20:20	it	After "sitter".
49:26 = 1 Ne. 21:26	and	After first occurrence of "flesh". (However, 2 Ne. 6:8 = KJV. See (P).)
52:15 = 3 Ne. 21:8b	at him	After "mouths"

4. Special cases of BM error.

2:21 = 2 Ne. 12:21	KJV has "glory of his majesty", while BM has "majesty of his glory". KJV is followed in vss. 10 and 19, hence this is a scribal error.
5:4 = 2 Ne. 15:4 50:2 = 2 Ne. 7:2	The word "wherefore", as employed by the KJV Bible, has two meanings: (a) equivalent to "therefore" (e.g., Gen. 16:14) and (b) the meaning of "why?" (e.g., Gen. 31:27, 30). The first is generally translated from MT $^c\!l\ kn$ or lkn, "therefore" (each having the same word preceded by a different preposition). The second generally derives from MT lmh or mdw^c, both meaning "why?". BM generally uses the word "wherefore" in a non-interrogative sense, as an equivalent to "therefore". Indeed, I could find but two examples (1 Ne. 4:3; 2 Ne. 29:8) of "wherefore" in the sense of "why?". In the two Isaiah passages, the KJV "wherefore" (MT mdw^c) was misunderstood

either by the translator or the scribe.
This necessitated a change in the word-
order, giving us indicative, rather than
interrogative, sentences. The versions
support KJV here.

10:5 = 2 Ne. 20:5   KJV's "mine indignation" was changed to
BM's "their indignation". This is a
scribal error, based on what precedes
it ("in THEIR hands is"). All versions
(and logic) lend support to KJV here,
though it, too, is corrupt at this point.

51:9 = 2 Ne. 8:9   BM 1830 agreed with KJV. However, a sub-
51:10 = 2 Ne. 8:10   sequent change produced an error in BM.
See commentary on vs. 10.

51:19 = 2 Ne. 8:19   KJV's "two *things*" became BM "two sons",
perhaps because of the term used in a
nearby environment. This, however, pro-
duced other errors. See commentary for
details.

54:4 = 3 Ne. 22:4   There is a case of dittography on the part
of the printer in post-1830 editions,
which, however, RLDS did not follow.

M. BM ERRORS SUBSEQUENTLY CORRECTED.

Some of the scribal or printer's errors made in the 1830 edition
were corrected in later editions of BM. All of those listed
here (17 in number) are not rated. RLDS does not always adopt
the correction, so the RLDS form will be indicated here by *.

	KJV	1830	BM
5:10 = 2 Ne. 15:10	homer	horner	homer*
7:1 = 2 Ne. 17:1	*that* Rezin	and Rezin	that Rezin*
9:9 = 2 Ne. 19:9	and stout-ness	and the stoutness	and stout-ness
13:17 = 2 Ne. 23:17	and *as for* gold, they shall not delight	and gold, nor shall they not delight*	and gold, nor shall they delight
48:4 = 1 Ne. 20:4	neck *is*	neck was*	neck is

48:13 = 1 Ne. 20:13	*when* I called	and I called	I call*
49:20 = 1 Ne. 21:20	strait	straight*	strait
50:2 = 2 Ne. 7:2	came	come	came*
50:5 = 2 Ne. 7:5	opened	appointed*	opened
50:9 = 2 Ne. 7:9	who	which	who*
50:11 = 2 Ne. 7:11	kindle	kindleth	kindle*
51:4 = 2 Ne. 8:4	a light of the people	a light thing of the people	a light for the people* (still wrong!)
52:15 = 3 Ne. 20:45	had not been	had been	had not been*

Though not in error, there are some spelling variations and one
archaic form modernized, each of which was returned to its
older form after the 1830 edition:

	KJV	1830	BM
2:4 = 2 Ne. 12:4	plow	plough	plow
10:15 = 2 Ne. 20:15	ax	axe*	ax
48:9 = 1 Ne. 20:9	name's	name	name's
48:21 = 1 Ne. 20:21	clave	cleaved	clave*

N. ATTEMPTS AT UPDATING THE KJV LANGUAGE IN BM.

KJV English is not the same as 19th-century American English.
Therefore, in some instances, Joseph Smith apparently felt it
best to make changes that would render the Isaiah text of BM
more acceptable to its readers, while not changing the meaning.
All of these changes - 25 in number - are not rated, since they
have nothing to do with translation. This list does NOT include
changes made subsequent to the 1830 edition (for which see (0)),
but the two lists should be compared.

