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THE ISAIAH PASSAGES IN THE BOOK OF MORMON:

A NON-ALIGNED TEXT

by

Carol F. Ellertson

A thesis submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Master of Arts

The David M. Kennedy Center

Brigham Young University

August 2001

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BRIGHAM YOUNG UNIVERSITY

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ABSTRACT

THE ISAIAH PASSAGES IN THE BOOK OF MORMON:

A NON-ALIGNED TEXT

Carol F. Ellertson

The David M. Kennedy Center

Master of Arts

Since the advent of the Dead Sea Scrolls, four biblical textual scholars have emerged at the forefront of the dialogue concerning textual evolution. They are: Frank Moore Cross, Emanuel Tov, Shemaryahu Talmon and Eugene Ulrich. Though there is some overlap in their hypotheses, each scholar has put forth a framework of biblical textual development in light of these new discoveries.

If a new biblical text were discovered today, how would each scholar approach it? This thesis evaluates each scholars' views and concludes that Emanuel Tov's criteria for judging a newly discovered text is the most thorough and explanatory. Tov's views provide for texts that appear to have evolved away from other known biblical texts. His descriptive categories for discovered texts recognize the possibility that a discovered text could be unaligned with any text known thus far to the scholarly world. He terms this

category "non-aligned." The other scholars do not provide for such a category. They assume that all texts are closely related in "families," or "literary editions" and that all texts evolved in relative close proximity to one other with either occasional or frequent contact.

Book of Mormon Isaiah was removed from the biblical textual evolutionary process that was taking place in Palestine ca. 600 B.C. Where does it fit into this process as put forth by scholars? Is it a text closely related to any of the families described by these four scholars? This thesis evaluates the textual variants between Book of Mormon Isaiah and Isaiah in the Septuagint, the Masoretic Text, and Qumran's Isaiah scrolls. Of the 433 verses of Isaiah in the Book of Mormon, 216 (50%) contain 370 variants. 119 of these are related to italicized words in the King James Version. 76 variants appear to agree with the Septuagint, 28 agree with Isaiah at Qumran, 52 are supported by the Masoretic text, and 150 variants are non-aligned. These facts are accurately predicted and explained by Emanuel Tov's theories. Of the four, he is the only scholar that conceives of the idea of a text not closely aligned with any other extant text. Book of Mormon Isaiah contains approximately 1/3 of the chapters in the Masoretic text. Using Tov's theories, when 433 verses contain 370 variants, this fits the criteria of an "independent" or "non-aligned text." Book of Mormon Isaiah is a proof text for his theories.

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DEFINITION OF TERMS

Abinadi - A Book of Mormon prophet who quoted Isaiah in his prophesying ca. 148 B.C. (see Mosiah 14).

Conflation - A combination of readings from different texts or different parts of the same text.

Consonantal Text - The ancient text of the Hebrew Bible that consisted of consonants only before the Masoretes (rabbis) added vowels from the sixth to the ninth century.

Brass Plates - A scriptural record kept by Laban and retrieved by Nephi and his brothers as they left Palestine. Spoken of in the Book of Mormon and containing the Law, part of the books of the Prophets and the Writings as well as the genealogy of Lehi's family (1st Nephi 5:11-16).

Dittography - A copying error, occurring when a scribe copied a letter or several letters twice.

Gloss - A scribal insertion intended to explain an obscure word or phrase.

Hexapla - six-column work of Origen; contained the Hebrew text, Greek transliteration of the Hebrew, the revisions of Aquila, Symmachus, and Theodotion, as well as Origen's own revision of the Septuagint

Haplography - A copying error involving a loss of text when two identical or similar letters or groups of letters occur in sequence and are copied only once.

Harmonization - The elimination of contradictions within a text by a scribal insertion or alteration.

Jacob - A Book of Mormon prophet who quoted Isaiah in his prophesying (see 2 Nephi 6-8).

Kethiv - "That which is written"; text variants represented by the consonants that are written/printed in the text.

Laban - Keeper of the scriptural record for Lehi's extended family in Palestine.

Lehites - A group of Israelites consisting chiefly of a family headed by "Father Lehi" that immigrated from Palestine to the New World ca. 600 B.C. They are spoken of in the Book of Mormon.

Local Text - A text type whose similarities are explained according to a hypothesized common geographic origin.

Maccabean - Pertaining to the Maccabees who reigned in Judea from ca. 167 to 37 B.C.

Masoretic Text (M) - The traditional rabbinic text of the Hebrew Bible, deriving from certain Tiberian families of the sixth to tenth centuries a.d. and characterized by vocalization and Massora.

Massora - A corpus of notes on the text and transmission of the Hebrew Bible.

Morphology - The patterns of word formation in a particular language.

Nephi - Son of Lehi; the first prophet/record keeper in the Book of Mormon for which the books of First Nephi and Second Nephi are named.

Old Greek - The original Greek translation of the Hebrew, forerunner of the LXX.

Orthography - The rules and conventions of spelling.

Poetic Parallelisms - Words, phrases, or sentences which correspond, compare, or contrast one with another, or are found to be in repetition one with another.

Proto-Masoretic Text - the text family with greatest representation in the biblical manuscripts at Qumran; very similar to the consonantal text later preserved by the Masoretes.

Paleography - The study of ancient scripts, their form and development.

Pentateuch - The first five books of the Old Testament.

Qumran - Formally Khirbet Qumran, an archeological site on the northwest coast of the Dead Sea where the Dead Sea Scrolls were found.

Qere - "That which is read"; text variant represented by the vowels printed in the text and the consonants printed in the margin.

Recension - Revision of a manuscript to bring it into conformity with another manuscript

Samaritan Pentateuch (SP) - The first five books of the Bible in the form transmitted within the Samaritan community.

Septuagint (LXX) - Strictly, the oldest Greek version of the Pentateuch.

Targums - Translation of the Old Testament in Aramaic; originally orally based, they are characterized by paraphrase.

Textual Relativism - A view of ancient biblical texts in which all texts are considered equally valid as reflections of the respective communities from which they sprang. No texts are "more pure" than any others.

Urtext - The original text as it was put down by the author or his scribe.

Variant - An attested reading that differs from another attested reading; loosely an attested reading that differs from the reading of MT.

Vorlage - The text from which a translation was made.

Witness - Any manuscript (including a translation of a manuscript, a fragment of a manuscript, or a quotation from a manuscript) providing testimony to a text.

THE ISAIAH PASSAGES IN THE BOOK OF MORMON: A NON-ALIGNED TEXT

PART 1

Introduction

If the Book of Isaiah on the Brass Plates came to the western hemisphere less than one hundred years after it was written and delivered to the Israelites (ca. 690 B.C.), are the passages quoted from Isaiah in the Book of Mormon a more precise version of Isaiah than other ancient texts available to us today? Do the Isaiah scrolls found at Qumran (Q), older by 1000 years than any previously known text of Isaiah, give evidence to support this? Does the Greek version of Isaiah from the Septuagint (LXX) have any readings that align with Book of Mormon Isaiah?

In this thesis, I will address these questions as I present the hypothesis that Book of Mormon Isaiah is a unique, non-aligned ancient text, and that biblical textual scholar Emanuel Tov's theories defining a non-aligned text best predict what is happening in Book of Mormon Isaiah. In Part 1 of this thesis, Tov's theories, along with those of four other scholars- Frank Moore Cross, Shemaryahu Talmon and Eugene Ulrich - will be presented and discussed. These are the scholars who have written most widely on the subject of biblical textual evolution and hold original viewpoints. They are the ones who have been at the forefront of the dialogue concerning biblical texts. To support this theory, important variant readings within Book of Mormon Isaiah will be identified, as compared to the Masoretic text (M), the Septuagint (LXX) and 1QIsa^{a} (Q).

In part 2 of this thesis I will review the research done by Wayne Ham, Gary Bishop, John Tvedtnes and Royal Skousen who have all addressed Book of Mormon Isaiah with comparison to other texts. Then the variants found in my study will be catalogued and discussed. What do these variants say about the text of Isaiah? Are the variants aligned with one ancient witness more than another. How many variants constitute a significant amount? Are the variants large scale changes, or minor and inconsequential? The answers to these questions will illustrate that Book of Mormon Isaiah validates those theories of biblical textual evolution which allow for categories of original, non-aligned texts.

In part three of this thesis I will conclude that the variants in Book of Mormon Isaiah are accurately predicted by Tov's theories, that Book of Mormon Isaiah is a proof text for determining that Tov's theories reflect reality. I will refer to the data with examples and explain what other scholars would have said about the data.

Biblical Textual Evolution Since Qumran

To understand the evolution of readings from the Book of Isaiah from the time it was given to the Jewish people ca. 740-690 B.C., we must study the history of the text of the Hebrew Bible. In the eighteenth and nineteenth centuries, a swelling interest in reconstructing the history of the biblical text took place. Scholars began collecting and studying extant Hebrew manuscripts of the Old Testament. These studies are represented by the theories of Paul Lagarde, who stated that all medieval Hebrew manuscripts were descended from a common ancestor, a single master scroll. This official text could be dated no earlier than 100 A.D.[1] Cross writes: "Lagarde's position may have been overstated but was essentially true according to the available Hebrew texts of the time. Variant readings in the manuscripts were merely orthographic or aligned with secondary readings i.e; translations such as the Septuagint, the Targums, Aquila, and Jerome that preserved readings from earlier texts predating this official recension. In each of these cases, older materials were used alongside this new standard text."[2]

Up until the discovery of the Dead Sea Scrolls, the field of study of the history of the biblical text had been carefully defined within these secure limits. The oldest extant manuscripts of the Hebrew Old Testament were from the 9th and 10th centuries A.D. The

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[1]See Lagarde, *Anmerkungen zur greichischen Ubersetzung der Proverbian* (Leipzig, 1863).

[2]Frank Moore Cross, *The Ancient Library of Qumran*, (New York, Doubleday and Co.1958) 126

oldest extant manuscripts of the Septuagint (the Greek translation of the Hebrew Bible ca. 250 B.C.) were from the 4th and 5th centuries A.D.[3] When variants were found, scholars had wide ranging interpretations and from this vantage, Lagarde's theory was attacked. Frank Moore Cross writes that part of the difficulty in assessing the importance of these variations arises from the differing presuppositions as to the state of the Hebrew text in the pre-Christian period:

> For those who presume an extremely conservative development of the Hebrew textual tradition, the variants of the post-Aquiba period loom large. For those who suppose that the pre-Christian period was marked by a Hebrew text which exhibited widely different recensional traditions, the medieval variants appear to be negligible.[4]

The discovery of biblical manuscripts at Qumran spurred renewed interest in this vein of biblical textual research. One of the first to attempt to explain the ramifications for textual studies was the late W. F. Albright in 1955[5] Though the idea of early Hebrew recensions was not new, he touched on the idea of grouping texts into families.

> The greatest textual surprise of the Qumran finds has probably been the fact that most of the scrolls and fragments present a consonantal text which is virtually indistinguishable from the text of corresponding passages in our Masoretic Bible .. Only a little less surprising than the new evidence for the

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[3]The Aleppo Codex of the OT is dated ca. 930 A.D. and resides in Jerusalem where it will the basis of a new Hebrew Bible published by Hebrew University. The Leningrad Codex, from 1008 A.D. formed the basis of Kittel's third edition of the Hebrew Bible. The oldest Septuagint versions are Codex Vaticanus and Codex Alexandrinus dating from the fourth and fifth centuries A.D. Before the discovery of the Dead Sea Scrolls the oldest Hebrew fragment of the OT was the Nash papyrus from the first century B.C. containing the Decalogue and the Shema.

[4]Cross, *The Ancient Library of Qumran*, 126

[5]W. F. Albright, "New Light on Early Recensions of the Hebrew Bible," *BASOR* 140 (1955) 27-33

> great age of the consonantal tradition on which the Masoretic text depends, is the discovery of portions of Exodus, Deuteronomy, and especially of Samuel in recensions which are much closer to the LXX than they are to the MT, though they usually differ from both and sometimes exhibit a text which is obviously older than either.[6]

Albright believed that the new texts discovered showed scholars were wrong in considering the Septuagint (LXX) translation to be a paraphrase of its Hebrew prototype. It was previously thought that evidence of Egyptian influence on the LXX pointed to the translators themselves paraphrasing and altering the Hebrew text in the third century B.C. However, in this period of heavy Greek influence, it is unlikely that the Egyptian Jews would treat the Hebrew text before them with such freedom just to exhibit their knowledge of Greek. Therefore the Qumran fragments show that the translators were careful not to depart from the Hebrew text which had been handed down for generations in Egypt. Albright fixes the date for the Egyptian text not before the sixth century or after the fourth.[7]

Albright further explains the differences in the Isaiah scrolls "a"(also known as "The Great Isaiah Scroll) and "b". He believes both are from Babylonia, but "a" remained in Babylonia until the second half of the second century B.C. while "b" is a copy of the ancestral Hebrew text taken by the returning exiles to Palestine, and thus is closer to the Masoretic text.

These early explanations by Albright to make sense of the Qumran discoveries were, in the opinion of Shemaryahu Talmon, "the launching pad of a whole new school in

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[6]Ibid.

[7]Albright, "New Light on Early Recensions" 28

biblical textual studies, in the formation of which Frank M. Cross has played a dominant role."[8] There are currently four major theories or views of textual evolution and transmission. These views are held by Cross, Shemaryahu Talmon, Emanuel Tov and Eugene Ulrich. In the following section, each of these views will be discussed and evaluated. The views of Cross will be discussed extensively because he originated and expanded on this "local text theory" and it is against this backdrop that the other scholars have posited their theories.

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[8]Shemaryahu Talmon, "The Textual Study of the Bible - A New Outlook," in *Qumran and the History of the Biblical Text,* ed. Frank M. Cross and Shemaryahu Talmon (Cambridge: Harvard University Press, 1975), 321 - 400

Frank Moore Cross

Cross believes that ancient biblical textual transmission is best explained by a theory of local text types or families (see Chart A). He explains the probable development of these manuscript families in the following way:

Sometime in the fifth century B.C. two texts began to develop independently in Palestine and Babylon. In the early fourth century B.C. a third branch, the Egyptian family, broke off from the Old Palestinian text and served as the Vorlage for the translation of the Septuagint in the third to second centuries B.C. Cross believes that "any reconstruction of the history of the biblical text before the establishment of the traditional text in the first century A.D. must include this evidence: the plurality of text-types, the limited number of distinct textual families, and the homogeneity of each of these textual families over several centuries of time. We must recognize the existence of local texts which developed in the main centers of Jewish life in the Persian and Hellenistic age."[9]

Egyptian Family

Evidence that the translators of the Septuagint (LXX) were carefully following an early Hebrew text is illustrated by the Samuel scroll found in cave 4 (4QSam^{a}). There are passages in the large Samuel scroll which parallel the same story line in Chronicles. Evidently, the Chronicler utilized an edition of Samuel taken from the same tradition or "family" as the LXX. Cross believes this Egyptian text underlying the LXX is closely

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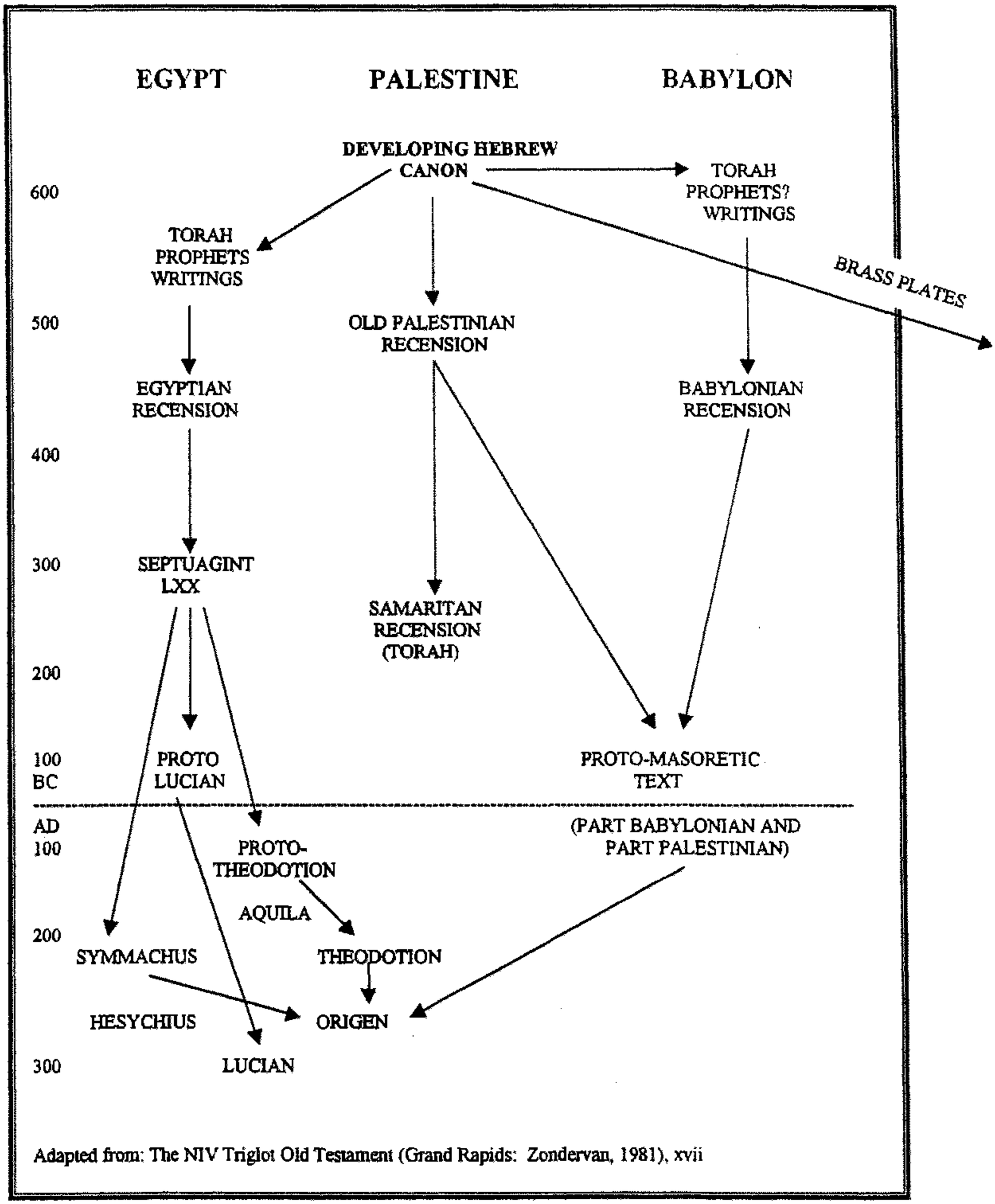
[9]F.M. Cross, *Qumran and the History of the Biblical Text*, 282



Adapted from: The NIV Triglot Old Testament (Grand Rapids: Zondervan, 1981), xvii

Chart A: The Local Text Theory

allied to the one used by the Chronicler not long after 400 B.C. in Palestine and is derived from an Old Palestinian recension. By "Old Palestinian" he means the text current in Palestine at the end of the fifth century B.C. (ie., the time of Ezra).[10] Of course, he also allows that the text underlying this scroll could have come directly from Egypt. He sees some lines of connection between the Essenes and Alexandrian Jewry.

Other examples of the Egyptian textual tradition at Qumran are an Exodus manuscript (4QEx^{a}), a Deuteronomy manuscript that shows parallels and superior readings in passages from Deuteronomy 32 (4QDeut^{q}), and agreements with certain LXX editions in Jeremiah (4QJer^{b}) and Leviticus (4QLev^{d}).

A problem with parallels in the LXX is its confusing evolution from the time of its Alexandrian origins. The LXX is thought to have been initially translated in the 3rd to 2nd centuries B.C. It is the earliest of translations of the Old Testament. It is attested by many ancient manuscripts. During the course of its evolution, many attempts have been made to revise the Greek toward the original Hebrew. Between the original production of the LXX (scholars dispute if there was just one) and the Greek versions of the 2nd century A.D. were two early revisions:

1) Proto-Lucian - 1st cent. B.C. (This revision shares characteristics of the Lucian revision of the fourth century A.D.)

Cross says that the proto-Lucian represents a sporadic correction of the old Greek

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[10]Cross, *The Ancient Library of Qumran,* 141

toward the Palestinian text family.

2) Kaige Recension (so-called because of the translation of the Hebrew *gam* to the Greek *kaige*) - A revision in the late 1st century B.C. or early 1st century A.D. of the Old Greek toward the proto-Masoretic. The Kaige recension influenced all three 2nd century A.D. revisions of the Greek Old Testament.