1. The change from "an" to "a" before words beginning with "h".

	before
3:7 = 2 Ne. 13:7	healer
5:10 = 2 Ne. 15:10	homer (1830 "horner")
9:17 = 2 Ne. 19:17	hypocrite
10:6 = 2 Ne. 20:6	hypocritical
11:16 = 2 Ne. 21:16	highway

Of a like nature is the change from "thine" to "thy":

14:13 = 2 Ne. 24:13	heart
54:5 = 3 Ne. 22:5	husband

2. Spelling changes.

Cf. Categories M and O for similar items.

	KJV	BM
14:12 = 2 Ne. 24:12	didst	did
29:13 = 2 Ne. 27:25 49:23 = 1 Ne. 21:23; 2 Ne. 6:16	toward	towards
48:5 = 1 Ne. 20:5	shouldest	shouldst
49:4 = 1 Ne. 21:4	laboured	labored
52:3 = 3 Ne. 20:38	nought	naught

3. Changes in syntax.

	KJV	BM
10:7 = 2 Ne. 20:7	*it is* in his heart	in his heart it is
10:13 = 2 Ne. 20:13	I have done it and by my wisdom	and by my wisdom I have done these things
11:13 = 2 Ne. 21:13	The envy also of Ephraim	The envy of Ephraim also
13:13 = 2 Ne. 23:13	Their boys	Their boys

14:2 = 2 Ne. 24:2	whose captives they were	unto whom they were captives
48:12 = 1 Ne. 20:12	I also *am* the last	and I am also
49:20 = 1 Ne. 21:20	shall say again	shall again...say (= RLDS)
50:9 = 2 Ne. 7:9	they all shall	all they shall

4. Miscellaneous stylistic changes.

These changes do not affect the meaning. Some examples which might have been listed here were in disagreement with KJV, adding thereto words which may have been in BP. They have therefore been listed in Category (K). Here we list the others.

	KJV	BM
3:10 = 2 Ne. 13:10	say ye	say
50:8 = 2 Ne. 7:8	near to me	near me

These two examples show the deletion of elements not necessary to BM English.

49:10 = ± Ne. 21:10	The article "the" is added before "sun", in order that it might parallel "the heat". Neither has the article in MT, nor is one necessary in the Hebrew.

O. CHANGES IN POST-1830 EDITIONS OF BM.

These changes are of the same type as those listed in (N). However, whereas those listed in (N) represent changes made by BM as early as the 1830 edition, we here list only changes made in later editions. They are 50 in number and are not rated.

1. Spelling changes, in which 1830 = KJV. The RLDS rendition is shown by the asterisk *.   (Cf. M and N.)

	KJV/1830	BM
3:3 = 2 Ne. 13:3 9:6 = 2 Ne. 19:6	counsellor	counselor

4:3 = 2 Ne. 14:3		remaineth	remain* (because of pronoun change)
8:10 = 2 Ne. 18:10 49:4 = 2 Ne. 21:4		nought	naught*
11:14 = 2 Ne. 21:4		toward*	towards
48:3,5,6 = 1 Ne. 20:3,5,6		shewed	showed* (the one in vs. 5 only in 1830 & BM, not in KJV)
49:6 = 1 Ne. 21:6		shouldest	shouldst
49:26 = 1 Ne. 21:26; 2 Ne. 6:18		Saviour	Savior (both)
52:12 = 3 Ne. 20:42; 21:29		rereward	rearward* (both)

2. <u>Change from "which" (KJV & 1830) to "who(m)" whenever the antecedent is human. RLDS follows the later editions of BM in making this change (which is general throughout BM and not only in the Isaiah quotes).</u>

3:12 = 2 Ne. 13:12	48:17 = 1 Ne. 20:17 (twice)
5:23 = 2 Ne. 15:23	49:20 = 1 Ne. 20:20 ("whom")
48:1 = 1 Ne. 20:1 (twice)	51:23 = 2 Ne. 8:23
48:14 = 1 Ne. 20:14	

The change was made twice in 51:12. The first is after the first occurrence of "man", where KJV reads "that", changed to "which" in 1830 and to "who" in BM/RLDS. After the second occurrence of "man", KJV/1830 have "which", while BM/RLDS have "who".