That the LXX was adopted by Christianity is reflected in New Testament citations of Greek Old Testament prophecy. As a result, the Jews began to look upon the LXX with suspicion. The second century A.D. saw three rival versions of the Greek Old Testament, each with a different relationship to the original LXX:

1) Aquila - 125-150 A.D. A Jewish proselyte and disciple of Rabbi Akiva. His revision was characterized by extreme literalness in the exact rendering of the Hebrew. It was intended to be a teacher's book.

2) Theodotion - 2nd century A.D., a little later than Aquila. He used Greek more freely and his revision was popular with the Christian church. His book of Daniel replaced the church's in the original LXX.

3) Symmachus - later 2nd century A.D. He was the most gifted in the use of the Greek style. He used idiomatic Greek and tended to paraphrase. His revision has been called "elegant compared to Aquila's monstrosities." He influenced Jerome's Latin Vulgate.[11]

By the end of the second century A.D., there were four rival versions of the LXX, the original and these three revisions. Origen, a native of Egypt who settled in Ceasarea,

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[11]Brotzmann, 75-77

attempted to end the confusion by compiling a six-columned version of the LXX paralleling the available versions and adding his own revision. The columns were: 1) Original Hebrew, 2) Transliteration of Hebrew to Greek, 3) Aquila, 4) Symmachus, 5) Origen's version with symbols marking the additions or deletions that were corrected to the Hebrew, and 6) Theodotion. This "Hexapla," which required 6,500 pages and 15 years to compile, was never copied in its entirety and eventually added to the confusion.

Two other revisions that influenced the LXX were Lucian's (ca. 311 A.D., conflated to the LXX) and Hesychius' (ca. 300 A.D. reflected in the Codex Vaticanus).

Recovering the original of the LXX is complicated by the mixed nature of surviving manuscripts. No single uncial (4th to 8th cent. manuscripts) exclusively reflects the three editions of the early 4th century A.D. This leaves scholars with a major task of searching out original readings in order to move from the great Uncials (Vaticanus, Sinaiticus and Alexdrinus) back to the texts of Origen, Lucian and Hesychius. Once these texts have been established, attempts can be made to penetrate further back to the original LXX.

Ellis Brotzman reaches the following conclusions about current LXX research: "Before the LXX can be used to assist textual criticism of the Hebrew text, scholars must carry out textual criticism of the Greek Old Testament. He sees the following difficulties:

a) The LXX is notorious at mistranslating technical terms in Psalms superscriptions.
b) There is variation from book to book in the quality of translation (or even in the same book).
c) There is possibly a different understanding of Hebrew vowel tradition

d) There are incidents of different word division - from crowding in the Hebrew Vorlage.
e) Certain translators did their work more freely than literally.[12]

However, the tendency to dismiss the Greek versions of the OT because of the chaotic nature of their histories should be resisted in favor of evaluating comparisons on a case-by-case basis. Insights can be gained as to the origin of certain passages in the OT with the help of the Greek versions. Moreover, the LXX "faithfully reflects a conservative Hebrew textual family, more conservative than the Masoretic (Babylonian) family which is marked by editorial reworking and conflation, the secondary filling out of names and epithets, expansion from parallel passages, and even glosses from biblical passages outside the book."[13]

Palestinian Family

Cross believes that the Palestinian family is characterized by conflation (two readings combined into one), glosses (scribal insertions), synoptic additions and other evidences of intense scribal activity and can be described as "expansionistic." The Palestinian family is reflected in the Samaritan Pentateuch which separated from the common Palestinian text no earlier than the Hasmonean era (ca. 150 B.C.). This family is characterized by the occurrence of major harmonizing elements such as phonological changes, linguistic corrections and sectarian changes. The Samaritan Pentateuch is

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[12]Ellis Brotzmann, *Textual Criticism of the Bible*, 79

[13]F. M. Cross, Jr. "The Contribution of the Qumran Discoveries to the Study of the Biblical Text" in *Qumran and the History of the Biblical Text,* ed. Frank M. Cross and Shemaryahu Talmon (Cambridge: Harvard University Press, 1975), 279

identified by two major changes in the text. One is the designation of Shechem as the place to build an altar. The second is the use of the past tense "has chosen" (Shechem) in place of the future "will choose" (Jerusalem) in reference to this central shrine.

The Samaritans claimed Israelite roots and traced their origin to the captivity of the northern kingdom of Israel. The Samaritan Pentateuch became known in the West in 1616 A.D. when a manuscript was discovered by Pietro Della Valle in Damascus. In 1815, Wilhelm Gesenius published his study of the Samaritan Pentateuch and concluded that it had no value for recovering the original text of the Old Testament. However, in 1915, Paul Kahle argued for a more positive evaluation of the Samaritan Pentateuch. With the discovery of the Qumran scrolls, the value of the Samaritan Pentateuch became even clearer.[14]

The Samaritan Pentateuch

Scholars cannot agree upon when the Samaritans emerged as a separate sect along with their writings. James D. Purvis sets forth the following traditional theories:

(1) The Samaritans themselves believe they are a perpetuation of the ancient Israelite faith as it was practiced in the pre-monarchal period at Shechem and that they are the only true, pure-blooded Israelites.

(2) Orthodox Judaism claims that Samaritanism is a heresy derived from a corrupt Yahwism which developed in northern Palestine after the Assyrian conquest in the 8th

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[14]Waltke, "Samaritan Pentateuch" (ABD), 932

century.

(3) The Samaritans broke away from the Jews in the Persian period based on passages of Ezra-Nehemiah collated with writings from Josephus.

(4) Josephus' own view that the Samaritan schism occurred in the early Greek period.

If Samaritanism took definitive shape in northern Palestine at an early period, why is its primary religious authority the Pentateuch whose final form and canonicity were established at a comparatively late date in Judaean circles?[15] (Perhaps the premise that the Pentateuch was canonized late could be suspect given this claim that the Samaritans revered it as their complete book of scripture very early in their tradition.)

The Palestinian and Egyptian families are closely related. Cross explains: "Early exemplars of the Palestinian text in the Former Prophets, and Pentateuchal texts which reflect an early stage of the Palestinian tradition, so nearly merge with the Egyptian, that we are warranted in describing the Egyptian text-type as a branch of the Old Palestinian family."[16] However, this range of agreement between the Egyptian and Palestinian text fluctuates rather widely in different biblical books. Cross states:

> In the Pentateuch it is only in the earlier stages of the Palestinian text that there is a real convergence of the two traditions, suggesting that the Egyptian text separated relatively early, no later than the fourth century B.C., from the main Palestinian stream. In Samuel, the two families are much more closely related, suggesting that the archetype of the Egyptian text split off no earlier than the fourth century. In Jeremiah, on the other

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[15]James D. Purvis, *The Samaritan Pentateuch and the Origin of the Samaritan Sect* (Cambridge: Harvard University Press, 1968), 93

[16]Frank M. Cross, "The Contribution of the Qumran Discoveries to the Study of the Biblical Text," in *Qumran and the History of the Biblical Text*, ed. Frank M. Cross and Shemaryahu Talmon (Cambridge: Harvard University Press, 1975), 283.

> hand, the Egyptian text is to the farthest degree unrelated, requiring a special explanation, namely that the text of Jeremiah at home in Egypt derived from a time near or before the beginning of the special development of the Palestinian family, thus in the fifth or even the sixth century B.C. In Isaiah, or in certain of the later books, where the Egyptian tradition is virtually identical with the Palestinian, we are led to conclude that the Hebrew text underlying the Old Greek separated from the Palestinian quite late, or indeed that a Palestinian Hebrew manuscript was used for the Greek translation. [17]

According to Cross, by far the majority of the Hebrew witnesses from Qumran belong to the Palestinian family. The evidence for the identification of the Palestinian family is most easily delineated in Samuel. The three manuscripts of Samuel from Cave IV contain a single textual tradition.

Babylonian Family

According to Cross, the Babylonian textual family evolved separately with the Jews who stayed in Babylonia after the exiles returned in the latter half of the sixth century B.C. It may have come back into Palestine as early as Maccabean times (mid 2nd century B.C.). By the first century B.C. or the early first century A.D. it became accepted as the official form of the Pentateuch and the Former Prophets within Jewish scribal circles. The Babylonian text type when extant is a short text. Known only in the Pentateuch and Former Prophets, it was apparently not available in the case of the Latter Prophets, so the Palestinian text type was adopted for these books. In the Pentateuch it is a conservative, often pristine text, which shows relatively little expansion, and a few traces of revision and modernizing. In the books of Samuel, however, it is a poor text,

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[17]Ibid. 284

marked by extensive haplography (accidental omission of letters or words) and corruption.[18] This accepted standard text replaced the other families, except as they were reflected in the Septuagint and the Samaritan Pentateuch, and would later be called the Masoretic Text.[19]

Cross assigns a family to Babylon with several lines of argument. It is a distinctive text type, distant from both the Egyptian and Palestinian families. It must have arisen in isolation. Cross observes:

> On the one hand it cannot have arisen in a late eclectic recension to judge from the pattern of its superior readings. This would be too much to ask of the text-critical skills of the Rabbis. On the other hand it is not a text drawn from a single or several old manuscripts, so archaic as to escape or predate the development of the Palestinian and Egyptian families. It is a text-type with a long independent history to judge from its special set of secondary readings. Since we know the textual families of Palestine and Egypt, we must look elsewhere for its locality, most naturally to Babylon.[20]

This text family does not appear at Qumran. Its traits appear only in the Pentateuch and the Former Prophets and in later witnesses. For instance, these texts are not found inscribed in Palaeo-Hebrew script or in the orthography developed in Palestine in the Maccabaean Era.[21] Its orthography is not early and was probably first established in the third century. B.C. This text was evidently chosen in the time of Hillel as the textual base of a new revision of the Septuagint and by the end of the 1st century A.D. it had become

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[18]Ibid.

[19]Ibid., 279-80.

[20]Cross, *Qumran and the History of the Biblical Text,* 279-80

[21]Ibid. 287

dominant or standard as evidenced by finds from Masada, Murabba'at, and the Nahal Hever where its version was used exclusively.

Summary of Cross' Views

To summarize Cross' views, we may categorize all Biblical texts into three textual families:

1) **Palestinian** - a majority of manuscripts at Qumran, the Samaritan Pentateuch;

2) **Egyptian**-a few scrolls at Qumran and all of the Old Greek and Septuagint texts;

3) **Babylonian** - The Masoretic text, none of the manuscripts at Qumran, but all of the scrolls at sites other than Qumran in the Judaean desert (Masada, Murabba'at, Nahal Hever).

Cross believes that any reconstruction of the history of the biblical text before the first century A.D. must observe this evidence: the locality of text-types, the limited number of distinct textual families, and the homogeneity of these textual families over several centuries.

Cross's explanation of the history of the Old Testament text is not shared by either Shemaryahu Talmon, Emanuel Tov, or Eugene Ulrich

Shemaryahu Talmon

Shemaryahu Talmon's view is that the three surviving Hebrew texts are a result of social factors. Talmon stresses the probable existence of many more text types than three. He does not see the neat "text types" or "families" that Cross and others have been seeing, but rather points in different directions, both textual and sociological. Textually, Talmon erases the false line between authors and copyists. He says that in ancient Hebrew literature there are no "hard and fast lines between authors' conventions of style and copyists' rules of reproduction and transmission."[22] He explains the three texts known to current scholarship as those that survived from the larger number that must have existed at an earlier stage.[23] From a sociological point of view, he also believes that the Masoretic Text, the Samaritan Pentateuch and the Septuagint were simply salvaged out of a much larger variety of text forms because the Rabbis, the Samaritans, and the Christians each preserved their own particular collection of texts, while the other rival forms of the texts perished with the groups that held them sacred.[24]

Talmon looks at Qumran as an example of a "breeding ground" of the variants

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[22]See Talmon, "The Textual Study of the Bible-A New Outlook," in *Qumran and the History of the Biblical Text,* ed. Frank M. Cross and Shemaryahu Talmon (Cambridge: Harvard University Press, 1975), 324-25.

[23]Ibid.

[24]Ibid.

that crop up in the extant witnesses to the text of the Bible. To hold up the Masoretic Text as the standard and all other texts as deviations is often the practice of scholars today.[25] The fact that differing versions of the same text coexisted in the Qumran community and that no attempt at the suppression of divergent manuscripts or of individual variants is evidence that there was no notion of a *textus receptus* at Qumran. Even the corrections in some of the manuscripts were sometimes corrected to favor the Masoretic text and sometimes to favor the Septuagint. Talmon believes that this liberal attitude toward differing textual traditions was prevalent also in "normative" Jewish circles of the second and first centuries B.C. According to Rabbinic testimony the "model codices that were kept in the Temple precincts not only exhibited divergent readings, but represented conflicting text-types."[26] Talmon states that "Genetically, the Biblical texts from Qumran are "Jewish." They became "sectarian" in their subsequent history."[27]

Because the texts at Qumran were most likely written in Palestine, and a majority, if not all copied at Qumran, and within a time span of about 300 years (250 B.C. to 50

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[25]Cf. E. Wurthein, The Text of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co. 1995) 116. Wurthein believes that "as a general rule, M is to be preferred over all other traditions whenever it cannot be faulted either linguistically or for its material content, unless in particular instances there is good reason for favoring another tradition." He believes that the Masoretic text has repeatedly been demonstrated to be the best witness to the text. Any deviation from it therefore requires justification.

[26]S. Talmon, "The Three Scrolls of the Law That Were Found in the Temple Court", Textus 2 (1962) 14-27.

[27]S. Talmon, "Aspects of the Textual Transmission of the Bible in the Light of Qumran Manuscripts," in *Qumran and the History of the Biblical Text*, 227.

A.D.), their textual diversity shows that there were many textual traditions running concurrently. "We see a vertical cross-section view of the Bible Text, in which are reflected various chronological layers, and geographical or social-strata traditions."[28] Talmon also views the scribal practices at Qumran similar to those generally prevalent in Jewry of the Second Commonwealth. This is "easily proved from the fact that the sectarian scribes in many details followed rules which tally with those laid down by the Rabbis for Torah-scribes of the 'normative' community. There is nothing specifically sectarian in the external appearance of the Qumran Scrolls, nor in the scribal customs to which their copyists adhered."[29] This view directly opposes Tov's who believes that all manuscripts copied at Qumran are in a unique and distinctive style or practice.

Talmon explains that individual textual variants and groups or types of variants are derived from divergent pristine textual traditions. Eventually, as each group adopted their particular text and it was established as the official standard, new copies would be based on this official *textus receptus.* And over the course of time, earlier, non-standard manuscripts would also have been emended to conform to it. Divergent texts would have been suppressed and taken out of circulation. As a result, the later the witness, the more was its conformity to the official text. However, in Talmon's view, it does not follow that the earlier and more divergent text was necessarily a more accurate text. Because variants crept in immediately to any copied text, there are no pure texts aside from the author's autograph. He observes the fact that there is not available to us today (and in his

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[28]Ibid.

[29]Ibid. 96

view, never will be) one single verse of ancient literature written by a biblical author, or by his contemporary, or even by a scribe one or two generations removed from the original. Not one manuscript is without faults, and every one exhibits errors that have crept in over many generations of copying.[30]

Summary of Talmon's Views

To summarize Talmon's view of Old Testament textual evolution:

1) The three local texts hypothesis cannot satisfactorily explain the restricted plurality of text-types at the end of the pre-Christian era.

2) The extant text types must be viewed as the remains of many various textual types transmitted through the centuries rather than as witnesses to solely three archetypes.

3) All manuscripts that can be affiliated with each other are considered as one composite witness. Some textual families have disappeared over the centuries.

4) The preservation of a text tradition depends on its acceptance by an "integrated body." A hallowed or "canonized" text-form accepted by a specific group has an integrating affect.

5) The Masoretic text became the standard version of the Synagogue; the Samaritan Pentateuch gained authoritative status in the Samaritan community; the Greek version was hallowed by the Christian Church.

6) Qumran had a variety of adherents from different parts of Palestine. Their community

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[30]S. Talmon, "The Old Testament Text," in *Qumran and the History of the Biblical Text*, 4.

was too varied and too short-lived to have established a "*Gruppentext*" or canonized text.[31]

7) Earlier manuscripts exhibit more divergent readings, but do not necessarily reflect any texts that are in a more accurate or pure form.

8) There are very few instances of textual errors and divergences that affect the intrinsic message of the text. Most differences are of a linguistic or grammatical nature.

Cross would most likely assign text-types lost down through time to one of the three families. He believes there is just not enough divergence in the text to warrant more families than these three.

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[31]Shemaryahu Talmon, "The Textual Study of the Bible - A New Outlook," in *Qumran and the History of the Biblical Text*, p. 326

EMANUAL TOV

Emanuel Tov acknowledges the progress in Biblical textual criticism made by searching for groups or "families" of texts. Like Talmon, he does not see the neat "text-type" or "families of texts" that Cross is seeing but that the three currently known text forms should be seen as three surviving texts and not as recensions or text types.[32] He agrees with Talmon in part. However, unlike Talmon, he does categorize texts into types, including the three similar to those of Cross with two additional categories. He sees five groups of texts evident at Qumran:

(1) Texts Unique to Qumran

Tov sees two main systems of orthography, at Qumran - manuscripts written in the *Qumran practice* and manuscripts not written in this system. The *Qumran practice* refers to a scribal practice in which manuscripts were copied by the covenanters themselves. This scribal pratice is visible in all the texts (biblical and non-biblical) copied by this group. Tov indicates that this tradition does not reflect a practice of precise and conservative copying, but rather a popular or vulgar one. He explains that in many ways this was a Palestinian scribal system but it would be misleading to call these texts Palestinian for that would imply that there are no other Palestinian texts. Calling it

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[32]Tov, "A Modern Textual Outlook 'Based on the Qumran Scrolls," *Hebrew Union College Annual* 53 (1982): 11

Qumran practice implies that this orthography was not used elsewhere in Palestine.[33] The scribes of this practice probably copied from proto-Masoretic texts.

This *Qumran practice* is very full with the addition of many *matres lectionis*, the "adaptation of unusual forms to the context, frequent errors, numerous corrections, and sometimes negligent script." Cross describes this orthography as "baroque" in style, but calls these scrolls "Palestinian"[34]. Tov also views morphological differences as a distinct characteristic of the Qumran practice. Tov emphasizes that the use of *matres lectionis* is not an absolute indication of the date of the composition of a biblical book, but only the time of its last copying. This scribal practice comprises 20 percent of the Qumran biblical texts.

(2) Proto-Masoretic Texts

Tov defines Proto-Masoretic as "earlier forms of the Masoretic lacking the later vocalization and accentuation. They have no special textual characteristics beyond their agreement with M."[35] This group is essentially the same as Cross' Babylonian family. While Tov believes that 60% of the Biblical texts at Qumran are Proto-Masoretic, Cross believes a majority of texts at Qumran are Palestinian.

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[33]Tov, *Textual Criticism of the Bible,* 108

[34]Ibid.

[35]Ibid. 19

(3) Pre-Samaritan texts.

These texts reflect the characteristic features of the Samaritan Pentateuch (harmonizing additions within Exodus and harmonizing additions in Exodus and Numbers taken from Deuteronomy) without its ideological passages. They are best represented by 4QpaleoExod^{m} and 4QNum^{b}. Tov believes one of these texts is the basis for SP. These, along with the category 4 comprise 5% of Qumran's Biblical texts.

(4) Proto-types of the Old Greek

This category is essentially the same as Cross' Egyptian family. However, Tov believes "there is not enough evidence for speculating on the internal relation between the texts which are close to G. In any event they should not be considered a group."[36] They do not exhibit close-knit ties in the same way as the Proto-Masoretic group or the Samaritan group. Tov's belief that the Vorlage of G was a single text is opposed to the view of Cross and others, who believe G could have come from a plurality of sources. This colors his criteria for defining this group. These texts are merely individual copies that happened to be close to the Hebrew text from which G was translated.

(5) Non-aligned texts

Tov sees many non-aligned texts at Qumran. He defines non-aligned as "texts that are not exclusively close to any one of the texts mentioned above and are therefore considered non-aligned. That is they agree sometimes significantly with M against other

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[36]Ibid 116.

texts, or they agree with SP and/or LXX against other texts to the same extent. They furthermore contain readings not known from one of the other texts so that they are not exclusively close to one of the other texts or groups"[37]. He has explored the possible existence of other textual groups among the manuscripts found at Qumran: "We should also be open to new types of clusters, that is, groups of texts reflecting characteristics not known previously."[38] He asks why should the Qumran texts be compared at all with these three (Masoretic, Samaritan, Septuagint) textual entities? "I have tried to show that these entities are not the 'main' texts of the OT, as they have often been called in the past, nor do they represent three text-types or recensions as is usually claimed."[39] These non-aligned texts include 4QIsa^{x}, 4QXII^{c,e}, 4QDan^{a}, 11QpaleoLev^{a}. Even more independent are the following texts: 4QDeut^{j,n}, 4QJosh^{a}, 4QJudg^{a}, and 5QDeut. 4QSam^{a} is in a special place because it is closely related to LXX but reflects independent features as well. Tov believes that there may have been other texts that were "better" or "more original" than those we have today.[40] Because we do not know of these other "better" texts, we are left to compare the Qumran texts to the three main texts remaining.

Some of Tov's groupings overlap Cross' definitions which are broader and more

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[37]Emanuel Tov, "Groups of Biblical Texts Found at Qumran", *Time To Prepare the Way in the Wilderness, Devorah Dimant and Lawrence H. Schiffman*, eds. (Leiden: E. J. Brill 1995)

[38]Ibid.

[39]Ibid.

[40]The question of what criteria to use to define a "better" or "more original text" is discussed in chapter ? of this thesis.

inclusive. Many manuscripts in each grouping of Tov's could be included in Cross' Palestinian text family.

Summary of Tov's Views

1) He has outlined five categories of texts: Proto-masoretic; Texts close to the Vorlage of the Old Greek; Pre-Samaritan; Texts written in the Qumran practice; Non-aligned texts.

2) He provides a category for unexplained readings.

3) He is more willing to say "we don't know" when something is unexplained.

4) He espouses the possibility that "better" or "more original" texts exist.

5) He outlines clear categories of variants

6) He believes that even minor variants can be significant

Eugene Ulrich

Eugene Ulrich writes that "Tov may turn out to be too reductionist in denying discernible text-types. He does currently recognize two types of textual groupings: texts that show variant literary editions of a given book, and texts that are aligned with the MT, SP, LXX or none."[41]

Eugene Ulrich has proposed an alternate model for understanding the history of the biblical text. At a conference arranged by Talmon in 1988, he proposed:

> a theory of successive literary editions as a model for tracing and classifying the development of the biblical text of the various books, and . . . (He has tried) to refine the model during the intervening years. The heart of the theory is that the main lines in the picture of the history of the biblical text are formed by the deliberate activity of a series of creative scribes who, one after another in different eras for different reasons, produced the new literary editions of the books (or passages) of the Bible.[42]

He explains that new problems or possibilities were probably the catalysts for such new editions. This happened repeatedly for virtually all books of the Bible, from the earliest formulations of their sources, until the Roman destruction and the beginnings and early evolution of the Christian church in the late first or early second century A.D. Here the process was brought to an abrupt cutoff as the Jews and the Christians officially sanctioned the accepted Biblical books in their specific forms.

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[41]Tov, *Textual Criticism*, 313-49 and 114-17.

[42]Eugene Ulrich, "The Scrolls and the Biblical Text" in *The Dead Sea Scrolls after Fifty Years*, ed. James Vanderkam 1997

Ulrich believes Cross's local text theory was important because it laid out significant readings and it stimulated the scholarly world to begin thinking about the issue and working toward gradual solution. He does not see it today as a fully satisfactory approach to describe the evidence. Why are some biblical books from the Palestinian tradition alongside the same books from the Egyptian tradition at Qumran? Cross would say there is evidence the Essenes had contact with Alexandrian Jewry. Ulrich wonders if locality teaches us much anyway. Is there any causality or connection between a locality and the characteristics of a text-type?

Ulrich believes Talmon is correct that there were multiple textual forms in antiquity, not just three. Those three collections of texts, insofar as they pose as textual categories are "resulting categories" rather that "causal" categories. In other words, they are three collections that happened to survive in the end, but it is doubtful that they are text-types because they were produced by three distinct localities. Ulrich states:

> By multiple literary editions I mean a literary unit - a story, pericope, narrative, poem, book etc. -appearing in two or more parallel forms (whether by chance extant or no longer extant in our textual witnesses), which one author, major redactor, or major editor completed and which a subsequent redactor or editor intentionally changed to a sufficient extent that the resultant form should be called a revised edition of that text. . . . In fact we seldom have more than two parallel forms of subsequent editions of biblical passages; but that is chiefly an accident of history, and the process I am intending to describe was a much richer and more frequent process.[43]

Summary of Ulrich's Views

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[43]Ulrich, "The Scrolls and the Biblical Text"128

1) Multiple forms of the "original" Hebrew existed. Various books of "G," far from being corrupt translations or poor paraphrases, should be viewed as generally faithful translations of ancient alternate Hebrew forms of texts unknown throughout the Middle Ages but now rediscovered and fragmentarily attested at Qumran.

2) There is no such thing as a non-aligned or "independent" text. We cannot posit M at the center of our textual thinking. Tov agrees as far as M is concerned, but still uses the term non-aligned.

3) There is no such thing as text types or text families, but multiple literary editions, so there is really no one text to be "aligned" with or against.

4) Orthography was expanding generally in Palestine in the latter Second Temple period. Expanded use of *matres lectionis* was the tendency, and it would be a healthy assumption that the practice of introducing *matres lectionis* into a text for greater clarity happened independently of text-type.

5) The main lines in the picture of the history of the biblical text are formed by the deliberate activity of a series of creative scribes who produced the new or multiple literary editions of the books of the Bible. These multiple literary editions are evident at Qumran. They have been around for centuries in the new literary editions preserved in SP and G, or attested in Josephus.

6) Variant text-types were caused by revised literary editions.[44]

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[44]Ibid.

HOW WOULD EACH SCHOLAR VIEW AND EVALUATE A PREVIOUSLY UNKNOWN, RECENTLY DISCOVERED TEXT?

Cross

Cross evaluates a newly discovered manuscript according to the number of superior readings it produces. If this number is significant, then the text must be completely evaluated, the variants compared to all of the extant texts available. Then the text will be assigned to one of his textual families.[45] For example, the large fragments of Hebrew manuscripts of Samuel from Qumran (4QSam[a]) are texts "of a type markedly distinct from the traditional Hebrew text of Samuel, but closely related to the Hebrew *Vorlage* of the Septuagint . . . (it is) a text having integrity though widely at variance with the *textus receptus*."[46] Instead of categorizing this manuscript as a new tradition based on unique readings and alignment with more than one ancient text, Cross labels it "non-Massoretic," closely related to the Vorlage of the Septuagint, and to the text of Samuel used by the Chronicler about 400 B.C. as well as the Greek text of Samuel used by Josephus. Ultimately, he labels this text as belonging to the Palestinian family with some correspondence to the Greek recension usually called Proto-Lucianic. Cross employs no family or category for texts that may have evolved outside the three geographical areas

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[45] See F. M. Cross, "The History of the Biblical Text," in *Qumran and the History of the Biblical Text,* p. 177

[46] Ibid.

enumerated in his theory. He can identify textual influence taking place across these three families. He can identify texts that developed slowly between the fifth century B.C. and first century B.C. in communities in Palestine, Egypt and Babylon. However, he makes no room for texts that might have developed away from these geographic areas, without influence from these textual families.

Talmon

Talmon might view a newly discovered text as one that was lost to us because the religious body or "normative community" that used this text was also lost to us. He would view the text with its variant readings as a legitimate *Gruppentexte* of this community and its descendants. However, he would view this particular version of the text, whether it was an individual text or an established canon of texts, on an equal footing with all the other extant versions of these texts.

If the newly discovered text is dated and judged to be an "early" text, this factor does not make it more legitimate or authoritative. The attitudes and scribal techniques that were prevalent in this "normative community" must be taken into account when judging how the text was viewed. He cites Qumran's various text formations of the Hebrew Bible, and the "absence of any noticeable attempt at establishing one universally recognized recension of binding force,"[47] as an example of sociological factors influencing textual transmission. He considers the variants that align with one or another

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[47]Talmon, "Aspects of the Textual Transmission of the Bible," 256

manuscript as an accepted characteristic of this community's canon even when different manuscripts contradict one another. "The limited flux of the textual transmission of the Bible appears to be a legitimate and accepted phenomenon of ancient scribal tradition and not a matter which resulted from sheer incompetence or professional laxity."[48]

If the new text is an early manuscript, it might be one of many divergent versions of this "text family," all of which were equally authoritative. If the manuscript is judged to be late, it might be a version of the official *textus receptus* of the particular community from which it sprang. It is a version to which all other texts were expected to conform. A scholar must turn to the earliest sources available for information about a text, not to find an accurate version of the text, but to learn about and trace the history of the text.

In Talmon's view, within the manuscripts of a community's accepted *textus receptus*, errors and textual variants affect the intrinsic message of the text in very few instances. In most cases, textual differences "are of a linguistic or a grammatical nature, which resulted either from the unpremeditated impact of the linguistic peculiarities of successive generations of copyists, or from their intentional attempts to adjust the wording of scripture to changing concepts of linguistic and stylistic norms."[49] In other words, the variants apparent in manuscripts of the Masoretic tradition don't affect the meaning of the text. Talmon would say the same about the Samaritan tradition. The fact that these two textual traditions contradict one another in many passages does not

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[48] Talmon, "The Textual Study of the Bible-A New Outlook," 326

[49]S. Talmon, "The Old Testament Text," in *Qumran and the History of the Biblical Text*, 4.

diminish each one's legitimacy. Each text's legitimacy lies in its acceptance by its respective religious community. If a new text appears, it might fit into an already established textual family, or it might be an official text of an unknown textual family, but it can't be a more authoritative, accurate or pure text than any other official text from another family.

Ulrich

To evaluate a newly discovered biblical manuscript, Ulrich believes as does Talmon that "we should never assume that any particular text encountered is a 'pure form' of the literary edition or text-type. Individual variants arise spontaneously or influence other texts *ad hoc*, without regard to literary editions."[50] Ulrich would focus on deliberate scribal activity in this discovered text. Scribes were purposeful in their textual emendations. Any text discovered along with its variant readings is always a revised edition of an earlier tradition. A revised edition of a literary form of a biblical text that eventually becomes accepted and canonized is an intentional reworking of an older form of the book for a specific purpose. Ulrich would determine which literary form and from which community this new text originated. Ulrich does see the importance of discerning variant editions.

Ulrich carries on where Talmon leaves off. He sees the religious community behind their sacred texts and takes us a step further in identifying stages of development. Each community had official texts. These texts were transmitted by the scribes of this

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[50]Ulrich, "Multiple Literary Editions" 84

community, thus becoming a *moment* in the development of each text. "The cut-off point where the text was frozen for each book and in each religious tradition is arbitrary or accidental. Thus there were multiple editions of some, perhaps many, of these sacred works, and unless we have indication to the contrary, we must assume that - just as today - it was the sacred work or book that was important, not the specific edition or specific wording of the work."[51] It is the book, not the specific textual forms of the books that were canonical. Ulrich identifies contrasting "text types" based on variant literary editions. These variant literary editions are determined by a series of individual variant readings shared by closely related manuscripts.[52] He employs the following terms and categories:

text family: a small set of manuscripts that display close agreement in idiosyncratic ways.

text type: a large set of manuscripts that display general agreement despite differences in details (horizontal agreement).

text tradition: a large set of manuscripts that display general agreement despite differences in details with emphasis on development or history of the text (vertical agreement).

text group: a general term that covers any or all of the above when the evidence is insufficient to use the other terms.[53]

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[51]Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible*, (Leiden: Brill, 1999) 93.

[52]Ibid. 98

[53]See Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible*, (Leiden: Brill, 1999) 95.

Tov

Tov's theories of textual evolution are best at dealing with a newly discovered ancient text. His theories deal with textual variants in a way that can explain unidentifiable readings. He provides a category for variants that don't align with any known text. He doesn't minimize them and then lump the text in with an already prescribed family, text type or community. He is more willing to say "we don't know". Tov would first evaluate a newly discovered manuscript by its scribal technique and its textual variants. Like Cross, he would categorize this ancient text, though he doesn't use the term "family." Tov writes, "It may be suggested that where such disparities (exist), geographical separation perpetuated in one center textual traditions that (have) become obsolete in another or others. . . If this assumption is correct, the type of text preserved in a certain geographic environment (has) little to do with the area itself."[54] His categories line up to a degree with Cross' [proto-masoretic (Babylonian), pre-Samaritan texts (Palestinian), texts from the Hebrew Vorlage of the Septuagint (Egyptian)], however he includes two other categories for texts that don't fit neatly into one of the previous three. These are 1) texts produced by scribes at Qumran and 2) non-aligned texts which do not fit any of the other categories. If Tov defined this manuscript as non-aligned, it would be similar to "texts that are not exclusively close to any one of the other three categories and are therefore considered non-aligned. That is, they agree sometimes significantly with M against other texts, or they agree with the Samaritan Pentateuch (SP) and/or LXX against

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[54]Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, (Jerusalem: Simor Ltd., 1997) 187.

other texts to the same extent. They furthermore contain readings not known from one of the other texts so that they are not exclusively close to one of the other texts or groups."[55] Unlike Cross, Talmon and Ulrich, Tov leaves open the possibility that a newly discovered text might be outside the realm of "alignment." If this manuscript has a significant number of variants aligning with other witnesses, along with a significant number of unique readings unattested in any ancient witness, he might label it non-aligned and leave open the possibility that it could be a "better" or "more original" text pending further review.

To assess variants, Tov might use the same criteria as that from his study of LXX. In this study, Tov defines a variant as any detail in a textual source of the Hebrew Bible that differs from a specific form of MT. This includes differences in complete words, consonants, omissions, additions and transpositions. He would treat all variants equally with no distinction made between significant and insignificant. From translation's point of view, every difference from the source text could reflect a variant reading. Originally, textual criticism of the Bible was intended to aid exegesis. Though it has developed into a branch of study in its own right, it can aid the exegete to determine if even minutiae such as an omission or addition of the connective waw or of pronouns may be significant.[56]

Chart B on the following page gives a synopsis of each scholar's theories.

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[55]Emanuel Tov, "Groups of Biblical Texts Found at Qumran", *Time To Prepare the Way in the Wilderness, Devorah Dimant and Lawrence H. Schiffman*, eds. (Leiden: E. J. Brill 1995)

[56]Ibid. 9

CHART B: THE STRENGTHS AND WEAKNESSES OF EACH SCHOLARS' THEORIES

CROSS' THEORY - B of M Isaiah does not fall into one of his three families

Strengths:

* Evaluation of the text according to superior readings
* Assignment of the text to a "family" of texts, namely Palestinian, Babylonian or Egyptian

Weaknesses:

* Text family criteria is too broad
* Leaves a text developing outside the three geographical areas undefined

TALMON'S THEORY - The methodology does not provide for an early, pure text

Strengths:

* The focus on the "normative community" that brings forth the text
* Each text is important no matter its superior or inferior readings

Weaknesses:

* There are no texts better than others - "textual relativism"
* The argument from silence that there are lost religious communities which produced texts now lost does not necessarily prove the pluriformity of texts
* No clear methodology for evaluating variants

ULRICH'S THEORY - The methodology does not provide for an early, pure text

Strengths:

*The focus on the purposeful intent of scribes in changing the text
* Considers the community from which the text originates
* Identifies contrasting text types in variant "literary editions"

Weaknesses:

*There is no such thing as a text or text type in "pure form"
* Editions don't matter, the sacred book itself is more important than any particular edition of the book

TOV'S THEORY - The variant categories and the criteria for non-aligned texts predict what is found in Book of Mormon Isaiah

Strengths:

*Five categories of texts
*Provides a category for unexplained readings
*More willing to say "we don't know"
*Espouses the possibility that "better" or "more original" texts exist
*Clear categories of variants
*Treats all variants the same, no significant nor insignificant variants
*Even minor variants can be significant
*Addresses the issue of Hebraisms in textual translations

PART 2

The Variants in Book of Mormon Isaiah

Preliminary Information on Isaiah at Qumran

Now we again approach the Book of Isaiah at Qumran. Isaiah is one of the most richly attested books at Qumran. The book of Isaiah was so popular that 22 fragmentary manuscripts of this book have been identified in the collection. Only Deuteronomy and Psalms were represented by more manuscripts. Most of these are from cave four. A complete text of the book of Isaiah was found in cave one. Referred to as "The Great Isaiah Scroll," "The Saint Mark's Scroll" or 1QIsa^{a} , it was one of the first scrolls discovered. It was transcribed and edited by Millar Burrows with the help of John Trever and W.H. Brownlee and published by the American Schools of Oriental Research in 1950.

W. F. Albright was one of the first to draw conclusions from this "new" Isaiah text. He viewed the first Isaiah scroll as one that supports the theory of a Babylonian evolution of the Hebrew text. He believes that many of the older books of the Hebrew Bible were edited in approximately their present form in Babylonia and were brought back to Palestine by the returning exiles during the late sixth and fifth centuries B.C. "We now have most striking confirmatory evidence from the first Qumran Isaiah Scroll. In this text we have a number of correct vocalizations of Assyrian/Babylonian words and

names."[54] Albright maintained that the prototype of the first Isaiah scroll came from Babylonia, probably in the second half of the second century B.C. He believed that the first Isaiah scroll was an offshoot of the proto-Masoretic text-tradition in Babylonia, where it may have developed further for several centuries after the ancestral Hebrew text was taken by the returning exiles to Palestine. This would help to explain some divergences from MT, as well as the generally inferior character of the text when compared with the proto-Masoretic of the second Isaiah Scroll which is virtually identical with MT.[55]

Other scholars since that time have agreed that Albright's early assessment was wrong and that 1QIsa[a] was a Pre-samaritan or Palestinian text. Cross believes that 1QIsa[a] is the best known text in the Palestinian textual family and specifically, the Hasmonaean and Herodian exemplars of this family. This particular orthography is fuller (in a *plene* style) than in the Masoretic text. It began sporadically in the third century, but was developed systematically in the Maccabaean era and reached its most extreme form in the Hasmonaean age. In this orthographic style, every instance of the vowels o and u, whether long or short, is rendered by *waw*; the pronominal suffixes and the verbal endings are followed by *he*. *Aleph* follows the endings of words normally ending in *-i,-o,* or *-u*. So reading is easier for people whose first language is Hebrew, but are not very

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[54]W. F. Albright, "New Light On Early Recensions of the Hebrew Bible", in *BASOR* 140, 1955, 27-33

[55]Ibid

literate.[56] Ulrich and Talmon agree that the orthography of 1QIsa[a] (and many of the Qumran manuscripts written in this *plene* style) is unrelated to its textual character. They believe that removing the orthographic factor will unclutter the textual variants. Tov gives the unique orthography of Qumran its own category of study (manuscripts written in the *Qumran Practice,* see below).

1QIsa[a] was copied by a single scribe around 125-100 B.C. Corrections continued on the manuscript for the next century afterwards. Though the consonantal basis for the text is similar to the Masoretic, there are a few hundred textual variants. Masoretic orthography is more developed and hence later.

Since 1950, scholars have seen the need for another transcription which was published in 1999. This transcription was prepared by Donald W. Parry of BYU and Elisha Qimron of Ben Gurion University. A new transcription was needed because of changing views in orthography and paleography in the last fifty years.

Another large Isaiah scroll found in cave one is known as 1QIsa[b] . It consists of chapters 10-66, but it is fragmentary at many points, and whole chapters are missing. It was published by Israeli scholar Eleazar L. Sukenik shortly after 1QIsa[a] . Lawrence H. Schiffman gives his views of the significance of these two scrolls:

> Looking at the two texts, we immediately recognize the coexistence of differing versions. Isaiah B represents a proto-Masoretic text, with only minor variation from the traditional Hebrew text as we now know it. On the other hand, Isaiah A represents the sectarian type, for it uses Qumran linguistic forms and, therefore, was most probably copied by

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[56] *Anchor Bible Dictionary,* "The Isaiah Scroll", 471.

members of the group.[57]

He also observes that in addition to these unique forms, this text has many linguistic "modernizations" - forms and words common when it was copied (rather than when it was composed) - as well as simplifications. Some scholars have concluded, therefore, that the 1QIsa[a] was intended for study and not for worship and that it represents a sort of common text, often termed "vulgar."

Tov categorizes 1QIsa[a] as a manuscript written in the Qumran scribal practice (See above). Tov sees this practice as unique even when compared to the evident full scribal practice in Judaism of the time. These specific features include unique scribal marks, the writing of divine names, and the use of initial-medial letters in final position.[58] One of the first scholars to analyze the variant readings in 1QIsa[a] was Millar Burrows. He did an initial incomplete analysis of 1QIsa[a] and concluded that "several of the above variants and the apparently haphazard nature of most of them, together with the frequent corrections or notations written in above the line, suggest that the manuscript was written from dictation."[59] He also observes as follows: "Differing notably in orthography and somewhat in morphology it agrees with the Masoretic text to a remarkable degree in wording. Herein lies its chief importance, supporting the fidelity of the Masoretic tradition. There are minor omissions, but nothing comparable with

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[57]Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls*, (Philadelphia: The Jewish Publication Society, 173-174

[58]See Tov's *Textual Criticism of the Hebrew Bible*, 111.