3. <u>Internal Changes.</u>

In some instances, 1830 BM added to KJV but was later modified by subsequent editions. In the following examples, the RLDS version is marked by *.

	1830 (not in KJV)	BM
4:3 = 2 Ne. 14:3	them (KJV "he")	they (see also (J))
48:2 = 1 Ne. 20:2 49:1 = 1 Ne. 21:1	which	who*
49:13 = 1 Ne. 21:13	them which	those who*
48:3 = 1 Ne. 20:3 49:14 = 1 Ne. 21:14	shew	show*
48:5 = 1 Ne. 20:5	shewed	showed*

There is a special case in 3:18 = 2 Ne. 13:18, where KJV's *"their"* was deleted in 1830 (= RLDS) but returned in later BM editions. (See also (I).)

4. Post-1830 stylistic changes.

In these, the RLDS is marked *.

	KJV/1830	BM
2:8 = 2 Ne. 12:8	also is*	is also
6:9 = 2 Ne. 16:9	understand	understood
6:10 = 2 Ne. 16:10	convert	be converted*
9:14 = 2 Ne. 19:14	Therefore the Lord will	Therefore will the Lord*
11:8 = 2 Ne. 21:8; 30:14	sucking (= 2 Ne. 30) cockatrice'	suckling cockatrice's
12:2 = 2 Ne. 22:2	is become*	has become
13:14 = 2 Ne. 23:14	they shall*	and they shall
49:20 = 1 Ne. 21:20	other	first*
53:4 = Mos. 14:4	hath borne	has borne
53:12 = Mos. 14:12	bare*	bore

5. **Changes in post-1830 editions which are apparently due to Joseph Smith's subsequent knowledge of Hebrew.**

RLDS is marked *.

	KJV/1830	BM
6:2,6 = 2 Ne. 16:2,6	seraphims*	seraphim
6:5 = 2 Ne. 16:5	Wo *is* me (KJV) Wo me (1830)	wo is unto me*
53:3 = Mos. 14:3	*our* faces	our face*

6. **Other.**

Post-1830 editions contain, in Isa. 48:1 (= 1 Ne. 20:1), an additional phrase, added at the suggestion of Parley P. Pratt, as an explanation rather than a translation.

P. INTERNAL VARIATIONS IN THE BM QUOTES OF ISAIAH.

Some Isaiah passages are cited more than once in BM. When this happens, they sometimes vary one from another. This is occasionally due to paraphrasis, and so each one must be dealt with on its own terms.

ISAIAH 11:4-9 (= 2 Ne. 21:4-9; 30:9, 11-15)

The quote in 2 Ne. 21 is part of Nephi's extensive copying from BP. The one found in 2 Ne. 30 forms a part of Nephi's own prophecies, and hence is paraphrased (note how, between vss. 4 and 5 of Isaiah, he inserts a lengthy passage - 2 Ne. 30:10).

	2 Ne. 21	2 Ne. 30
11:4	4. = KJV	9. Initial "But" reads "And". Nephi changes the subject from "he" to "the Lord God".
11:5	5. = KJV	11. = KJV

11:6	6. = KJV	12.	Deletes "also shall" after "The wolf" and adds before it "And then shall".
	Scribal error deletes "the" before "fatling".		= KJV
11:7	7. = KJV	13.	= KJV
11:8	8. 1830 = KJV, but later editions read "suckling" instead of "sucking".	14.	= KJV
11:9	9. = KJV	15.	= KJV

ISAIAH 29:6 (= 2 Ne. 27:1; 6:15)

Both are paraphrases but do not agree one with the other.

ISAIAH 49:22-26 (= 1 Ne. 21:22-26; 2 Ne. 6:6b-7, 8, 16-18)

The quote in 1 Ne. is part of Nephi's lengthy reading from Isa. 48-49. 2 Ne. is a paraphrase in Jacob's speech.