[59]Millar Burrows, "Variant Readings in the Isaiah Manuscript", in *BASOR*, 113, (1949), 24-35

those found in the Septuagint of some of the books of the Old Testament."[60]

Shemaryahu Talmon takes issue with Burrows on his high estimate of Isaiah at Qumran as a witness to the text of the Book of Isaiah. He believes this reasoning comes too near to "juggling" the evidence. "There can be no two measures by which to judge and evaluate this ancient manuscript. It is methodically unsound to give credit to Qumran Isaiah where its tradition coincides with that of MT, while condemning it as unworthy of trust whenever it goes its own way, unless its direct dependence on MT or on its proto-type has been conclusively proved."[61] Talmon characterizes 1QIsa[a] as just one of the many coexistent diverse texts of Isaiah available at that time in Judaism. He explains the corrections above the line and in the margins to bring the text in line with the Masoretic are not necessarily indicative that M was the standard at the time. He cites other manuscripts at Qumran being emended counter to the proto-Masoretic. He believes that these texts show that variant readings in the biblical textual traditions were viewed with relative equanimity by those at Qumran. Nevertheless, he sees the scroll as "demonstrably faulty. . . in some cases we can observe in the scroll attempts at improving imaginary or real misreadings which the scribe or the copyist found in his Vorlage and which often remained unchanged in the MT."[62] These are the errors

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[60]Ibid.

[61]Shemaryahu Talmon, "DSIa As A Witness To Ancient Exegesis Of The Book Of Isaiah" in *Qumran and the History of the Biblical Text,* ed. Frank M. Cross and Shemaryahu Talmon, (Cambridge, Mass: Harvard University Press, 1975) 116-126

[62]Shemaryahu Talmon, "DSIa as a Witness to Ancient Exegesis of the Book of Isaiah", in *Qumran and the History of the Biblical Text*, 116

categorized by Burrows mentioned above. Talmon says that this state of matters does not rule out the possibility that in many individual instances it has preserved readings superior in sense to those of MT, and textually more original than their parallels in MT.

Frank Moore Cross believes that all of the Isaiah scrolls found at Qumran belong to a single textual tradition. These manuscripts "reflect(s) a text at home in Palestine." Cross believes that these Isaiah texts are "congeners of the archetype of M, i.e., proto-Massoretic in our terminology":

> All these manuscripts of Isaiah share the expansionistic character of the traditional texts of Isaiah, Jeremiah, and Ezekiel, that is, they are marked by conflate readings, explicating pluses, double readings, and like harmonization. While the Old Greek text of Isaiah, or rather its *Vorlage*, belongs to a different textual tradition, it is one which is closely allied and shares the expansionistic or "full" attributes of the proto-Massoretic tradition. . . .It follows that the Massoretic text is a recension of the Palestinian text of Isaiah. As we shall see, the Palestinian text was characterized by intensive scribal reworking and expansion, especially in the Maccabaean era.[63]

Cross explains that most of the manuscripts from cave four must be identified as "proto-Massoretic" and "Palestinian" in type. However there are deviations from this pattern in three groups of manuscripts. These are manuscripts of Jeremiah from cave four, manuscripts of the Pentateuch from cave four, and the former prophets from cave four. All of these manuscripts bear the marks of a Palestinian text, but they are not proto-Massoretic.[64]

The textual character of the Isaiah manuscripts is seen by Ulrich as being very

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[63]Cross, "A Theory of Local Texts" 308

[64]Ibid.

complex. He does not believe that the Isaiah scrolls preserve evidence of different editions but the "multivalent poetic text shows at a number of points that the LXX faithfully translated an existing Hebrew text and was not 'free' if free means tendentious or inventive."[65]

Patrick Skehan explains that the scribe who copied the great Isaiah scroll was at the same time an interpreter who expanded and modified the text to bring out what he believed to be its meaning. This was more of an exegetical process.[66]

E. Y. Kutscher's study of the linguistic background of the 1QIsa[a] offers analysis showing "a popular version of Isaiah (reflecting) as far as its language is concerned, the linguistic situation prevailing in Palestine during the last centuries B.C.E." The scribes aim was to make the text accessible to readers whose language was no longer classical Biblical Hebrew. As a result of this scribal practice there arose "vulgar texts" along with official texts of the Bible.[67]

Solomon A. Birnbaum examined the script of the scroll in 1949, and concluded that the scroll was not written before the third century B.C. or after the middle of the first pre-Christian century. More recently, scholars agree that it was probably written ca.125-100 B.C.

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[65]Eugene Ulrich, "The Bible in the Making" in *The Community of the Renewed Covenant,* Ed.,*Eugene Ulrich and James Vanderkam,* (Notre Dame: University of Notre Dame Press, 1994) 88

[66]M. Burrows, *More Light on the Dead Sea Scrolls* (New York, 1958) 147

[67]E. Y. Kutscher, The Language and Linguistic Background of the Isaiah Scroll (Jerusalem 1959) ix.

Previous Studies on Book of Mormon Isaiah Variants

The following scholars have all done variant reading analysis of Book of Mormon Isaiah, each from a unique perspective. Wayne Ham and Gary L. Bishop were both master's candidates at BYU when they did their research. John Tvedtnes is currently a researcher at FARMS. Royal Skousen is a professor at BYU and has done word analysis and comparisons of the Book of Isaiah with the same passages in the Book of Mormon.

Wayne Ham compared the Book of Mormon to pertinent passages in the Great Isaiah Scroll, Septuagint, King James Version and the Masoretic Text of Isaiah. Gary Bishop did a similar comparison, but used the fragments of Isaiah recovered from cave four at Qumran. Both Wayne Ham and Gary Bishop conclude from their analysis that Book of Mormon Isaiah follows its own tradition. Ham's objective was to see whether 1QIsa[a] verified the Book of Mormon text in the instances that the Book of Mormon text differed from the King James version.

Bishop finds that of the 52 verses of Isaiah from Cave 4 that were compared with the Book of Mormon, The King James Version and the Book of Mormon differ 29 times. He does not go into great detail about what this means. It is a 54% variation. He believes Ham was too pessimistic in discounting some of the variants where the Book of Mormon aligned with 1QIsa[a]. He concludes, "Concerning the textual differences between The Book of Mormon and the King James Version, logic suggests that

authentication of Book of Mormon differences would only be found in a variety of texts and manuscripts. The verification of Book of Mormon differences would therefore only become significant when all of the various documents are examined collectively and appropriate data are brought together as a unit. Viewed in concert with this unit of data, the confirmations found by Ham from 1QIsa[a] would also become significant."[68]

John Tvedtnes has done a thorough analysis of the Isaiah variants in the Book of Mormon. His comparisons are done with Isaiah scrolls "a" and "b" from cave one, The Septuagint, The Masoretic Text, the Latin Vulgate, Targumim (Aramaic translations), Peshitta (a Syriac translation), and the Book of Mormon. His conclusions are as follows:

> 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) The evidence for the authenticity of antiquity of the Book of Mormon version of Isaiah - particularly when supported by internal textual evidence. . . should be seen as evidence also for the authenticity of the Book of Mormon itself.[69]

My research will be similar to John Tvedtnes', except I will present each variant in tables with Hebrew and Greek equivalents from M, LXX and Q. I will also consider Hebraisms restored in Book of Mormon textual variants. Tvedtnes overlooked 26 variants presented in my analysis.

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[68]Gary Bishop, *The Tradition of Isaiah in The Book of Mormon,* unpublished Masters's thesis,(BYU 1974)

[69]John Tvdtnes, *The Isaiah Variants in the Book of Mormon*, reprint, study aid from FARMS, (Provo: 1981)

Royal Skousen also analyzes Isaiah in the Book of Mormon as compared to the King James Version. He reports eight findings:

> **First Finding**: The base text for the Isaiah quotations in the Book of Mormon is indeed the King James Version of the Bible.
>
> **Second Finding**: The original manuscript for the biblical quotes show that the text was dictated by Joseph Smith; no physical copy was given to Oliver Cowdery to copy from.
>
> **Third Finding**: The original Book of Mormon chapter divisions of Isaiah quotations follow a larger thematic grouping, not the interruptive chapter system found in the King James Bible.
>
> **Fourth Finding**: The original Book of Mormon text is closer to the King James Version.
>
> **Fifth Finding**: The majority of the differences between the Book of Mormon text and the Isaiah text are not associated with italicized words in the King James Version.
>
> **Sixth Finding**: Corrections in the original manuscript give very little evidence for the hypothesis that Joseph Smith altered the text while he supposedly read it off from a King James Bible.
>
> **Seventh Finding**: The few Isaiah passages that have been quoted more than once in the Book of Mormon may provide evidence for helping to restore the original reading.
>
> **Eighth Finding**: Joseph Smith's "New Translation" of the Bible used the 1830 edition of the Book of Mormon as a source for changing some of the corresponding biblical text in Isaiah.[70]

Skousen is at somewhat of a disadvantage because he does not read Hebrew and therefore cannot determine to what degree the Hebrew behind the King James version is altered in each variant.

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[70]Royal Skousen, "Textual Variants in the Isaiah Quotations in the Book of Mormon", in *Isaiah in the Book of Mormon* (Provo: FARMS, 1998), 369-390.

The Evolution of Book of Mormon Isaiah

Isaiah prophesied for 40 years in Jerusalem, from the final years of king Uzziah until after the Assyrian invasion, 740-701 B.C. He saw the Northern Kingdom of Israel carried away in 721 B.C. His prophecies influenced King Hezekiah and provided guidance and comfort when Assyria attempted to complete their conquest of Israel and Judah.

The system in which his prophecies were disseminated to the house of Israel is sketchy. From references in the book of 1st Nephi, we understand that there were designated record keepers (1 Nephi 5:16). Laban kept the scriptural records as well as the genealogical records of his family line (See 1 Nephi 3:12; 5:12-16). He was a man of authority possibly controlling a small army (See 1 Nephi 4:1). At the time that Nephi and his brothers gained possession of these brass plate records, they seemed to contain the most recent pronouncements of those prophets operating at the time (1 Nephi 3:20): "They contained the record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah" (1 Nephi 5:12-13). The Lehites commenced their journey ca. 600 B.C. and shortly thereafter returned to Jerusalem for these records on the Brass Plates. Jeremiah is thought to have prophesied 626-586 B.C. Zedekiah was the last king of Judah before the Babylonian captivity 586 B.C. The Brass Plates contained the history of the Jews and the words of the prophets right up until these dates when Judah went into exile. These

facts illustrate some kind of orderly system to collect and disseminate the historical and prophetic record.

Isaiah's prophecies were well known and revered in 600 B.C. nearly 100 years after he uttered them. As the Lehites settled in the New World, large passages from Isaiah's prophecies on the brass plates were quoted by Nephi , his brother Jacob, the prophet Abinadi and Jesus Christ during his visit ca. 34 A.D.[71] Other Book of Mormon prophets alluded to or paraphrased writings of Isaiah also (See Mormon 8:23; Moroni 10:31; Helaman 8:20). Though it is presumed that the Brass Plates contained the entire Book of Isaiah extant in many manuscripts available today, approximately 20 chapters or 1/3 of the Book of Isaiah are quoted in B of M.

Because the version of Isaiah that left with the Lehites remained apart from other records of Isaiah in Palestine, its evolution was separate and distinct. From 600 B.C. on, the influence of scribal glosses from other Palestinian texts (evidenced in many other texts of the Hebrew Bible) was eliminated. In the "promised land," the Lehites no doubt transmitted their text of Isaiah in a systematic way for 1000 years. However, the size and homogeneity of the Lehites, at least in the beginning of their settlement might have influenced the degree to which any of the text was corrupted. In the Book of Mormon, the prophets themselves kept the sacred records and transmitted them very carefully.[72] Though the Lehites kept many records both sacred and historical, we don't know if there

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[71]See 1 Nephi 19:24; 22:1; 2 Nephi 6:4; 9:1; 11:8; 25:1; Mosiah 14:1; 3 Nephi 20:11; 23:1

[72]Cf. 1 Nephi 1:1, 17; 19:1; W of M 1:1; Mosiah 1:16; 25:5; 28:20; Alma 37:2-3; 3 Nephi 5:11; 23:7-8; Mormon 8:1.

was an established scribal tradition or structure within the Nephite or Lamanite culture at the disposal of the Book of Mormon prophets to aid them in transmitting these records. And if there was a scribal tradition, it most likely would have been different than the one that emerged in Judaism after the exile when the prophetic tradition of the Jews waned and the scribal tradition came to the fore with more influence and power.

Variants in Book of Mormon Isaiah

Book of Mormon Isaiah is in the language of KJV's Isaiah. Theories vary as to why this is so. Most serious students of the Book of Mormon conclude that KJV's Isaiah influenced Book of Mormon Isaiah somehow. But, there is no record of, or witnesses to how this influence was manifest. None of Joseph Smith's scribes in the translating process tell of him referring to a King James Bible as he translated the Isaiah passages in the Book of Mormon. In addition, the original manuscript shows that much like the rest of this manuscript, the chapter divisions of B of M Isaiah follow a larger thematic grouping not found in KJV.[73]

Of the 433 Isaiah verses quoted in the Book of Mormon, 216 (50%) contained variants and were analyzed in this study. There are other verses in the Book of Mormon that allude to or partially quote Isaiah. Those verses of paraphrase were purposely not included so that comparisons could be more exacting. In these passages, each narrator (Nephi, Jacob, Abinadi, and Jesus Christ) indicates that he is quoting the words of

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[73]See Royal Skousen, "Translating the Book of Mormon: Evidence from the Original Manuscript," (Provo: FARMS 1997)

Isaiah.[74]

In these 216 verses were found 370 variants which would indicate that many verses had more than one variant. Of those 370, 119 variants (30%) resulted from either omitting, changing or expanding the italicized words usually added by the KJV translators to clarify in English the syntax of the Hebrew language. Also, many KJV italicized additions to the text were kept in B of M and sometimes expanded (see Isa. 3:4). So we see that 251 variants in Book of Mormon Isaiah are not connected to italicized additions. These range from small, seemingly minor changes, such as articles and verb tenses, to long and significant alterations in the form and meaning of certain passages. Interestingly, it is the small, sometimes inconsequential variants that if taken in the aggregate make an important statement about Book of Mormon Isaiah.

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[74]See 1 Ne. 19:24, 22:1; 2 Ne. 6:4, 9:1, 11:8, 25:1; Mosiah 14:1; 3 Ne. 20:11, 23:1

The Variants

In this chapter, the Book of Mormon variants will be discussed in the following order:

A) "Significant" versus "Insignificant" variants

B) Variants associated with italicized words

C) Variants aligned with LXX

D) Variants aligned with Q

E) Variants aligned with M

F) Non-aligned variants

In the following discussion of the variants, please refer to the apparatus of verse comparison and the tables in the Appendix.

A) Significant versus Insignificant variants

A majority of variants from KJV in Book of Mormon Isaiah that agree with other witnesses are pronouns, conjunctions, articles, collective nouns and differences in verb tense. Many of these have been categorized as agreeing with B of M, but not necessarily supporting it because of the nature of translating Hebrew into Greek or English. Because there are additional words in Greek and English needed to convey the meaning of the Hebrew, are these words variants from the Hebrew, or are they support for the Hebrew? Sometimes the Greek or English translation of a particular Hebrew passage is

fine without these added words. (See Isaiah 3:15 and Isaiah 5:29)

There are 36 variants that partially or fully agree with LXX. These are conjunctions, articles, plural/singular variants, and verb tenses. Q also supports B of M in 28 variants that are mostly agreements in plural/singular worlds, prepositions, and conjunctions (usually the *waw* conjunction). There are also words in M not reflected in KJV but evident in B of M (See Isa. 6:5; 9:17).

Are these small (some would label them *minor*) variants significant? Though sometimes the addition or omission of the Hebrew *waw* or Greek *kai* does not affect the meaning of the text, occasionally it is apparent that even these "insignificant" variants can determine a direction in exegetical analysis.

For example,

1 Sam. 28:3 **M:** וּשְׁמוּאֵל מֵת . . .בָּרָמָה וּבְעִירוֹ וַיִּקְבְּרֻהוּ
(And Samuel died . . . and they buried him)
in Ramah *and* in his city

LXX: ἐν Αρμαθαιμ ἐν πόλει αὐτοῦ
in Armathaim, in his city

The *waw* before "in his city" is not translated into the Greek. This could be an indication that the translators were reading from a text other than M for this particular passage.[75] The addition of the waw slightly alters the meaning of the text and opens up a question as to whether the text is referring to more than one city.

In our study, a seemingly insignificant variant of verb tense can change the

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[75]See Tov's explanation in *The Text-Critical Use of the Septuagint in Biblical Research*, (Jerusalem: Simor Ltd., 1997) 9.

meaning in an exegetical analysis. For instance,

Isaiah 3:10	**M:**	אִמְרוּ צַדִּיק כִּי־טוֹב
	KJV:	Say ye to the righteous that ***it shall be*** well ***with him***
	B of M:	Say unto the righteous that **it is** well with them

Though the tense of the verb "to be," not explicitly in the Hebrew, is implied, one can see that whether the "righteous will be well" now or in the future is a significant difference in meaning.

B) Variants associated with italicized words

Book of Mormon has 119 variants associated with KJV's italicized additions to the text. That is approximately 33% of the total 370 variants. Italicized words are usually necessary to make the Hebrew thought complete in English. However, sometimes a passage can make sense but realize a slight difference in meaning when the italicized words are omitted. In these variants the italicized words are either changed to other words, expanded to include extra words or omitted altogether. There are 51 variants in which the italics are replaced with other words,

9 variants in which the italics are kept and other words are inserted before or after them, and 59 variants in which the italicized words are omitted. The following is an example of an omitted italicized word:

Isaiah 48:8

M: גַּם מֵאָז לֹא־פִתְחָה אָזְנֶךָ

KJV: yea, from that time, ***that*** thine ear was not opened

B of M yea, from that time, thine ear was not opened

The difference in the meaning of this sentence is apparent when the italicized word "**that**" is omitted.

When italicized words are omitted from the text, how much does the meaning of the passage change? For example,

Isaiah 3:14

M: בְּעֵרְתֶּם הַכֶּרֶם גְּזֵלַת הָעָנִי בְּבָתֵּיכֶם

KJV: for ye have eaten up the vineyard; the spoil of the poor ***is*** in your houses

LXX: ἐνεπυρίσατε τὸν ἀμπελῶνά μου καὶ ἡ ἁρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν
ye set my vineyard on fire **and *why is*** the spoil of the poor in your houses?

B of M: for ye have eaten up the vineyard **and** the spoil of the poor in your houses

If the italicized words are removed from KJV and LXX we are left with "and" (καὶ) in LXX and B of M. This small conjunction alters the idea of the verse. Is just the vineyard "eaten up," or is "the spoil in your houses" eaten up as well? The following is an example of an italicized word that was retained in B of M and other words were inserted before and/or after the italics.

Isaiah 6:5

M: אוֹי־לִי

KJV: Woe *is* me!

B of M: Woe is unto me!

In this particular verse, B of M reflects the Hebrew by translating לי as "unto me" rather than just "me" in M and LXX.

C) Variants supported by LXX

The LXX text used in this study was Alfred Rahlfs *Septuaginta.* Stuttgart, Germany: Wurtembergische Bibelanstalt, 1965. Tov, as a foremost scholar on MT and LXX comparisons, believes that the best reconstructions of the original text of the LXX derive from the "Gottingen School," as reflected in Rahlfs, Septuaginta. He writes: "The editors of these volumes reconstruct what appears to them to be the archetypal form of a given translation by using all available sources for the text of the LXX: Greek manuscripts, biblical quotations in the Church Fathers, and translations of the LXX."[76]

In this study LXX supported 29 variants in B of M Isaiah. LXX agreed with, but did not necessarily support B of M in another 37 variants. Also, there were 11 variants in which LXX along with M and/or Q supported B of M against KJV. These are the result of omitted italics. If taken together, that is 30% of the variants in which LXX is involved directly or indirectly. Those variants in which there is agreement with B of M, but not necessarily support must be judged individually to see if there is merit for support of B of M. Refer to the Appendix for examples of LXX "agreement" but not necessarily support for B of M.

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[76]Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research,* (Jerusalem: Simor Ltd., 1997) 12.

Examples of LXX support

Isaiah 6:10	**M:**	וְשָׁב וְרָפָא לוֹ
	KJV:	and **convert** and be healed
	LXX:	καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς and **be converted** and I should heal them
	B of M:	and **be converted** and be healed

The Greek *epistrepho* "to turn about" is in the subjunctive mood (a sort of pleading command) and the aorist passive tense. Book of Mormon also has a passive verb. M's שׁוּב is not passive but active. This verb whether in Hebrew, English or Greek takes on rich meaning for this particular passage when presented in a passive form. שׁוּב is to turn, to turn back or to repent. It is used when referring to Israel's covenant community turning back or returning to God. In a passive form, it connotes a picture of the person repenting allowing a force outside himself to enter in to affect the change, "being converted" or "being turned" back to God. I would judge LXX and B of M to be the superior reading of the verb in this particular verse.

Isaiah 14:3	**M:**	בְּיוֹם הָנִיחַ יְהוָה לְךָ
	KJV:	in **the day** that the Lord shall give thee rest
	LXX:	ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς in **that day** that the Lord shall give thee rest
	B of M:	in **that day** that the Lord shall give thee rest

The Greek demonstrative pronoun ἐκείνῃ "that" refers to something very specific that is discussed or known of somewhere else in the passage. This verse seems to be referring

to a specific "day" that has already been discussed on another occasion or elsewhere in the text. B of M and LXX seem to have the superior reading in this verse. Refer to the Appendix for further examples of LXX support.

D) Variants supported by Q

The 22 Isaiah scrolls discovered in the Judean desert reveal a plethora of Isaiah texts. They are thought to have been written between about 125 B.C. to about 60 A.D.[77] According to Tov, the Great Isaiah Scroll is unique because it is written in the Qumran practice with variations in spelling and other scribal emendations virtually throughout (see p.17 above). However, Abegg, Flint and Ulrich believe that thorough studies of all the manuscripts have shown that while there are many variants between the manuscripts, most of these are minor. The few other major variants most likely may be attributed to the carelessness of the scribe at Qumran. These ancient witnesses from the Judean desert preserve only one edition of this book. There are no consistent patterns of variants or rearrangements from scroll to scroll.[78] Of the verses studied here that contain variants between the KJV and Book of Mormon Isaiah, the Qumran practice spelling style played a part in just one comparison (see Isaiah 9:3 below).

Twenty-eight variants were found to involve support from Q. In 20 of those, Q

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[77]M. Abegg, Jr., P. Flint, E. Ulrich, *The Dead Sea Scrolls Bible* (Harper Collins: New York, 1999) 267.

[78]Ibid.

supports B of M against M and 8 give support in conjunction with M against KJV.[79] All of these variants are small (one or two words in each case), but are not insignificant. For instance:

Isaiah 9:3	**M:**	לֹא הִגְדַּלְתָּ הַשִּׂמְחָה
	KJV:	*and* **not** increased the joy
	Q:	לוא הגדלתה השמחה
		you have increased **its** joy
	B of M:	and increased the joy

This variant illustrates that Q and B of M have the superior reading. The Hebrew "Lo"can be spelled three different ways: 1) לֹא - meaning "not" or negating the verb, 2) לוֹ - meaning "to him," "for him," or expressing possession, 3) לוא - the spelling of the first two in the Qumran practice or "full (plene) spelling." In this verse there is confusion as to which word is meant. The context of the verse seems to indicate that Jehovah has (or will) increased the joy to the nation. The negated verb in KJV appears to be an incorrect translation of the Hebrew "Lo."

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[79]Interestingly, 19 other variants align with the translation of Q used in this study (*The Dead Sea Scrolls Bible*, Martin Abegg, Jr., Peter Flint and Eugene Ulrich, eds.) aside from just eliminating KJV italics. This observation has no bearing on my conclusion, but is an interesting aside as we consider modern translations of ancient texts. These editors translate Q differently than KJV of course, and in these instances, they choose forms that align with B of M.

Isaiah 53:7	**M:**	וְלֹא יִפְתַּח פִּיו
	KJV:	so he openeth not his mouth
	Q:	ולוא פתח פיהו
		he did not open his mouth
	B of M:	so he opened not his mouth

This phrase from the "suffering servant" passages of Isaiah has an imperfect verb, while the B of M variant has the verb in perfect or past tense. KJV has almost every verb of chapter 53 other that this one in past tense. The underlying Hebrew verbs are almost all in perfect or waw consecutive imperfect. Q has the verb in perfect tense similar to B of M. This verb in M goes against the pattern. Could it be in this verse that B of M and Q came from a text other than the one M came from? The meaning of the passage is altered slightly when the tense is changed. Was it that the suffering servant "opened not his mouth" at that the time that he was suffering, or does he continue to this day to "openeth not his mouth" if we interpret this servant to be the Messiah? These passages are written in prophetic and poetic modes and are subject to wide interpretation. Verb tenses can become significant in exegetical analysis. Q supports M in a majority of B of M variants, however there appears to be enough correlation (28 variants out of 370 or 12%) to show alignment with Q in B of M.

E) Variants supported by M

Most of the support from M comes from added italicized words in KJV. When these italics are omitted, the verses align with B of M. This occurs in 52 variants. In the

King James version of Isaiah, occasionally M is not translated accurately. There are 26 verses where the underlying Hebrew supports B of M against KJV. Here are some examples:

Isaiah 9:7

M: וּלְשָׁלוֹם אֵין־קֵץ

KJV: and peace ***there shall be*** no end

B of M: and peace **there is** no end

The literal rendering of the Hebrew agrees with B of M, however it must be remembered that in Hebrew poetry, verbs can be translated according to a pattern originating at the beginning of the verse to keep the ideas consistent.

Isaiah 9:17

M: כֻּלּוֹ חָנֵף

KJV: for everyone is an hypocrite

B of M: for everyone of them is a hypocrite

The singular masculine suffix after כל (everyone or all) translates as "all of him" or in English the collective singular "all of them" could work. B of M reflects the better translation of the Hebrew.

Isaiah 10:11

M: וְלַעֲצַבֶּיהָ

KJV: and her idols

B of M: and **to** her idols

The particle preposition - ל (to) is in the Hebrew and reflected in B of M's translation.

F) Non-aligned variants

Book of Mormon Isaiah has 150 non-aligned variants. These are passages in

Book of Mormon Isaiah that differ from KJV and do not align with M, LXX or Q. I have divided these non-aligned variants into three sub categories:

1) Italicized Association

The first category of non-aligned variants are associated with italicized words in KJV, that is, they omit KJV's italicized words in a particular verse and insert other dissimilar words or phrases that sometimes expand and change the meaning of the verse. For instance,

Isaiah 13:15	**M:**	וְכָל־הַנִּסְפֶּה
	KJV:	and every one that is joined *unto them*
	B of M:	and every one that is joined **to the wicked**
Isaiah 50:4	**M:**	לָעוּת אֶת־יָעֵף דָּבָר יָעִיר בַּבֹּקֶר
	KJV:	to speak a word in season to *him that is* weary: he wakeneth morning
	B of M:	to speak a word in season **unto thee, O house of Israel. When ye are** weary, he waketh morning . . .

Isaiah 13:15 appears to be a superior reading because it states exactly to whom "every one" is not to be "joined," "lest he should fall" as it explains later in the verse. Isaiah 50:40 also clarifies to whom this "word in season" is being addressed (O house of Israel). These words replacing the italicized KJV additions expand the verse and slightly change the meaning.

2) Parallelisms in Non-aligned Variants

The second category of non-aligned variants consists of additions in the text of B of M Isaiah that form Hebrew poetic parallelisms. In 31 variants, the Book of Mormon

restores poetic parallelisms characteristic of Hebrew poetic scripture. Donald W. Parry defines poetic parallelism as "words, phrases, or sentences which correspond, compare, or contrast one with another, or are found to be in repetition one with another."[80] The most well known of these parallelisms is Chiasmus, a Hebrew literary device known to be evident in many passages throughout the Book of Mormon. Less well known poetic patterns are also evident in the Book of Mormon. More than a few of these parallelisms are present in Book of Mormon Isaiah. In this study, 31 non-aligned variants were found to involve this poetic device. Please refer to the Appendix for explanations of these variants. Some of these devices are:

Epistrophe - the repetition of an identical expression at the end of successive sentences.

See Isaiah 2:9 (2 Nephi 12:9)

Antithetical Parallelism - parallel words or phrases which express opposing ideas

See Isaiah 2:5 (2 Nephi 12:5)

Synonymous Parallelism - consisting of two lines, line two being a synonymous repetition of line one

See Isaiah 2:14; 5:9; 7:18; 9:18 (2 Nephi 12:14; 15:19; 17:18; 19:18)

Synonymia - the repetition of similar, but not identical phrases

See Isaiah 29:6 (2 Nephi 27:2)

Polysyndeton - the repetition of many "**ands**" at the beginning of successive phrases

See Isaiah 13:14 (2 Nephi 23:14)

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[80]See Donald W. Parry, *Study Aid: The Book of Mormon Text Reformatted according to Parallelistic Patterns*, (Provo: FARMS 1992).

Extended Alternate - a repeated structure of alternating lines such as A-B-C-D/A-B-C-D

See Isaiah 29:7-8 (2 Nephi 27:3)

Extended Synonymous - three or more lines being identical or similar in meaning

See Isaiah 48:1 (1 Nephi 20:1)

Anaphora - the same word beginning a successive set of phrases

See Isaiah 48:15 (1 Nephi 20:15)

Chiasmus - an inverted parallelism such as A-B-C-D/D-C-B-A

See Isaiah 49:1 (1 Nephi 21:1)

3) Unexplained Variants

The third category of non-aligned variants found in B of M are those not associated with italicized words, nor with poetic parallelisms, but are variants with no evident explanation. These variants call for speculative theories as to why thy appear in the text. Sometimes a good case for scribal or printer error can be made involving haplography (see Isa 50:1) or dittography (see Isa. 54:4). Some are unique to the particular verse they are in, but allude to other passages of Isaiah (see Isa 49:13). Tov explains that all variants fall into two categories. Either they are caused by scribal error, or scribal purposeful emendation. Perhaps the non-aligned variants in B of M Isaiah have a similar explanation. In a future study, scholars might analyze the theological implications of the variants in Book of Mormon Isaiah. Are there evident patterns of additions and deletions that reveal an agenda perpetrated upon the text? We can never know for sure why these variants are in the text. Some examples of non-aligned variants

with no explanation are as follows: Isaiah 2:5, 10, 12, 19; 4:5; 6:9; 29:9, 10; 48:1, 2, 14; 49:1 (See Appendiix A).

SUMMARY

1) Of the 433 Isaiah verses quoted in the Book of Mormon, 216 (50%) contained variants.

2) In these 216 verses were found 370 variants.

3) Of those 370, 119 variants (30%) resulted from either omitting, changing or expanding the italicized words.

4) 251 (67%) variants in Book of Mormon Isaiah are not associated with KJV's italics.

5) 40 variants (11%) have full or partial support from LXX, 36 (10%) have agreement with LXX.

6) 28 variants (8%) have support from Q.

7) 52 variants (15%) have support from M against KJV.

8) 150 (40%) variants are non-aligned.

Part 3

Conclusion

The Book of Mormon variants are accurately predicted and explained by Tov's theories

In explaining his views on textual development, Emanuel Tov writes that scholars usually refer only to limited aspects of the development of the text, even though they themselves often think that their views encompass all aspects of textual evolution. Looking back, one could say that occasionally scholars' opinions are correct for a period of time only until new discoveries are made such as the scrolls found in the Judean desert.[81] Tov himself admits that "since a textual theory which could explain the development of the biblical text in its entirety does not exist, one must be content with partial descriptions of limited phenomena."[82] Because Tov understands the limits of his field of study, ironically he broadens this field by accepting the possibility that there are phenomena that have never before been encountered and cannot easily be explained. Because of this fact, along with his criteria for evaluating texts, he is the scholar that would most accurately predict and explain the variants in Book of Mormon Isaiah.

Tov's view that scholars' opinions are correct until new discoveries are made, accurately reflects the situation with B of M textual studies. Tvedtnes himself observes

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[81]Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress Press 1992) 182.

[82]Ibid.

that he needs to revisit his study of B of M variants now that a new edition of the Book of Mormon has been published. He also would like to incorporate the "discoveries" that Royal Skousen is making in his study of the original manuscripts of the Book of Mormon. Both Wayne Ham and Gary Bishop focused their studies on the Qumran support for B of M before all of the Isaiah fragments were available for study, however now that all 22 fragments have been published, their research fits the criteria stated by Tov: "their opinions were correct for their time only."[83] Perhaps this study will be correct for its time until other manuscripts of Isaiah come to light in the future.

Variant significance

When Tov analyzes a text, he treats all variants equally, that is, no distinction is made in the terminology between significant and insignificant variants. "Every difference from MT could, in theory, reflect a variant reading . . . In every single case of deviation, therefore, it must be determined whether or not a different Hebrew reading is reflected."[84] This is in contrast to scholars who differentiate between "ordinary readings" and "significant readings." Tov's reasoning is borne out in our study as we found that even the addition of a *waw* changes the meaning of the text (see Isa. 3:14). His theories on variant significance reflect the reality in the text. Cross judges variants as "new readings," either superior or inferior. If a reading does not align with M, LXX or SP, it is not non-aligned, it is inferior.

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[83]Ibid.

[84]Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, (Jerusalem: Simor LTD 1997) 9.

Categorizing Variants

The large number (150) of non-aligned variants in Book of Mormon Isaiah could not be categorized by the other four scholars. Each one strives to define where a text fits into "families," or "literary editions," or a delineated "normative community's authoritative text." There is never a possibility that the text won't fit somewhere. Tov believes it is important to have a non-aligned category in order to determine the full range of texts current in the Second Temple period. "Usually the employment of the term *non-aligned* merely implies that the texts under consideration follow an inconsistent pattern of agreements and disagreements with M, SP and G . . . but the texts which are most manifestly non-aligned, and actually independent, are texts which contain readings that diverge significantly from the other texts."[85] Tov posited his five categories of variant readings in response to Cross' three families. These categories are more realistic. They align with the categories of variants we have found in Book of Mormon Isaiah. See the following table:

TOV'S CATEGORIES	**OBSERVED B OF M VARIANTS**
Proto-Masoretic	Aligned with M
Texts close to the Presumed Hebrew Source of G	Aligned with LXX
Pre-Samaritan	(Does not apply because Samaritan texts include only the Pentateuch)
Texts written in the Qumran practice	Aligned with Q
Non-aligned	Non-aligned

[85]Tov, *Textual Criticism*, 116

CROSS' THEORY HAS NO CATEGORY FOR B OF M ISAIAH

Cross might approach B of M Isaiah in a similar manner as he has other modern discoveries. The texts at Qumran are modern discoveries. Instead of approaching these texts as a unique tradition by a separate Jewish sect, he makes no differentiation for texts *originating* at Qumran. Though they are all sectarian (non-biblical), many of these texts refer to biblical passages and could conceivably be unique enough to be their own tradition and warrant their own "category." Cross labels all of these texts Palestinian.

Even with its many variants, Cross would also most likely label Book of Mormon Isaiah Palestinian because of where it originated. It was never associated with texts during the exile. It might have some "Egyptian family" influence indicated by references in the Book of Mormon to Egyptian (as the language of Nephi's father, see 1 Ne. 1:2) that eventually evolved into "Reformed Egyptian" as the language of the Lehite records (See Mormon 9:32). But even then, Cross would include it in the Palestinian family as kind of a "default" family of texts. He sees unique texts with no strong alignment to any other extant texts as still falling into one of the three textual families. We must conclude that his broad criteria leave some texts undefined and therefore must reject his theories as adequate in explaining Book of Mormon Isaiah.

If Book of Mormon Isaiah is taken at face value as a unique text given its 370 variants including 150 non-aligned, Cross provides no category for this text. His local text theory assumes that there were no other Israelite/Jewish population centers where an authoritative text was developing. Yet the scriptural and historical record tells of a number of large migrations of the House of Israel, for a variety of reasons. The Jewish

Diaspora is noted for retaining its identity and keeping records. Are scholars sure that all ancient Israelite scriptural records of major Israelite population centers are known to us today?

TALMON'S VIEW OF A NEW TEXT OF ISAIAH

As a "normative religious community," Talmon would view the Lehites as developing their own texts that were sacred to their community. They are an example of a group with a sacred canon that eventually disappeared. When they were lost, their texts were also lost. Now that their texts are found, Talmon would compare Isaiah texts to see connections wherever they are evident. He might judge the unique variants in this text as having been preserved from a "divergent pristine textual tradition." This divergent tradition can be explained as resulting from the endeavor of the Lehites and the record keepers of later generations to establish one standard text. The text was canonized or became authoritative at some point and all other versions of this particular text were expected to conform. This could be said of the Book of Mormon Isaiah passages because we can compare it with other divergent texts of Isaiah.[86] However, Talmon's theories must be rejected as an adequate way of evaluating a newly discovered text because of the following weaknesses:

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[86]This aspect of Talmon's theory might also be applied to other passages of the Book of Mormon such as the sermons of Christ in 3rd Nephi, or Abinadi's recitation of the Decalogue (Mosiah 13), because there are biblical texts with which they may be compared.

Weaknesses of Talmon's Methodology:

1) Textual Relativism

Talmon's theory appears to be a very apt way of describing and explaining the saga of the Lehites. However, the first drawback in his methodology is his belief in "textual relativism," a term I have coined to describe his view that all texts are equally valid. There is no "pure" text or even texts that are purer than others. Even if the text is known to be early, this fact carries no weight because of the way he believes that religious communities altered and canonized their texts. His main criteria for a text to be authoritative is its acceptance by its religious community. Readings that strike the scholar as intrinsically more accurate and pristine may indeed be, but only for that particular textual tradition from that particular religious community.

Book of Mormon Isaiah might have readings that do not align with those of the Masoretic, Qumran or Septuagintal tradition. They may be superior readings with large variant passages from an early textual tradition, but Talmon would see them as pure or more authoritative only within the Lehite or Book of Mormon tradition. Any other Isaiah texts that may be discovered from the Lehite scriptural tradition would be susceptible to comparison and validation set by Book of Mormon Isaiah as canonized by the religious community (The Church of Jesus Christ of Latter-Day Saints). Comparison to other versions of Isaiah in other religious traditions would be interesting, but would not establish a more authoritative text.

2) No Original Texts Exist

Talmon's second drawback is his view that not only can we *not* perceive one text

as purer than another, but Talmon subscribes to the tenet that scholars will never have access to an original text from the author's pen or mouth, the *ipsissima verba* as he calls it. Because of the fact that the further back the textual tradition of the Hebrew Bible is followed, the wider is the over-all range of textual divergence between manuscripts, we will never be able to assess any manuscript as original, even if one was found. Talmon proscribes his theories from even being able to evaluate an original document. In his view, the only possible way to discover a pure text is by retracing the steps of textual development back until we have found an Urtext. But even then, he believes, this would only be the Urtext of this version or that version of a particular biblical text. Unlike Tov, he leaves no possibilities open to finding a biblical prophet's original writings. This is a curious viewpoint, given the discoveries at Qumran that in a moment took scholars back 1000 years from previously studied texts. Who is to say what future archeological discoveries are in store for biblical textual studies?

Talmon believes as do most scholars, that there are no biblical manuscripts extant from before the period of the Babylonian Exile. It follows then in theory, that this lack is due to a shift from an oral tradition of scriptural transmission to a written one during the return, i.e. at the end of the sixth and into the fifth century B.C. Until texts from before this period come to light, most scholars believe it is not possible that an original Urtext of a Biblical author will ever be discovered. Tov, in employing a non-aligned category for evaluating biblical texts, illustrates that even scholars like himself cannot define everything. We might say that Talmon's theories are correct for a period of time only until discoveries from before the period of the Return are made.

If Book of Mormon Isaiah is taken at face value, where does it fit in Talmon's theories? It is a text from before the exile. The manner of its transmission is clearly accounted for in the Book of Mormon. Each scribe, or prophet/record keeper gives an account of what he did with the scriptural texts after receiving them. Though perhaps there might have been one in the Lehite culture, this is not an apparent oral tradition. It is clearly a written tradition kept in strict terms. Each step of textual development is described up until Joseph Smith received the text. This type of transmission is not possible according to Talmon. His theories leave no room for divine guidance in keeping the record pure through generations. There is no possibility that a text's progeny did not endure chaos. This version of Isaiah from the Book of Mormon is a product of its New World religious community. This community altered and fit it to the needs of the community. In Talmon's view, it could not be closer to the actual words Isaiah gave us, any more than the Jew's or Christian's version of Isaiah could. It's removal from Palestine at an early date does not give its variants credence. The variants all came from its scribal transmission within the Lehite community. Ulrich agrees with Talmon but chooses to focus closely on scribal activity involved in textual transmission.