	1 Ne. 21	2 Ne. 6
49:22	22. = KJV	6b. = KJV
		8. Paraphrase also incorporating 29:14.
49:23	23. face (= KJV)	7. faces
49:24	24. captives	16. captive (= KJV)
49:25	25. = KJV	17. After "for", adds: "the Mighty God shall deliver his covenant people. For thus saith the Lord:"
	with him (= KJV)	with them
	= KJV	Deletes, at end, "and I will save thy children".
49:26	26. Deletes "and" after "flesh".	18. = KJV

ISAIAH 52:1-3, 6-15.

This chapter of Isaiah is the one most often quoted in BM.
The frequency with which each verse is quoted varies. These
quotes come mostly from speeches, but some few are contained
in written BM prophecies. None lays claim to being a direct
extract from the BP records and there is much paraphrase and
variation.

52:1 = 2 Ne. 8:24; 3 Ne. 20:36b; Moro. 10:31a
   The quote in 2 Ne. reads like KJV. The one found in 3 Ne.
   is like KJV, except that, after the initial "Awake, awake",
   it adds "again and". The paraphrase in Moro. 10 is combined
   with a paraphrase from Isa. 54:2.

52:2 = 2 Ne. 8:25; 3 Ne. 20:37; Moro. 10:31b
   The quotes in 2 Ne. and 3 Ne. delete the KJV italicized *and*
   after "arise". But the paraphrase in Moro. reads "and arise"
   and is supported (coincidentally) by the versions.

52:3 = 3 Ne. 20:38
   The only variation here is in spelling (KJV "nought", BM
   "naught"), for which see (N).

52:4-5 are not cited in BM, being passed over even in 3 Ne. 20.

52:6 = 3 Ne. 30:39
   BM's paraphrase is quite at variance (in wording, but not
   in meaning) with KJV.

52:7 = 1 Ne. 13:37b; Mos. 12:21; 15:14-18; 3 Ne. 20:40
   While Mos. 12 reads just like KJV, 3 Ne. varies somewhat.
   It adds to the beginning, "And then shall they say". After
   each occurrence of "good tidings", it adds "unto them". The
   versions in 1 Ne. and Mos. 15 are paraphrases.

52:8 = Mos. 12:22; 15:29; 3 Ne. 16:18; 20:32-33

    Mos. 12 and 3 Ne. 16 both follow KJV. The other two passages add introductory words but do not agree with each other ("Yea, Lord" in Mos. 15; "Then shall" in 3 Ne.). In 3 Ne. 20, we read "their watchmen", instead of "thy watchmen", as in KJV and the other three quotes. But both Mos. 15 and 3 Ne. 20 agree in reading "their voice" as against "the voice" in KJV and the other two quotes. KJV's "when the Lord shall bring again Zion" is followed by Mos. 12 and 15 and by 3 Ne. 16. But in 3 Ne. 20, it is paraphrased to read, "Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance." (Replacing "Lord" by "Father" is typical of 3 Ne. 20 in succeeding verses as well.) This paraphrase is a separate vs. (33) in 3 Ne. 20.

52:9 = Mos. 12:23; 15:30; 3 Ne. 16:19; 20:34

    Both Mosiah passages and 3 Ne. 16 agree with KJV. The paraphrase in 3 Ne. 20 changes from an imperative verb to a future tense by adding to the beginning, "Then shall they". It also substitutes "the Father" for "the Lord".

52:10 = 1 Ne. 22:10-11; Mos. 12:24; 15:31; 3 Ne. 16:20; 20:35

    Both Mosiah passages follow KJV. The passage in 3 Ne. 16 differs therefrom only in the deletion of the possessive "our" before "God". Following his established custom in paraphrase, Jesus, in 3 Ne. 20, substitutes both "The Lord" and "our God" by "the Father". The quote in 1 Ne. 22 is a paraphrase.

52:11 = 3 Ne. 20:41

    Having deleted vss. 8-10, which he had quoted in 3 Ne. 16, Jesus continues his paraphrase of Isaiah by introducing this vs. with the words, "And then shall a cry go forth:" KJV's "touch no unclean thing" is here rendered "touch not that which is unclean".