ULRICH'S VIEW OF A NEW TEXT OF ISAIAH

Ulrich has a similar view that no text is original or pure. No two manuscripts of any book in antiquity were ever exactly alike. The scribes were at the heart of textual evolution. Every scribe in every religious community was involved in the creative process of helping to compose what we now call the Bible. Ulrich has traced the

transmission of many biblical books and passages and has categorized them into "multiple literary editions."

In his view, the same could be said of Book of Mormon Isaiah. It is certainly not a more original form of the book of Isaiah, but a product of scribes previous to its removal to the New World, as well as scribes altering, interpreting and creating the text after it arrived in the New World. He would view it as a product of "multiple literary editions" created by these many prophet/scribes that took charge of it in the New World. No one can know if the 150 non-aligned variants in Book of Mormon Isaiah were not created by the New World scribes of the text. In his view, it almost seems that scribes have no scruples, being very purposeful in their textual alterations to meet the needs of the religious community:

> Although in the traditional, pious, and popular imagination, the Books of Scripture
> were composed by single, holy men from earliest times (Moses and Isaiah, for example), critical study of the text of Scripture demonstrates that the books are the result of a long literary development, whereby traditional material was faithfully retold and handed on from generation to generation, but also creatively expanded and reshaped to fit the new circumstances and new needs that the successive communities experienced through the vicissitudes of history.[87]

Ulrich's view is surely partly true. Scribes can have an agenda in their copying. However, he discounts the Jewish scribal tradition of accuracy and fidelity to the text. This long established tradition of accuracy in scribal circles reached its apex in the Masoretes of the 7th, 8th and 9th centuries A.D. The Book of Mormon itself speaks of the

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[87]Eugene Ulrich, "The Bible in the Making," in *The Community of the Renewed Covenant,* Eugene Ulrich and James VanderKam eds. (Indiana: University of Notre Dame Press 1994) 83.

immense task the Jews accomplished in bringing forth the Bible, the "travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation . . ."(See 2 Nephi 29:4-5). One need only compare the plethora of widely divergent Greek texts of the New Testament, a much younger text, to realize that the Jewish scribal tradition of accuracy in textual transmission was a strong one in most Jewish communities.

Ulrich sees texts even one or two generations removed from the author as having purposeful revisions. In his view, Book of Mormon Isaiah with its many non-aligned variants is an example of a text in which scribes intentionally incorporated new material which helped interpret or bring home to their contemporary congregation in a new situation the relevance of the traditional text. These Book of Mormon scribes were actively handing on the tradition while adding to it, enriching it, making it adaptable, up-to-date and relevant. Ulrich would view Book of Mormon Isaiah variants, even though descendant from an early text removed from Palestine, as originating from scribes not from Isaiah.

Ulrich's theories must be rejected in explaining Book of Mormon Isaiah because similar to Talmon, he provides no criteria to judge a pure text. His definitions are too narrow to allow for Isaiah's original words to be categorized. As with Talmon, he discounts any proscriptions scribes might have had against altering the texts. He rejects the possibility that a sacred text might survive for hundreds of years relatively unaltered. Book of Mormon Isaiah came to the New World less than 100 years after Isaiah completed his ministry. There is indication in the Book of Mormon that it was faithfully

transmitted by successive prophets and scribes for centuries until it was deposited into the earth (see 1 Nephi 1:3; 3:19, 20; 5:11-22; 19:5; Jacob 1:3; 4:3; Enos 1:15; Mormon 5:12; Moroni 10:2). The current edition of The Book of Mormon is an example of a phenomenon that Ulrich and Talmon believe cannot exist, and that is this: that a large, religious community can preserve and transmit their sacred scriptural texts for 170 years with only a few minimal alterations. The Book of Mormon with its Isaiah passages have remained relatively unchanged for the last 170 years, longer than the time between Isaiah and the removal of the Brass Plates from Palestine.

Ulrich writes: "Our common problem is that only a very small percentage of the textual data from antiquity is available, and thus we are in the mode of reconstruction . . .the question is how to draw the lines to connect the dots."[88] Here, Ulrich gives an indication he is assuming things about the texts beyond what is available. If a text has large divergences from another text, he assumes that they could be connected within the same text family by similar texts now lost.

This is in contrast to Tov who is not inclined to "reconstruct" the texts, or connect the dots, but to clearly identify a text that does not fit the established patterns as outside these realms. Tov would categorize Book of Mormon Isaiah as non-aligned. If he ever had the opportunity to inspect and study the original plates of Mormon, he might form a whole new category of texts for these "new discoveries" as he did at Qumran. The 150 non-aligned variants, many of which are lengthy passages, meet the criteria for being independent or non-aligned (See examples below).

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[88]Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible*, 83.

Variants with Support from Hebrew Literary Devices

The 28 variants with poetic parallel patterns are an especially telling characteristic of Book of Mormon Isaiah (See Appendix, table #5). If these parallelisms were in the Hebrew text, why did they survive the translation process in the Book of Mormon and not in M, Q or LXX? Perhaps because Tov has written so widely on the subject of textual criticism, he is the only scholar of the four to address this issue. While critiquing the LXX he wrote that when choosing renderings, "translators produced so-called 'Hebraisms,' that is, Greek words, phrases or constructions which transfer characteristic Hebrew elements into Greek in disregard of Greek idiom. The very existence of Hebraisms in different proportions in the books of the LXX shows that . . . some translators refrained more than others from the practice of including Hebraistic (that is, non-Greek) elements in their translations."[89] He observes that some translators adhered as much as possible to the word order of M, while others often deviated from it in conformity with the rules of the Greek language and their own literary taste.

These same observations can be applied to the Hebraic parallelisms found in Book of Mormon Isaiah. While there may be no evidence of a parallelism in LXX, there may be a simple one in M and Q in the same verse, and a complex one in B of M. These parallelistic variants fall into two categories: **1) a variant in which a parallel pattern is already present in the text but is expanded into a fuller or more complex pattern**

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[89]Tov, *The Text-Critical Use of the Septuagint*, 22.

with additional words or phrases, and 2) a variant in which an entire passage written in a poetic parallel is added to the text.

See the following examples:

Parallel Variant Type #1:

Isaiah 2:14

M: וְעַל כָּל־הָהָרִים הָרָמִים וְעַל כָּל־הַגְּבָעוֹת הַנִּשָּׂאוֹת

KJV:
a) and upon all the high **mountains,**
a) and upon all the **hills** that are lifted up.

B of M:
a) and upon all the high **mountains,**
a) and upon all the **hills,**
b) and upon all the **nations** which are lifted up,
b) and upon every **people**

M has two parallel statements labeled a). B of M adds two more parallel statements labeled b) that expand and alter this particular parallelism. See also Isaiah 29:6.

Parallel Variant Type #2

Isaiah 49:1

M: שִׁמְעוּ אִיִּים אֵלָי

KJV: **Listen,** O isles unto me . . .

B of M:
a) **Hearken,**
b) O ye **house of Israel**
c) all ye that are **broken off**
d) and are **driven out**
e) because of **the wickedness of the pastors of my people**
d) yea, all ye that are **broken off**
c) that are **scattered abroad**
b) who are of my people O **house of Israel**
a) **Listen,** O isles unto me . . .

This passage is in a chiastic structure and was added to the beginning of Isaiah 49:1(1 Ne. 21:1). See also Isaiah 50:1.

Non-aligned variants along with M, Q, and LXX alignment, all add up to Book of Mormon Isaiah as a non-aligned text.

To reiterate part of Tov's definition of a non-aligned text, "the texts which are most manifestly non-aligned, and actually independent, are texts which contain readings that diverge significantly from the other texts."[90] By significantly, he means more than single letters and words. He gives an example from Qumran:

> Although Freedman attempted to determine the place of 11QpaleoLev[a] within the tripartite division, it has since been clarified that the scroll is not particularly linked with any of the three main textual witnesses. It agrees at times with M, but sometimes also deviates from it. The same applies to its relation to SP and G. In addition to this, it contains exclusive readings not found elsewhere. These exclusive readings are often not very distinctive in their content, but they nevertheless differ from the other three texts. Accordingly, the Leviticus scroll from cave 11 actually forms a fourth text alongside the three sources that were known before the Qumran discoveries. This text possesses no specific characteristics, but its uniqueness consists in it independence from the other textual witnesses.[91]

Book of Mormon Isaiah fits this same pattern. The following is a list of Tov's criteria for a non-aligned text and examples from the variants:

1) Agrees with and departs from M

The examples here are numerous. Refer to tables #1 and #3 in the Appendix.

2) Agrees with and departs from LXX

Some noteworthy agreements: Isaiah 2:16, 5:4, 5:30, 6:10, 10:5; See table #2

3) Agrees with and departs from Q

Some noteworthy agreements: Isa. 3:10, 9:3, 14:2, 48:8; See table #4

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[90]Tov, *Textual Criticism*, 116

[91]Ibid.162.

4) Contains exclusive readings, not necessarily distinctive, but different and not found anywhere.

Some noteworthy exclusive readings: Isa. 2:5, 2:9, 2:12,13;13:3, 13:22, 48:1,5, 48:14, 49:1, 13, 50:1,8. See table #1

5) Book of Mormon Isaiah forms a fourth text alongside the three others

This unique version of Isaiah is a separate and distinct text alongside M, Q and LXX. This version has only 20 chapters of Isaiah. This version can be used in exegesis because of its literary differences. It has a large number of small alignments with extant versions of Isaiah. It has 150 variants not aligned with any version of Isaiah. If the percentage of non-aligned variants were extrapolated out to the entire book of Isaiah on the Brass Plates, that might mean 550 non-aligned variants are in Brass Plates Isaiah and a total of over 1100 of all kinds of variants. Some of the variants cast further light on Jehovah's relationship with the house of Israel beyond that depicted in M.

A Final Word: Book of Mormon serves as a proof text for determining that his theories reflect reality.

Tov's theories of textual transmission, his theories of text types, his theories on textual variance are all borne out in Book of Mormon Isaiah. His theories best describe if this text is more original or pure than other texts. They best predict what characteristics a newly discovered manuscript might consist of. They best describe what the 370 variants in Book of Mormon Isaiah mean. The variants align with other ancient witnesses in

categories similar to Tov's. Many of the variants do not align with any ancient witness and thus merit their own category. Tov employs a similar category for unexplainable texts at Qumran.

The weaknesses in the other three scholars' theories are problematical. These scholars were evaluated in this thesis and have been found to have gaps and holes in their theories that Book of Mormon Isaiah slips through and remains undefined. Cross' text family criteria is too broad and leaves no room for a text developing outside the three geographical areas. Ulrich's and Talmon's methodologies do not provide for early, pure texts, only for texts that can be seen to have been purposely altered by a community's scribes. Considered an acceptable practice, all texts changed significantly within one or two generations. No original texts do or can exist.

APPENDIX

TABLE #1

Verse Comparison

In this table, Book of Mormon Isaiah will be analyzed in the following manner:

1. Each verse in the Book of Mormon (B of M) will first be compared with its counterpart in the King James Version (KJV). When a variant is found, the Masoretic Text (M) and KJV will be compared to see which is closer to B of M. Perhaps there is a variant between KJV and M in the same verse as a B of M variant. All of the variants in the verses will be highlighted in bold face type.

2. In this study, a variant is defined as any single word or phrase in the KJV that varies from its counterpart in B of M. For example, when a phrase of two or more words is inserted in a verse, it is counted as one variant of connected words. In some instances, entire verses are prefaced into whole passages. These are considered as just one variant because of the connected words and ideas. The variants between M and The Book or Mormon will then be compared with The Septuagint (LXX) and 1QIsa[a] and other relevant Dead Sea Isaiah Scrolls (Q) to see if there is any support from these other witnesses.

3. The significance of each variant will be briefly discussed in the last column of the table. Poetic parallelisms found therein will also be noted with reference to *The Book of Mormon Text Reformatted According to Parallelistic Patterns*, (Pvovo: FARMS 1992) by Donald W. Parry.

4. Reference will also be made to the study aid "The Isaiah Variants in the Book of Mormon", by John A. Tvedtnes. This excellent study by Tvedtnes was done in 1981 just previous to the 1981 edition of the Book of Mormon. That edition corrected some of the

variants resulting from scribal or printer error observed by Tvedtnes. (Cf. Isaiah 54:10 and 3 Nephi 22:10) In addition, Tvedtnes overlooked variants in some 26 verses of Isaiah.

5. The significance of each variant will be summarized in the final column of the table. Though the analysis calls for objectivity, the lack of an original language text of the B of M invites educated conjecture where no apparent reason for the variant can be discerned.

6. Those words printed in italics in the King James Version and Alfred Rahlfs English Translation of the Septuagint will also be italicized in the columns of comparison.

7. Analysis was done on those verses that were clearly indicated in the text to be quotes from Isaiah. In each passage, Nephi, Jacob, Abinadi and Jesus Christ indicated they were quoting from or reading from Isaiah (See 1 Nephi 19:24; 22:1; 2 Nephi 6:4; 9:1; 11:8; 25:1; Mosiah 14:1; 3 Nephi 20:11; 23:1). Some of these same prophets paraphrased passages that were clearly from Isaiah, but were being applied to the present audience (See 2 Nephi 26:15-18). Some prophets used phrases and themes from Isaiah in their own prophecies (See Mormon 8:23; Moroni 10:31; Helaman 8:20). In this study, only direct quotes were analyzed.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa.2:2	הַר בֵּית־יְהוָה ***that*** **the** mountain of the Lord's house	τὸ ὄρος κυρίου .. **the** mountain of the Lord	הר בֵּית־יְהוָה **that the** mountain of the Lord's house	**2 Nephi 12:2** **when the** mountain of the Lord's house	Book of Mormon has **"when"** instead of **"that"** in KJV and Qumran. These were supplied by the translators to clarify the Hebrew. Either is appropriate
Isa. 2:5	בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְהוָה O House of Jacob, **Come** ye and let us walk in the light of the Lord	ὁ οἶκος τοῦ Ιακωβ δεῦτε πορευθῶμεν τῷ φωτὶ κυρίου ...O house of Jacob, **come** and let us walk in the light of the Lord...	בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְהוָה House of Jacob, come, let us walk in the light of the Lord	**2 Nephi 12:5** O house of Jacob, come ye and let us walk in the light of the Lord; **yea, come, for ye have all gone astray, every one to his wicked ways.**	The B of M adds two phrases to the end of this verse which restore the poetic antithetical parallelism. **come/come** **walk in the light/gone astray** **light of the Lord/wicked ways** A scribe could have eliminated the second parallel phrase when his eye jumped from the 2nd "come" back to the 1st "come" and he neglected to complete the verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 2:6	כִּי נָטַשְׁתָּה עַמְּךָ Therefore, **thou** has forsaken thy people, the house of Jacob... 1) be **replenished** 2) ***are*** soothsayers 3) **please** themselves NIV: 1) **full** of superstitions 2) **practise** divination 3) **clasp** hands	ἀνῆκεν γὰρ τὸν λαὸν αὐτοῦ... For **he** has forsaken his people the house of Israel... 1) **land is filled** 2) **children were born to them**	כיא נטשתה עמך Indeed, **you** have abandoned your people, the house of Jacob... 1) they are **filled** 2) they **are** soothsayers 3) they **shake** hands .	**2 Nephi 12:6** Therefore, **O Lord,** thou hast forsaken thy people, the house of Jacob... 1) they be **replenished** 2) they **hearken unto** soothsayers 3) they **please** themselves	The previous verse addresses the **House of Jacob.** Then this verse addresses **"thou/you."** The Book of Mormon clarifies "you" by adding **"O Lord."** Tvedtnes proposes that an abbreviation of Yahweh was mistakenly omitted. (See Tvedtnes p. 22) B of M replaces "*are* soothsayers" with "hearken unto soothsayers". This verse lists three reasons why the Lord has "forsaken" the house of Jacob. The B of M variant **"hearken unto,"** an active Hebrew verb, replaces the stative "**are**" soothsayers (Q, KJV), thus a parallel to the other two stronger verbs in this list of three: 1) replenished/filled 2) shake or clasp (hands)/please
Isa. 2:9	וַיִּשַּׁח אָדָם וַיִּשְׁפַּל־אִישׁ וְאַל־תִּשָּׂא לָהֶם And the mean man boweth down and the great man humbleth himself: therefore forgive them **not.**	καὶ ἔκυψεν ἄνθρωπος καὶ ἐταπεινώθη ἀνήρ καὶ οὐ μὴ ἀνήσω αὐτούς And the mean man bowed down, and the great man was humbled: and I will **not** pardon them.	וישפל איש וישח אדם But humanity will be humbled and a mortal brought low. (1QIsa[a] is missing the last phrase of this verse. See below)	**2 Nephi 12:9** And the mean man boweth **not** down, and the great man humbleth himself **not**, therefore, forgive **him not.**	The 1830 edition of the Book of Mormon lacks the word **"not"** in the first two phrases. Joseph Smith later added it, restoring this parallelism. Along with the variant "**him not**" at the end of the verse, this could be an example of "epistrophe" - the repetition of an identical expression at the end of successive sentences. (See Parry, p. xliii)

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 2:10	בּוֹא בַצּוּר מִפְּנֵי פַּחַד יְהוָה וּמֵהֲדַר גְּאוֹנוֹ Enter into the **rock**. . . **for fear** of the Lord, and **for the glory** of his majesty.	καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦὅταν ἀναστῇ θραῦσαι τὴν γῆν **Now therefore**, enter ye into the **rocks**. . . **for fear** of the Lord, and by reason of **the glory** of his might he **shall arise to strike** terribly the earth	The last phrase in verse nine and all of verse ten are not included in 1Qlsa[a], but are included in other DSS Isaiah texts, and these follow the Masoretic tradition.	**2 Nephi 12:10** **O ye wicked ones**, enter into the **rock** . . . **For the fear** of the Lord and **the** glory of his majesty **shall smite** thee.	There is diversity in ancient witnesses in vss. 9 and 10. 1Qlsa[a] omits 10 entirely, LXX adds **"Now, therefore."** B of M adds **"O ye wicked ones."** and the article **"the"** before *fear* and omits **"for"** before **"the glory."** Furthermore, B of M and LXX have an additional phrase with the same verb: **strike/smite** The Hatch-Redpath concordance lists the Greek θραῦσαι **-strike**, as a word that LXX translators used for the Hebrew נָגַף **- smite**
Isa. 2:11	עֵינֵי גַּבְהוּת אָדָם שָׁפֵל The lofty looks of man shall be humbled	οἱ γὰρ ὀφθαλμοὶ κυρίου ὑψηλοί ὁ δὲ ἄνθρωπος ταπεινός **For** the eyes of the Lord are high, but man is low	ועיני גבהות אדם תשפלנה **And** the lofty looks of man will be brought low	**2 Nephi 12:11** **And it shall come to pass** that the lofty looks of man shall be humbled	The Masoretic is lacking the connecting conjunction **"and"** at the beginning of the verse. LXX and Qumran both have conjunctions (**"For"** and **"And"**) and lend partial support for **"And it shall come to pass"** in the Book of Mormon.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 2:12	כי יום לַיהוָה צְבָאוֹת עַל כָּל־גֵּאֶה וָרָם For the day of the Lord of hosts ***shall be*** **upon** every one ***that is*** proud and lofty and upon every *one* ***that is*** lifted up. . .	μέρα γὰρ κυρίου σαβαωθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον For the day of the Lord of hosts **shall be upon** every one that is proud and haughty . . .	כיא יומ ליהוה צבאות על כל גאה ורם For the day of the Lord of hosts **is upon** all who are proud and lofty . . .	**2 Nephi 12:12** For the day of the Lord of Hosts **soon cometh upon all nations, yea,** upon every one; **yea, upon** the proud and lofty and upon every one **who** is lifted up. . .	Does **"is upon"** in Q translation compare to **"soon cometh upon"** in B of M, connoting immediacy? Or is **"shall be upon"** added by the translators of M and LXX closer to the meaning? The B of M again preserves the poetic parallelism of this verse: a) upon **all nations** (omitted in M, Q LXX possibly through haplography) a) upon **every one** b) upon the **proud and lofty** b) upon everyone **who is lifted up**
Isa 2:13	וְעַל כָּל־אַרְזֵי הַלְּבָנוֹן הָרָמִים וְהַנִּשָּׂאִים And upon all the cedars of Lebanon, ***that are*** high and lifted up . . .	καὶ ἐπὶ πᾶσαν κέδρον τοῦ Λιβάνου τῶν ὑψηλῶν καὶ μετεώρων And upon every cedar of Libanus, **of them that are** high and towering . . .	ועל כל ארזי הלבנון הרמים והנשאים And upon all the cedars of Lebanon, **that are** high and lifted up . . .	**2 Nephi 12:13** **Yea, and the day of the Lord shall come** upon all the cedars of Lebanon, **for they** are high and lifted up . . .	B of M begins the verse: **"Yea, and the day of the Lord shall come,"** forming a parallel with the previous verse of the same subject matter. **"For they"** replaces "*that.*"