52:12 = 3 Ne. 20:42; 3 Ne. 21:29

> 3 Ne. 20 follows KJV, except that it reads "shall" (after "the
> God of Israel") instead of "will" and spells KJV's "rereward"
> as "rearward". The vs. is paraphrased in 3 Ne. 21, changing
> the subject from second to third person.

52:13-15 = 3 Ne. 20:43-45
> Cited in 3 Ne. 20, this Isaiah passage finds no disagreement
> between KJV and BM. The latter part of vs. 15 is also found
> in 3 Ne. 21:8b, where it deletes the words "at him", though
> they are found in all other versions.

ISAIAH 53:7-10

> These verses are quoted in Mos. 14:7-10, where all but vs. 9
> read as in KJV. Interestingly, vs. 9 is the only one left out
> in the paraphrased quote of these verses in Mos. 15:6b-8.

ISAIAH 54:10

> This vs. is quoted in 3 Ne. 22:10, where one word has been
> changed by scribal error. Another quote of the same verse
> in Mos. 15:10 is a paraphrase.

Q. PARAPHRASES OF ISAIAH IN BM.

> Because of the tremendous variation in these, they are not
> listed here. Because they are paraphrased and therefore do
> not bear on the value of BM translation, they are not rated.

SUMMARY.

Of the KJV variants in BM, 265 were rated. The rest were not rated because they were either paraphrases or were errors internal to BM and having nothing to do with the quality of BM as a translation from an ancient text. Those which were rated are as follows:

+	89	(favoring BM)
=	129	(equal)
-	47	(unfavorable to BM)

Those variants whose rating favors the Book of Mormon lend evidence to its authenticity as a translation from an ancient document, often with indications that it was older than the Hebrew text of Isaiah from which KJV was derived. Minus ratings do not necessarily condemn the Book of Mormon, for we have seen many instances where there have been several variant versions of Isaiah. Who is to judge which is correct in such cases? It is not impossible that the brass plates or the Nephite copies thereof may have contained errors (which Moroni himself admits on several occasions). But it is just as likely, in most of these cases, that the Hebrew Massoretic text behind KJV was in error. It will be noted that roughly half of the variants have been rated =, meaning that their lend support neither to BM nor to KJV. This is to be expected when dealing with variant texts where no original writing (in this case, in the hand of Isaiah) is available to us.

Chapter 5
THE DEUTERO-ISAIAH QUESTION

A little more than a century ago, a new school of Biblical
scholars was founded by the German Wellhausen. Terming itself the
school of "higher criticism", it quickly gained prominence and has,
until this day, comprised the most noted of Biblical experts.

Higher criticism has concerned itself with the composition of
the Biblical text, using varying styles of Hebrew language as criteria
for determining the authorship of different parts of each book. Using
such methods, higher critics perceived multiple authorship, for example,
in the book of Genesis. At first, there were said to be two separate
accounts later compiled and made into one. But as more and more of
the experts gave their opinions, the book was sub-divided so much
that some came to agree that the passages in Genesis came from four
or more sources, intricately woven together at different stages by
different scribes whose approach also varied one from another.

Though a number of prominent scholars - most of them Israelis, whose
knowledge of Hebrew one must surely consider to be superior to that of
others - have refuted the documentary hypothesis and leveled serious
criticisms against the methodology of higher criticism, yet it continues
to fare well in most scholarly circles. Indeed, it is common to see
the research of some Biblical scholars refuted solely on the basis that
the writer is not an adherent of the school of higher criticism.

When it came to the book of Isaiah, higher critics began by dividing
into two parts. Chapters 1 through 39 were held to be a stylistic unity,
while chapters 40 through 66 were said to be written by another man and
hence came to be termed Deutero-Isaiah ("second Isaiah"). In time, others
further subdivided the text so that, in the opinion of many scholars,
Isaiah was actually written by four, five or even more individuals in
ancient times.