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 2:14	וְעַל כָּל־הֶהָרִים הָרָמִים וְעַל כָּל־הַגְּבָעוֹת הַנִּשָּׂאוֹת And upon all the **high mountains**, and upon all the **hills** ***that are*** **lifted up.**	καὶ ἐπὶ πᾶν ὄρος καὶ ἐπὶ πάντα βουνὸν ὑψηλὸν And upon **every high mountain** and upon **every high hill.**	ועל כל ההרים הרמים ועל כול הגבעות הנשאות against all the **high mountains** and against all the **lofty hills**	**2 Nephi 12:14** And upon all the high mountains, and upon all the hills, **and upon all the nations** *which are* lifted up **and upon every people.**	This verse has one synonymous parallelism in M, LXX and Q: a) **high mountains** **lofty hills** The Book of Mormon enhances this poetic structure with two parallelisms: a) upon all the **high mountains** upon all the **hills** b) upon all the **nations . . .** upon **every people**
Isa 2:16	וְעַל כָּל־אֳנִיּוֹת תַּרְשִׁישׁ וְעַל כָּל־שְׂכִיּוֹת הַחֶמְדָּה And upon all **the ships of Tarshish,** and upon all pleasant pictures.	καὶ ἐπὶ πᾶν πλοῖον θαλάσσης καὶ ἐπὶ πᾶσαν θέαν πλοίων κάλλους And upon **every ship of the sea** and upon every display of fine ships	ועל כול אניות תרשיש ועל כול שכיות החמדה Against **all the Tarshish ships** and against all the stately vessels.	**2 Nephi 12:16** And upon **all the ships of the sea**, and upon **all the ships of Tarshish**, and upon all pleasant pictures.	M has **"ships of Tarshish,"** LXX has **"every ship of the sea,"** but B of M has both **"all the ships of the sea,"** and **"all the ships of Tarshish"** indicating that the Brass Plates were more complete. The final word in the verse, the Hebrew- sekiyot (שְׂכִיּוֹת) has been translated as both "ships" and "displays/views/images," or in the KJV - "pictures."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 2:19	מִפְּנֵי פַּחַד יְהוָה וּמֵהֲדַר גְּאוֹנוֹ . . . **for fear of the Lord**, and for the glory of his majesty	τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ . . . **for fear of the Lord** and by reason of the glory of his might	מפני פחד יהוה ומהדר גאונו **Before the terror of the Lord** and before the glory of his majesty	**2 Nephi 12:19** . . . for **the** fear of the Lord **shall come upon them** and the glory of his majesty **shall smite them**	See vs. 10 above. Unlike verse 10 however, this B of M verse *does* include the final phrase "when he ariseth to shake terribly the earth." The phrase **"for fear of the Lord"** (B of M has "**the** fear") does not convey the meaning of the Hebrew "miphne pachad" מפני פחד The Hebrew more accurately means **"fear at the presence of"** or **"fear before him"**and might explain the B of M variant "fear . . . shall come upon them". . . See also Isaiah 2:21
Isa 2:20	אֲלִילֵי זְהָבוֹ אֲשֶׁר עָשׂוּ־לוֹ לְהִשְׁתַּחֲוֹת . . . idols of gold which they made ***each one*** for himself to worship	τὰ χρυσᾶ ἃ ἐποίησαν προσκυνεῖν τοῖς ματαίοις . . . gold abominations which they made **in order** to worship	אלילי זהבו אשר עשו־לו אצבעותיו להשתחות . . .their idols of gold which **their fingers have made** to worship	**2 Nephi 12:20** . . .his idols of gold **which he hath made** for himself to worship	B of M leaves out the italicized **"each one"** in KJV that the translators added and is not in the Hebrew. BM has the verb 3rd person singular instead of plural in M, LXX and Q. 1QIsa[a] has **"their fingers"** אצבעותיו and also the correct Hebrew spelling of "mole:" לחפרפרים

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 3:1	מַשְׁעֵן וּמַשְׁעֶנָה כֹּל מִשְׁעַן־לֶחֶם וְכֹל מִשְׁעַן־מָיִם . . .the stay and the staff, the whole **stay of bread**, and the whole stay of water,	ἰσχύοντα καὶ ἰσχύουσαν ἰσχὺν ἄρτου καὶ ἰσχὺν ὕδατος . . . the mighty man and the mighty woman, the **strength of bread** and the strength of water	משען ומשענה כל משען לחמ וכול משען מים . . .support and staff, the entire **supply of food** and the entire supply of water	**2 Nephi 13:1** the stay and the staff, the whole **staff of bread**, and the whole stay of water	B of M **"stay of bread"** to **"staff of bread"**. Here again, B of M preserves and enhances the parallelism characteristic of so much Hebrew Biblical poetry: a) **stay** b) **staff** b) **staff** of bread a) **stay** of water The Hebrew for stay and staff are the masculine and feminine forms of "mashen"- משען meaning support or strength. LXX reflects this literally, personifying the masculine and feminine into "mighty man" and "mighty woman" BDB indicates that both the masc. and fem. forms are used to exhaust the category - support of every kind. (BDB p.1044)
Isa 3:4	וְנָתַתִּי נְעָרִים שָׂרֵיהֶם And I will give children ***to be*** their princes . . .	καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν And I will make youths their princes . . .	ונתתי נערים שריהם And I will make young boys their rulers . . .	**2 Nephi 13:4** And I will give children **unto them** to be their princes . . .	.B of M inserts **"unto them"** after "children". This clarifies the verb "give". The Hebrew for "give" (natan) נָתַן is used over 2000 times in the Hebrew bible. In addition to the basic "give", it has been variously translated as: set, commit, put, lay, fasten, deliver, send, pay, make and a myriad of other ways. This verse is translated in most English translations as "make"; in the Darby and New Living Translation as "appoint" and as "give" in the KJV and New Jerusalem Bible. The B of M clarifies this verb as indeed "give" by adding **"unto them"** to the verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 3:6	קָצִין תִּהְיֶה־לָּנוּ וְהַמַּכְשֵׁלָה הַזֹּאת תַּחַת יָדֶךָ ***saying*** . . . be thou our ruler and ***let*** this ruin ***be*** under thy hand	ἀρχηγὸς ἡμῶν γενοῦ καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σὲ ἔστω **saying** . . . be thou our ruler and **let** my meat **be** under thee	קצין תהיה־לנו והמצשלה הזאת תחת ידך **and say. . .** be our ruler and **let** this ruin **be** under your command	**2 Nephi 13:6** . . .and **shall say** be thou our ruler, and **let not** this ruin **come** under thy hand	B of M has "**and shall say**" for KJV's "**saying**". This is implied in the Hebrew and supplied by the translators. "**Shall say**" rather than "**saying**" indicates a future event. "let **not** this ruin" varies from "let this ruin". לנו- "for us" (translated as "our") immediately preceding הַמַּכְשֵׁלָה - "ruin" might have originally been לוא - "not" and a scribal error occurred. Tvedtnes observes that **"come"** is sometimes the translation of the verb היה - **"to be"** as in Gen 15:1. "The word of the Lord **came** to" is equivalent to "the word of the Lord **was** to"
Isa 3:8	כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־יְהוָה . . .because their **tongue** and their doings ***are*** **against** the Lord . . .	καὶ αἱ γλῶσσαι αὐτῶν μετὰ ἀνομίας τὰ πρὸς κύριον ἀπειθοῦντες διότι νῦν ἐταπεινώθη ἡ δόξα αὐτῶν . . .and their **tongues** ***have spoken*** **with** iniquity, disobedient as they **are** toward the Lord . . .	כי לשונם ומעלליהם על יהוה . . . because their **speech** and their actions **are against** the Lord . .	**2 Nephi 13:8** . . .because their **tongues** and their doings **have been against** the Lord . . .	B of M changes **tongue** to **tongues** and **are** to **have been**. "Tongues" is supported by LXX where it is also plural and agrees with the antecedent "their". It also parallels the Hebrew plural "doings" in the phrase. **"Are"** is implied in the Hebrew and supplied by the translators. B of M puts it in past tense **"have been"** indicating Judah and Jerusalem are "ruined" for past deeds.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 3:9	הַכָּרַת פְּנֵיהֶם The shew of their countenance. . . וְחַטָּאתָם כִּסְדֹם הִגִּידוּ לֹא כִחֵדוּ אוֹי לְנַפְשָׁם **they declare** their sin as Sodom, **they hide *it* not**. Woe unto their **soul**!	ἡ αἰσχύνη τοῦ προσώπου αὐτῶν. . . .the shame of their countenance. . . . . .τὴν δὲ ἁμαρτίαν αὐτῶν ὡς Σοδομων ἀνήγγειλαν οὐαὶ τῇ ψυχῇ αὐτῶν **they have proclaimed** their sin as Sodom . . **and** made it manifest.	הכרות פניהם The expressions on their faces וחטאתם כסודם הגידו ולוא כחדו אוי לנפשם **announce** their sin like Sodom, **and** they do not hide it. Woe to **them**.	**2 Nephi 13:9** The show of their countenance. . . **doth declare** their sin **to be even as** Sodom, **for they cannot hide it.** Wo unto their **souls**	B of M has "**doth declare**" in place of KJV's "**they declare**" and "**to be even as**" in place of "**as.**" 1QIsa[a] translators support B of M with the subject of the verb **announce/declare** being **expressions/show** rather than **they** in KJV and LXX. The conjunctive **for** in B of M is supported by "**and**" in LXX (και) and 1QIsa[a] (ו). Qumran translators support B of M again in **them** and **souls** both plural. The Hebrew נפשם "**their soul**" is a collective singular. KJV translated כי as "**as.**" B of M has "**to be even as.**" Both are acceptable translations. "**They hide it not**" becomes "**for they cannot hide it.**"
Isa 3:10	אִמְרוּ צַדִּיק Say ye **to** the righteous. . . כִּי־טוֹב that *it shall be* well ***with him*** NIV: . . .***with them***	εἰπόντες δήσωμεν τὸν δίκαιον saying. . .let us bind the just	אמרו לצדיק כיא טוב Say **to** the righteous that it will be well.	**2 Nephi 13:10** Say **unto** the righteous **that it is** well with **them**	B of M has "**Say unto**" for KJV's "**Say ye to.**" "**To**" is added by translators to clarify the Hebrew in M, but explicit in 1QIsa[a] (לצדיק)- "to the righteous." B of M has "that it is" for KJV's "that it shall be." "**It is**" is a more accurate translation than "**it shall be.**" "**Him**" of KJV is changed to "**them**" and agrees with "the righteous," its antecedent.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 3:11	אוי לְרָשָׁע רָע כִּי־גְמוּל יָדָיו יֵעָשֶׂה לוֹ Woe unto the wicked, *it shall be* **ill** *with* ***him***: for the reward of **his hands** shall be **given** him.	οὐαὶ τῷ ἀνόμῳ πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ Woe to the transgressor! **evils** shall **happen to him** according to the works of **his hands**.	אוי לרשע רע כיא גמול ידו ישוב לוא Woe to the wicked! It will be **ill.** For the recompense of **his hand** will be **repaid** to him.	**2 Nephi 13:11** Wo unto the wicked, for they shall **perish;** for the reward of **their hands** shall be **upon** them.	B of M changes "**it shall be ill with him**" to "**for they shall perish.**" This phrase is actually only one word in the Hebrew: רָע. TWOT indicates that the purely secular meaning of this word is "physical injury" (cf. Jer. 39:12) and "times of distress" (cf. Amos 6:3). "Perish" in B of M fits these parameters well. KJV and Qumran use "**ill**" to contrast with "**well**" in the previous verse when referring to the righteous, but as Tvedtnes points out, "Say to the righteous" does not parallel with "woe to the wicked" in this structure. (Tvedtnes p. 32) "**Their hands**" rather than KJV's "his hands" reflects the collective nature of "the wicked." "**Given him," "happen to him"** and **"repaid to him,"** are all from different verbs and add to the confusion in this verse. **"Upon"** in B of M hearkens back to "**perish**" which refers to the destruction coming to the wicked.
Isa. 3:12	עַמִּי מְאַשְּׁרֶיךָ ***As for*** my people. . . they **which** lead thee . . .	λαός μου οἱ μακαρίζοντες **O** my people. . . they **that** pronounce you blessed . . .	עמי מאשריך **As for** my people. . . **your leaders** . . .	**2 Nephi 13:12** **And** my people . . . they **who** lead thee. . .	B of M has "**and**" for "**as for**" at the beginning of the verse. The Hebrew is literally just "**my people.**" Translators have judged what structure the verse should take given the parallels and contrasts of the surrounding verses. B of M "**and** my people" fits as well as the other conjunctions used. In the final phrase "**Which, that, your, and who**" are all accurate in Hebrew.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 3:14	הַכֶּרֶם בָּזַזְתֶּם הֶעָנִי בְּבָתֵּיכֶם . . . eaten up the vineyard; the spoil of the poor ***is*** in your houses	ἐνεπυρίσατε τὸν ἀμπελῶνά μου καὶ ἡ ἁρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν ye set my vineyard on fire **and** why is the spoil of the poor in your houses?	הכרם גזלת בבתיכם העני . . . consumed the vineyard. The spoil of the poor **is** in your houses.	**2 Nephi 13:14** . . . eaten up the vineyard **and** the spoil of the poor in your houses	B of M adds "**and**" after "vineyard" and removes "**is**" after "poor." LXX has "**and**" supporting B ofM. The verb "**is**" is not in the Hebrew, but added to make sense in the syntax, and so could possibly not apply as in B of M.
Isa. 3:15	מַה־ לָּכֶם תְּדַכְּאוּ עַמִּי What mean ye ***that*** ye beat my people. .	τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου Why do ye wrong my people. . .	מלכמה תדכאו עמי What do you mean **by** crushing my people?	**2 Nephi 13:15** What mean ye? Ye beat my people	B of M eliminates "**that**" which KJV translators added and is not in the Hebrew.
Isa. 3:18	הָעֲכָסִים וְהַשְּׁבִיסִים וְהַשַּׂהֲרֹנִים . . . ornaments ***about their feet*** and ***their*** cauls, and ***their*** round tires. . .	τὰ ἐμπλόκια καὶ τοὺς κοσύμβους καὶ τοὺς μηνίσκους . . .the curls and the fringes and the crescents.	העכסים והשביסים והשהרנים . . . anklets and headbands and crescents.	**2 Nephi 13:18** ornaments, and cauls, and round tires. . .	Again B of M eliminates "**about their feet**" and "**their**" which is not in the Hebrew but added to make the syntax clearer in KJV and other modern translations.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 3:26	וְנִקְּתָה and she ***being*** desolate . . .	καὶ καταλειφθήσῃ μόνη and thou **shalt be** left alone. . .	ונקתה and she **will be** cleaned out . . .	**2 Nephi 13:26** and she **shall be** desolate	LXX and Q translators agree with the B of M and put the verb in future tense: **she shall be/will be.** The Hebrew indicates it thus with a waw consecutive structure.
Isa. 4:2	וּפְרִי הָאָרֶץ וּלְתִפְאֶרֶת לְגָאוֹן . . .**and** the fruit of the earth ***shall be*** excellent and comely **for** them . . .	ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν . . .in counsel of the earth **to** exalt and glorify the remnant	ופרי הארץ ולתפארת לנאון . . .**and** the fruit of the land **will be** the pride and boast **of** the escaped . . .	**2 Nephi 14:2** . . .the fruit of the earth excellent and comely **to** them. . .	B of M eliminates "**and**" before "the fruit"and "**shall be**" before "excellent" (added by KJV translators). "**And**" is in the Hebrew as **"waw"** (ו) but could have been eliminated on the Brass plates through scribal confusion with the yod of the previous word. Also, "**for** them" is changed to "**to** them" which is identical in Hebrew.
Isa. 4:3	הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר ***that he that is*** left in Zion, and ***he that*** remaineth כָּל . . .***even*** everyone	τὸ ὑπολειφθὲν ἐν Σιων καὶ τὸ καταλειφθὲν That the remnant left in Sion and the remnant left πάντες . .***even*** all	הנשאר בציון והנותר whoever is left in Zion and whoever remains . . . כול everyone. .	**2 Nephl 14:3** they that are left in Zion and remain . . . everyone	"**they that are left**" replaces "**he that is left**" and could mean singular "they" in English, however plural "they" correlates better with "every one" (כל written as "every one" or "each one" but can also mean "everyone" or "all") later in the verse. B of M eliminates "**even**" which is not in the Hebrew and not necessary.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 4:5	כִּי עַל־כָּל־כָּבוֹד for upon all the glory . . .	πάσῃ τῇ δόξῃ all the glory. . .	this phrase is missing in 1QIsa[a] most likely through haplography	**2 Nephi 14:5** for upon all the glory **of Zion** . . .	This verse speaks of every **dwelling place** of Mount Zion. In B of M, "**Zion**" is added after "glory." "**The glory of Zion**" is alluded to in Psalm 76:3: "his tabernacle and his **dwelling place** in **Zion.**" "When God's glory (כבוד) is mentioned in the O.T. it is usually in conjunction with the tabernacle (Ex. 16:10). These manifestations are directly related to God's self disclosure and his intent to dwell among men." (TWOT Hebrew wordbook p.?)
Isa 4:6	וְלִמְסָתוֹר and **for** a covert	καὶ ἐν ἀποκρύφῳ and a hiding place. . .	ולמסתור and hiding place. . .	**2 Nephi 14:6** and a covert . . .	ל - **"for"** (KJV) is in the Hebrew but is not necessary in the English.
Isa 5:1	אָשִׁירָה נָּא **Now** will I sing . . .	ᾄσω δὴ **Now** I will sing . . .	אשירה I will sing . . .	**2 Nephi 15:1** **And then** will I sing . . .	B of M has "**And then**" instead of "**Now.**" נא (na) means "now" or "let." LXX has δη- meaning "now, then, therefore" possibly supporting B of M.
Isa 5:4	וַיַּעַשׂ בְּאֻשִׁים **brought it forth** wild grapes?	ἐποίησεν δὲ ἀκάνθας ***but*** **it has brought forth** thorns.	וישה באושים **Why . . .did it** raise wild grapes?	**2 Nephi 15:4** **it brought forth** wild grapes.	LXX is a statement not a question which supports B of M, also a statement. It is not explicitly a question in the Hebrew but implied by the translators in M and Q. Notice the Hebrew verb is not the same in M and Q.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 5:5	הָסֵר מְשׂוּכָתוֹ I will take away the hedge thereof . . . פָּרֹץ גְּדֵרוֹ ***and*** **break down** the wall thereof . . .	ἀφελῶ τὸν φραγμὸν αὐτοῦ I will take away its hedge καὶ καθελῶ τὸν τοῖχον αὐτοῦ **and I will pull down** its walls . . .	אסיר משוכתו I will take away its hedge פרץ גדרו **I will break down** its wall . . .	**2 Nephi 15:5** I will take away the hedge thereof. . . **and I will break down** the wall thereof . . .	B of M changes "and break down" to "and I will break down." Though M has פרץ and הסר in the infinitive absloute form, "remove" and, "break down," KJV translates הסר as future (imperfect). All the other witnesses put *both* verbs which are in a parallel poetic structure in the future tense. Q has הסר as אסיר "I will remove." καθελῶ - "I will pull down" is also put in future active indicative.
Isa. 5:7	וְהִנֵּה מִשְׁפָּח וְהִנֵּה צְעָקָה **but** behold oppression . . . **but** behold a cry.	ἐποίησεν δὲ ἀνομίαν . . .ἀλλὰ κραυγήν **and** it brought forth iniquity . . .**but** a cry	והנה למשפח והנה צעקה **but** there was bloodshed . . . **but** there was an outcry.	**2 Nephi 15:7** **and** behold, oppression. . . **but** behold, a cry.	B of M changes the first "and" to "but." The Hebrew *Waw* ו is most often translated "**and,**" but may be rendered as "**but.**" Here the greek "δε" is usually "but," however it may be rendered "and" as the LXX translators choose to do giving support to B of M.
Isa. 5:8	שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *that* lay field to field . . .	καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες and add field to field . . .	שדה בשדה יקריבו who add field to field . . .	**2 Nephi 15:8** Omitted in B of M.	This phrase might have been omitted on the Brass Plates through scribal haplography. Tvedtnes observes that M might have taken this idea from Micah whose writings have several parallels with Isa; cf. Isa. 2:1-4 and Mic. 4:1-3. (Tvedtnes p.36)