A number of subsequent studies have refuted the idea of multiple authorship for Isaiah. Some of these have been computer-assisted and all have used the Hebrew style of the book as a basis for their judgment on the matter. It is not out intention to depart from our main subject by discussing the pros and cons of higher criticism and those who refute it in the case of Isaiah. We shall be content to point out that one of the main reasons for the attempts by subdivide Isaiah is that the scholars involved simply did not believe in the principle of divine revelation and prophecy. In Isaiah 44:28 and 45:1, for example, we read of Cyrus of Persia, who did not rise to power until about 150 years after the time of Isaiah. For those who cannot believe God can reveal the future to his prophets, these passages appear to be a serious anachronism, explainable only in terms of prophecies written *ex post facto* by someone other than Isaiah several generations later. Thus, the higher critic has tended to be biased from the beginning by his lack of belief in prophecy.

The believer, on the other hand, has tended to be biased in the other direction, despite the fact that there exist no original manuscripts from Isaiah's time to support either side of the dispute. The discovery of an Isaiah scroll at Qumran which some scholars have dated to the middle of the second century BC has been cited as evidence that the whole of Isaiah was written as a single book. And yet this is no evidence at all, for not even the higher critics believe the final composition of the book to have been so late in history.

Latter-day Saints have tended to cite the existence of Isaiah quotes in the Book of Mormon as evidence that all of Isaiah was written before 600 BC, when Lehi left Jerusalem, taking with him the brass plates of Laban from which the Nephites derived their knowledge of Isaiah. Is the Book of Mormon valid evidence for such a view? Certainly, one can say that it is no evidence at all for those who do not accept its authenticity and who tend to believe that it was invented by Joseph Smith in 1829/30. But what of its evidence for the believing Latter-day Saint? This is a subject which we shall attempt to investigate here.

The Book of Mormon does, in fact, cite from the so-called Deutero-Isaiah. If, in fact, Deutero-Isaiah is a document written later than the original book of Isaiah, then we would expect that its existence in the BM text would give evidence that the book is a single document. This is not necessarily so, however. If, for example, it is found that Jesus cites from Deutero-Isaiah during his visit amongst the Nephites, we can assume that he was quoting from the book of Isaiah as it was known in his day, which is as we have it today. Any subsequent BM quotes could then be attributed to the fact that Jesus revealed this information to the Nephites.

Indeed, we know from the account in 3 Nephi that Jesus did reveal to the Nephites some Old Testament scriptures which had been written after Lehi's departure for the New World. The most noteworthy case is that of the third and fourth chapters of Malachi (= 3 Ne. 24-25), which he recited with the commandment that they should be written down (3 Ne. 24:1).

In 3 Ne. 23:1, Jesus told his Nephite audience, "And now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently; for great are the words of Isaiah." In the same chapter, he commands them to add to their own records certain items which had been omitted.

It is not impossible that Jesus could have cited a post-Lehite Deutero-Isaiah document for the purpose of providing the Nephites with scripture which they did not yet possess. Indeed, all of the "Deutero-Isaiah" passages cited in 3 Nephi are in quotations from the mouth of Jesus. They are as follows:

3 Nephi	Isaiah	Commentary
16:18-20	52:8-10	Direct quote (one word, "our", deleted). Attributed in 3 Ne. 16:17 by Jesus to Isaiah.
20:11	52:9-10	Footnote to the Isa. passage, made by BM editors, is unjustified, since Jesus is here making only a general reference to Isaiah and does not quote a particular

20:32-35	52:8-10	BM footnotes only Isa. 52:9-10. A paraphrase of the original. Not attributed by Jesus.
20:36-45	52:1-3, 6-7, 11-15	Direct quote of verses listed, with some changes after Isa. 52:3. Cited by Jesus as "that which is written". (3 Ne. 20:36)
21:8b	52:15b	Almost the same as KJV, but unattributed.
21:29	52:12	Paraphrase by Jesus, unattributed. Cf. with the same vs. quoted in 3 Ne. 20.
22 (all)	54 (all)	Direct quote, with some small variations. Cited by Jesus as "that which is written". (3 Ne. 22:1)

After the time of Jesus' visit to the Nephites, there are only two BM quotes which could possibly be attributed to Deutero-Isaiah:

| Isa. 52:1-2 & 54:2 | Moro. 10:31 | Seems to be a paraphrase. But the idea of "stakes" of Zion (Isa. 54:2) is actually introduced in Isa. 33:20, which is never assigned to Deutero-Isaiah. |
| Isa. 66:15-16 | Morm. 8:29-31 | Not a quote at all, though footnoted. This is a common idea, found in Matt. 24:6 and elsewhere. Also footnoted for 1 Ne. 14:16. |

For Jesus to have attributed any of these quotes to Isaiah is not unreasonable, for they formed part of the book known by that name as it existed in his day, whether or not it was a compilation from different sources. It is not these Christian-era Nephite passages of Isaiah which concern us directly in our discussion of the Deutero-Isaiah question. Rather, it is quotes from that portion of the book of Isaiah found in the pre-Christian part of the Book of Mormon. We shall examine these next.

Isaiah	BM	Commentary
40:3	1 Ne. 10:8	A paraphrase. Since this is a prophecy of what John the Baptist would declare in the New Testament gospel accounts (it being, in his mouth, a quote from Isaiah), this was most likely not taken from the Isaiah written on the brass plates, but directly revealed to Nephi.
43:6-7	1 Ne. 22:25	Not a quote, though footnoted. This idea is also found in Ps. 50:5 and Jer. 3:14, available to the Nephites.
44:27 (or 51:10)	Hel. 12:16	Not a quote, though footnoted. This idea is also found in Jer. 50:38; 52:32, 36, available to the Nephites.
45:18	1 Ne. 17:36	The BM passage is so paraphrased as to make it possible that it did not come from Isaiah at all.
48 - 49 (all)	1 Ne. 20 - 21 (all)	Direct quotation, with variations. Attributed by Nephi to Isaiah and said to be written on the brass plates. (1 Ne. 19:22-24)
49:22 (or 62:10)	2 Ne. 29:2	Not a quote, though footnoted. This idea is also found in Isa. 5:26; 18:3. Note, however, below, where we see this verse cited elsewhere in BM.
49:22-23 49:24-26 50 - 51 (all)	2 Ne. 6:6-8 2 Ne. 6:16-18 2 Ne. 7 - 8 (all)	Direct quotation by Jacob, with variations. In his introductory remarks (2 Ne. 6:4-5), he attributes what he is reading to Isaiah. This would indicate that it came from BP.
52:7	1 Ne. 13:37b	Paraphrased with great variation from KJV.
52:7	Mos. 15:14-18	Paraphrase by Abinadi in his explanation of Isa. 53.
52:7-10	Mos. 12:21-24	Direct quotation by Abinadi, who refers to "the words which are written". (Mos. 12:20)
52:8-10	Mos. 15:29-31	Direct quotation by Abinadi, in his explanation of Isa. 53.
52:10	1 Ne. 22:10-1	Greatly paraphrased in BM.
53 (all)	Mos. 14 (all)	Direct quotation, with some variations. Attributed by Abinadi to Isaiah. (Mos. 14:1)

53:7	Mos. 15:6	Direct quotation, attributed to Isaiah.
53:8-10	Mos. 15:10	Paraphrase by Abinadi, in his explanation of Isa. 53.
55:1	2 Ne. 26:25	A near quote, but with "milk and honey" instead of "wine and milk". Not attributed. This is possibly a quotation from an as-yet-unknown scripture (e.g., Zenos or Zenock?), which Deutero-Isaiah also quotes. See below.
55:1-2	2 Ne. 9:50-51	With a few minor word changes, Isa. 55:1 is directly quoted, while vs. 2 is paraphrased. As above, this may be a quotation from an unknown scripture which Deutero-Isaiah also quotes. Note the entry above and especially that while one lists "milk and honey", the other, following Isaiah, lists "wine and milk".
66:15-16	1 Ne. 14:16	Not a quote, though footnoted (also in Morm. 8:29-31, already listed above). This, as previously mentioned, is a common idea.

In all, the following "Deutero-Isaiah" passages are definitely quoted in the pre-Christian Nephite scriptures and are at the same time attributed to Isaiah:

> Isa. Chap. 48 - 51
> Isa. 52:1-2
> Isa. Chap. 53

In addition, Isa. 52:7-10 is also cited by Abinadi as part of his explanation of Isa. 53 and is implicitly derived from Isaiah.

If, therefore, Deutero-Isaiah exists as a separate book, we must contend with the fact that chapters 48-53 were on the brass plates carried by Lehi to the New World about 100 years after the time of Isaiah himself. Moreover, these quotes are attributed at that early time to the prophet Isaiah and not to someone who came along generations later. (Isaiah was likely a contemporary of Lehi's grandfather and it therefore would be questionable that the writings of another could have been attributed to him in so short a time.)

Some scholars have sought to sub-divide Deutero-Isaiah (chapters 40-66) into two parts, with chapters 40-48 forming one book and 49-66 another. This, however, does not solve our problem, since, under this system, BM quotes from both Second and Third Isaiah! It would not be impossible to contend that Lehi possessed chapters 1ff (though the first is never cited in BM) and at least 48-53 or 48-55. But this would tend to complicate the situation. It is much easier to assume that the Book of Isaiah is essentially a whole, that it was written by the prophet of that name and that any problems which it might have are due to subsequent scribal error, either on the part of the Nephites or of the Jews.

Essentially, then, one can conclude that the Book of Mormon does, indeed, present evidence for the unity of the Book of Isaiah. However, we must be cautious to note that, because it does not quote the entire book, it would be impossible to vouch for each and every passage of Isaiah. In the absence of the brass plates, we cannot know in all cases how the text possessed by the Nephites read. Nevertheless, we have tried, in this work, to give some idea of how the variants occurred.

Chapter 6

CONCLUSIONS

There are a number of conclusions which can be derived from the study presented here.

1. There is sufficient evidence to conclude that the Isaiah text cited in the Book of Mormon was ancient and exhibited characteristics of the Hebrew language which were sometimes lost in subsequent hand-copied versions which ultimately became our King James translation.

2. It is not always possible to know whether the Book of Mormon or the King James Version represents the original thoughts of the prophet Isaiah. Scribal error is possible along all lines and in different geographical locations. Moreover, because we often have a number of different versions of Isaiah which disagree one with another, it is obvious that we cannot always know which follows the original. This cannot be known unless we have before us the very scrolls prepared by the hand of Isaiah.

3. The evidence for the authenticity of antiquity of the Book of Mormon version of Isaiah - particularly when supported by internal textual evidence and/or by the versions - should be seen as evidence also for the authenticity of the Book of Mormon itself. It is inconceivable that Joseph Smith could have made so many correct changes in the Isaiah text and placed them in a fraudulent book. He could have made himself a much better reputation in the scholarly community by writing a philological treatise on the subject of the Isaiah text. Knowing, however, that he was not schooled in such matters, we must conclude that his story concerning the coming forth of the gold plates and their translation by divine assistance is true.

4. With its authenticity and antiquity established, the Book of Mormon
   can - even in its English translation - become a tool which can
   assist us in better understanding the book of Isaiah. It is true,
   of course, that the brass plates themselves or even the original
   Nephite records would be more valuable in such a task. But, in
   their absence, we at least have the English text to assist us.

5. Because of the linguistic evidence which supports Joseph Smith's
   account of the translation of the Book of Mormon, we can further
   see that the probability of his being a prophet is greatly enhanced.
   Consequently, it would be, to say the least, unwise to reject his
   story concerning the translation and production of other modern
   scriptures such as those found in the Doctrine and Covenants and
   Pearl of Great Price. And if these be truly the word of God through
   ancient and modern prophets, there are then additional implications
   concerning the Church restored through Joseph Smith and the doctrines
   and practices it follows.

Finally, I believe that I have been thoroughly honest and objective
in this study, leaving emotion and faith aside as I pored through the
linguistic material before me. It was not my intention to "slant" the
evidence toward the Book of Mormon and, indeed, as the reader has seen,
I have been frank whenever there were evidences of errors in the Book of
Mormon or a lack of explanation for the Isaiah variants, thus shedding
unfavorable light on Joseph Smith's work.

Despite what I hope has been a thorough - if perhaps not exhaustive -
investigation of the Isaiah variants in the Book of Mormon, it is to be
hoped that I have opened a few doors through which other scholars can walk.
The greatest accomplishment I could want from this research is the satis-
faction that it has started others to thinking more seriously about the
nature and use of ancient scripture and that they have been inspired to
study these important works to a greater extent than ever before.

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