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 5:9	בָּתִּים רַבִּים לְשַׁמָּה יִהְיוּ גְּדֹלִים וְטוֹבִים many houses shall be desolate ***even*** great and fair without inhabitant.	οἰκίαι πολλαί εἰς ἔρημον ἔσονται μεγάλαι καὶ καλαί many and fair houses shall be desolate . . .	בתים רבים לשמה יהיו גדלים וטובים many houses will be desolate, large and beautiful . . .	**2 Nephi 15:9** many houses shall be desolate, **and** great and fair **cities** without inhabitant.	B of M replaces ***even*** with ***and***. Also "great and fair refers to **cities**" instead of houses. LXX has "**many and fair houses.**" Perhaps houses is being used in parallel position with cities. This verse in B of M is in synonymous parallel poetic construction. (See Parry p. iii, 82). M is missing this poetic element which is pervasive in Hebrew Scripture: a) many houses b) desolate a)cities b) without inhabitant
Isa. 5:11	יַיִן יַדְלִיקֵם ***till*** wine inflame them.	ὁ γὰρ οἶνος αὐτοὺς συγκαύσει **for the** wine shall inflame them.	יין ידליקם **while** wine inflames them.	**2 Nephi 15:11** **and** wine inflame them.	The Hebrew has no conjunction before "**wine,**" so each translation supplies its own connector. Each is equally valid in Hebrew.
Isa. 5:19	יְחִישָׁה מַעֲשֵׂהוּ ***and*** **hasten** his work . . .	τὸ τάχος ἐγγισάτω ἃ ποιήσει **let him speedily hasten** what he will do . . .	יחיש מצשיהו **let him expedite** his work . . .	**2 Nephi 15:19** **hasten** his work . . .	"**and**" is added in KJV before "**hasten.**" It is not in the Hebrew and B of M omits it. The verb *hasten* has a jussive emphasis in each witness. M and Q each have a different form of the noun "work."
Isa. 5:21	הוֹי חֲכָמִים Woe unto ***them that are*** wise . . .	οὐαὶ οἱ συνετοὶ Woe ***to them*** that are wise . . .	הוי חכמים Woe to ***those who are*** wise . . .	**2 Nephi 15:21** Wo **unto** the wise. . .	Here again, B of M deletes the extraneous words in KJV that are not in the Hebrew. ***Unto*** is also not explicitly in the Hebrew but in contrast to KJV is a minimal addition to the syntax.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 5:22	הוֹי גִּבּוֹרִים Woe unto ***them that are*** mighty . . .	ὐαὶ οἱ ἰσχύοντες ὑμῶν Woe **unto** the strong ones of you . . .	הוי גבורים Woe ***to those who*** are mighty . . .	**2 Nephi 15:22** Wo **unto** the mighty . . .	See Isa 5:21.
Isa. 5:23	מַצְדִּיקֵי רָשָׁע **Which** justify the wicked . . .	οἱ δικαιοῦντες τὸν ἀσεβῆ **Who** justify the ungodly . . .	מצדיקי רשע **Who** acquit the guilty . . .	**2 Nephi 15:23** **Who** justify the wicked . . .	***Which*** becomes ***Who*** in LXX, Q and B of M to modernize the English of KJV
Isa. 5:24	שָׁרְשָׁם כְּמָק יִהְיֶה וּפִרְחָם כְּאָבָק יַעֲלֶה ***so*** **their** root shall be **as** rottenness, and their **blossom** shall go up as dust . . .	ἡ ῥίζα αὐτῶν ὡς χνοῦς ἔσται καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται **their** root shall be **as** chaff, and their **flower** shall go up as dust . . .	שרשם כמק יהיה ופרחם כאבק יעלה ***just so*** **their** root will become rotten and their **blossom** will go up like dust . . .	**2 Nephi 15:24** **their** root shall be rottenness, and their **blossoms** shall go up as dust . . .	"**so**" (M) and "**just so**" (Q) are added by translators to emphasize the comparison structure ("Therefore . . ., so . . ."). It is implied, but not in the literal Hebrew. Here we have another example of the Hebrew using a singular noun **(blossom)** to imply a collective plural. B of M has the plural, but the meaning is the same.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 5:26 **Isa. 5:27**	26) . . .and behold they shall come with speed swiftly: 27) None shall be weary nor stumble among them . . .	26) . . . and behold, they are coming very quickly 27) They shall not hunger nor be weary . . .	26) . . .and, indeed they come speedily and swiftly 27) No one is weary or stumbles . . .	**2 Nephi 15:26, 27** 26) . . .and behold, they shall come with speed swiftly; none shall be weary nor stumble among them. 27) None shall slumber nor sleep;	B of M includes the first phrase of verse 27 in verse 26. B of M verse divisions were not added by Joseph Smith.
Isa. 5:28	אֲשֶׁר חִצָּיו שְׁנוּנִים Whose arrows ***are*** sharp . . .	ὧν τὰ βέλη ὀξεῖά ἐστιν Whose arrows **are** sharp . . .	אשר חציו שנונים Their arrows **are** sharpened . . .	**2 Nephi 15:28** Whose arrows **shall be** sharp . . .	B of M gives the future tense of the verb instead of present. Neither is in the Hebrew so it is a matter of conjecture. By way of comparison, the previous six verbs and the following six verbs are all in imperfect (future) tense. It would be logical that this verb would follow the same pattern.
Isa. 5:29	שְׁאָגָה לוֹ כְּלָבִיא וְיַפְלִיט וְאֵין מַצִּיל Their roaring ***shall be*** **like** a lion . . .and shall carry ***it*** away safe, and none shall deliver ***it.***	ὁρμῶσιν ὡς λέοντεςκαὶ ἐκβαλεῖ καὶ οὐκ ἔσται ὁ ῥυόμενος αὐτούς They rage **as** lions . . . And he shall cast **them** forth, and there shall be none to deliver **them.**	שאגה לו כלביא ויפליט ואין מציל With a roar **like** a lion, they roar. . . and carry **it** off and there is none to rescue **it.**	**2 Nephi 15:29** Their roaring **like** a lion. . . and shall carry away safe, and none shall deliver.	The first phrase of this verse in the KJV is included at the end of verse 28 in the B of M. KJV adds "**shall be**" before "**like**" which is not in the Hebrew and also not in LXX, Q or B of M. "**It**" is not in the Hebrew, but is in LXX in the plural (they).

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 5:30	וְנִבַּט לָאֹרֶץ . . . and if ***one*** look unto the land . . .	καὶ ἐμβλέψονται εἰς τὴν γῆν . . . and **they shall** look to the land . . .	ונבט לארץ . . .if **one** looks to the land . . .	**2 Nephi 15:30** . . .and if **they** look unto the land . . .	**"They shall look"** - ἐμβλέψονται - **emblepsontai** - is in the 3rd person plural as it is in B of M giving partial support to this verb form.
Isa. 6:2	שְׂרָפִים עֹמְדִים מִמַּעַל Above it stood the **seraphims** . . .	καὶ Σεραφιν εἱστήκεισαν κύκλῳ αὐτοῦ And **seraphs** stood around him: . . .	שרפים עמדים ממעלה **Seraphs** stood above him . . .	**2 Nephi 16:2** Above it stood the **seraphim** . . .	Hebrew "**seraphim**" is the plural of "**seraph.**" KJV erroneously adds the plural ending "s" to a plural word. B of M had the same form as KJV but Joseph Smith corrected this error after the 1830 edition of the B of M.
Isa. 6:5	אוֹי־לִי Woe *is* me!	ὠ τάλας ἐγώ Woe is me . . .	אילי Woe is me!	**2 Nephi 16:5** Wo is **unto** me!	The Hebrew in this verse literally says "**Woe to me**" or "**Woe is to me,**" which supports B of M.
Isa. 6:6	וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים Then flew one of the **seraphims** unto me . . .	καὶ ἀπεστάλη πρός με ἓν τῶν σεραφιν And there was sent to me one of the **seraphs**. . .	ויעוף אלי אחד מן השרפים Then one of the **seraphs** flew to me . . .	**2 Nephi 16:6** Then flew one of the **seraphim** unto me . . .	See the notes on Isa. 6:2

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 6:9	שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִינוּ וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ Hear ye indeed, **but understand** not; and see ye indeed, **but perceive** not.	ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε Ye shall hear indeed, **but ye shall not understand**, and ye shall see indeed, **but ye shall not perceive.**	שמעו שמוע ועל תבינו ראו ראו ועל תדעו Hear indeed, **but do not understand**; see indeed, but **do not comprehend.**	**2 Nephi 16:9** Hear ye indeed, **but they understood** not; and see ye indeed, **but they perceived** not.	This verse in B of M gains support from LXX. M and Q translate "understand" (בין) and "perceive" (ידע) with an imperative emphasis (command) which seems to confuse the meaning of the verse. The particle conjunction אל (Q misspells it) usually negates a verb with a jussive emphasis which expresses the negative either as a wish or a preference, "may ye" or "let ye," not as a command. Luke 8:10 quotes this verse with a jussive emphasis: "seeing they might not see, hearing they might not understand." Notice the verb is in 3rd person plural. The imperative implies that they are commanded not to understand. Imperative verb forms are usually negated by "lo" (לא) as in the 10 Commandments. Tvedtnes observes a possible metathesis in which לא could have become אל in which case it would originally have been a regular imperfect phrase as in LXX. (Tvedtnes p.41)
Isa. 6:10	וְשָׁב וְרָפָא לוֹ . . . and **convert** and be healed.	καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς . . . and **be converted** and I should heal them.	ושב ורפא לו . . . or **turn back** and be healed.	**2 Nephi 16:10** . . . and **be converted** and be healed.	LXX and B of M both use a passive verb. From a poetic vantage, the passive "be converted" parallels the verb that follows it: a) and **be converted** b) and **be healed.** שוב has many shades of meaning in Hebrew. To return (in the sense of repenting) is used when referring to Israel's covenant community turning back or returning to God. Ezekiel 14:6 has a passive hiphil form: "Turn back, and let yourself be turned from your idols." Perhaps LXX is evidence that the Hebrew was originally a passive form of the verb which is also in B of M.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 6:11	וַיֹּאמֶר And he **answered**	καὶ εἶπεν And he **said**	ויואמר And he **answered**	**2 Nephi 16:11** And he **said**	The literal meaning of וַיֹּאמֶר is "and he **said.**" When there is an interchange between two speakers, "and he **answered**" is often employed in the reply.
Isa. 6:12	וְרַבָּה הָעֲזוּבָה בְּקֶרֶב הָאָרֶץ **and *there be*** a great forsaking in the midst of the land.	καὶ οἱ καταλειφθέντες πληθυνθήσονται ἐπὶ τῆς γῆς and they that are **left** upon the land **shall be** multiplied.	ורבה עזובה בקרב הארצ and desolate places **are multiplied** in the midst of the land.	**2 Nephi 16:12** **for there shall be** a great forsaking in the midst of the land.	This verse is a good example of how the best intentioned translations bring in nuances of meaning that become multiplied over time. The Hebrew verb "to forsake" (עזב) can also mean "to leave." "Forsakenness" (עזובה) as a noun also means "desolation." "To become great" (רבב) can also "mean to be multiplied." So the Hebrew "there shall become great a forsaking" becomes "those that are left shall be multiplied" as it says in LXX. Translators of Q render it "desolate places are multiplied." In any event, LXX supports B of M with the future tense "**shall be great/multiplied.**"
Isa. 6:13	וְעוֹד בָּהּ עֲשִׂרִיָּה וְשָׁבָה But yet **in it *shall be*** a tenth, and ***it*** shall return	καὶ ἔτι ἐπ' αὐτῆς ἔστιν τὸ ἐπιδέκατον And yet **there shall be** a tenth upon **it**	ועוד בה עשיריה ושבה Even if a tenth remain **in it, it** too will in turn	**2 Nephi 16:13** But yet **there shall be** a tenth, and **they** shall return	"**in it**" is omitted in B of M possibly because the antecedent of "it" is the great "forsaking" from the previous verse, and the following "**it**" (it shall return) has as its antecedent "a tenth." B of M simplifies this by omitting "in it" and changing the 2nd "it" to the plural "they." This clarifies "tenth" as a collective singular, that is, a tenth of the "men" referred to in verse 12 "shall return."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 7:1	רְצִין מֶלֶךְ־אֲרָם Rezin **the king** of Syria . . .	Ραασσων βασιλεὺς Αραμ Rasim **king** of Aram	רצין מלך־ארם Rezin, **king** of Syria. . .	**2 Nephi 17:1** Rezin, **king** of Syria	All of the witnesses support B of M. "**the**" before "**king**" is not in the Hebrew of M, Q or Greek of LXX.
Isa. 7:6	בֶּן־טָבְאַל **even** the son of Tabeal.	τὸν υἱὸν Ταβεηλ **and** . . . the son of Tabeel . . .	בן־טבאל **and** . . . the son of Tabeel . . .	**2 Nephi 17:6** **yea,** the son of Tabeal	"**Even**, and, **yea,**" any of these conjunctions, though not literally in the Hebrew, clarify the English.
Isa. 7:8	וְרֹאשׁ דַּמֶּשֶׂק רְצִין and the head of Damascus ***is*** **Rezin**	καὶ ἡ κεφαλὴ Δαμασκοῦ Ῥασίμ and the head of Damascus, **Rasim**	וראוש דרמשק רצין and the head of Damascus **is Rezin**	**2 Nephi 17:8** and the head of Damascus, **Rezin**	Here again, "**is**" is not literally in the Hebrew but supplied by the translators of M and Q for syntactical reasons. The phrase is fine without it. Notice that Q spells Damascus differently than M.
Isa. 7:11	הַעְמֵק שְׁאָלָה אוֹ הַגְבֵּהַ לְמָעְלָה . . .ask it either in the **depth** or in the **height** above. **NIV**: in the deepest **depths** or in the highest **heights**	εἰς βάθος ἢ εἰς ὕψος . . .in the **depth** or in the **height**.	העמק שאלה או הגבה למעלה . . .one as **deep** as Sheol or as **high** as heaven above.	**2 Nephi 17:11** . . .ask it either in the **depths** or in the **heights** above.	As we see in the NIV translation, a plural translation of עמק or מעל is an acceptable rendering of the passage. The Hebrew is in the singular, but in English plural is closer to the meaning here. Notice that Q has שאלה as "Sheol" instead of "ask it" in KJV. The NJB (New Jerusalem Bible) also translates Sheol.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 7:14	וְיֹלֶדֶת בֵּן **and bear** a son NIV: **and will give birth** to a son	καὶ τέξεται υἱόν **and shall bring forth** a son	וילדת בן **and is bearing** a son	**2 Nephi 17:14** **and shall bear** a son	NIV and LXX support B of M in using the future of the verb "**to bear.**" Q and M have it as an infinite absolute participle. Perhaps the Brass Plates had the correct reading.
Isa. 7:15	וּבָחוֹר בַּטּוֹב . . .and **choose** the good.	ἐκλέξεται τὸ ἀγαθόν . . .or **choose** the good.	ובחר בטוב . . .and **choose** good.	**2 Nephi 17:15** . . . and **to choose** the good.	M has the verb בחר, "**to choose**" in the infinitive absolute form: "**choose.**" The infinitive form can also be translated "to choose" as does B of M. Translating the verb thus also keeps the parallelism more closely aligned: a) **to refuse** the evil and b) **to choose** the good
Isa. 7:17	מֶלֶךְ אַשּׁוּר . . .*even* **the king** of Assyria.	τὸν βασιλέα τῶν Ἀσσυρίων . . .**the king** of the Assyrians.	מלך אשור . . .**the king** of Assyria.	**2 Nephi 17:17** . . .**the king** of Assyria.	"**even**" as added by KJV, is not in the Hebrew and is somewhat archaic in English.
Isa. 7:18	בִּקְצֵה יְאֹרֵי מִצְרָיִם in the uttermost part of the **rivers of Egypt** . . .	μέρους ποταμοῦ Αἰγύπτου a part of the **river of Egypt** . . .	בקצה יארי מצרים at the end of the **rivers of Egypt** . . .	**2 Nephi 17:18** in the uttermost part of **Egypt** . . .	B of M deletes the words "**the rivers of.**" It is possible that this resulted from a scribal error in which the scribe's eye jumped from "**of**" before "**the rivers**" to "**of**" before "**Egypt.**" However, "Egypt" is a more likely parallel than "rivers of Egypt" in this poetic, synonymous, parallel couplet: a) for the **fly** in the border of **Egypt** b) for the **hee** in the land of **Assyria** (the author's translation).

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 7:20	הַשְּׂכִירָה בְּעֵבְרִי נָהָר hired ***namely*** by them beyond the river . . .	ξυρῷ τῷ μεμισθωμένῳ πέραν τοῦ ποταμοῦ hired razor of the king of Assyria beyond the river. . .	השכירה בעברי נהר hired from the region beyond the river . . .	**2 Nephi 17:20** hired by them beyond the river . . .	B of M omits the italicized addition in KJV, ***namely***, which is not in the Hebrew.
Isa. 7:21	בְּיוֹם הַהוּא יְחַיֶּה־אִישׁ in that day, ***that*** **a man** shall nourish. . .	ἐν τῇ ἡμέρᾳ ἐκείνῃ θρέψει ἄνθρωπος in that day, ***that*** **a man** shall rear	ביום ההוא יהיה איש On that day, **a man** will keep alive . . .	**2 Nephi 17:22** in that day, **a man** shall nourish	KJV and LXX add "***that***" to clarify the Hebrew and Greek. It is not necessary
Isa. 7:22	עֲשׂוֹת חֲלָב מֵרֹב milk ***that*** **they** shall give	πλεῖστον ποιεῖν γάλα giving an abundance of milk.	עשות חלב מרוב milk which they produce	**2 Nephi 17:22** milk **they** shall give	See the previous verse.
Isa. 7:23	כָּל־מָקוֹם ***that*** every place . . . יִהְיֶה לַשָּׁמִיר **it shall *even*** be for briers . . .	πᾶς τόπος **for** every place. . . χέρσον ἔσονται καὶ εἰς ἄκανθαν **they shall become** barren land and thorns	כול המקום every place . . . יהיה לשמיר **will be** grown over with briers	**2 Nephi 17:23** every place . . . **which shall be** for briers	B of M omits ***"that."*** See verse 21. B of M also omits ***even*** for the same reasons, and changes "it" to "**which,**" an acceptable translation.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 7:25	וְכֹל הֶהָרִים **And *on* all** hills . . . וּלְמִרְמַס and ***for* the treading . . .**	καὶ πᾶν ὄρος **And every** mountain . . . καὶ εἰς καταπάτημα βοός and oxen **shall tread . . .**	וכול ההרים **As for all** the hills . . . ולמרמס but . . .**to trample**	**2 Nephi 17:25** **And all** hills . . and **the treading . . .**	B of M deletes "on" before "all hills" of KJV. M, LXX and Q support this translation. "**For**" before "**the treading**" in KJV is in the Hebrew and could be translated: "to" as is done in Q. However this particle preposition isn't in LXX. Sometimes LXX stays very close to M, sometimes it departs quite radically from all known ancient witnesses, but scholars have lately given greater credence to LXX since the discoveries at Qumran and other sites in the Judean desert.
Isa. 8:1	וַיֹּאמֶר יְהוָה אֵלַי **the Lord** said unto me	καὶ εἶπεν κύριος πρός με **And the Lord** said to me	ויאומר יהוה אלי **The Lord** said to me	**2 Nephi 18:1** **the word of the Lord** said unto me	B of M changes "**the Lord said**" to "**the word of the Lord said.**" The Hebrew for "**word**" אֹמֶר and "said" אָמַר are very similar. Perhaps the text originally had ואמר יהוה אלי: "**and the word of the Lord to me**" and "said" was implied. In this case, the small yod י would be the only letter missing or changed in this phrase.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 8:4	כִּי בְּטֶרֶם יֵדַע הַנַּעַר קרָא **For before** the child **shall have** knowledge to cry . . חיל דַּמֶּשֶׂק the riches of Damascus. . .	**For before** the child shall know how to call . . . διότι πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν δύναμιν Δαμασκοῦ the power of Damascus . . .	כיא בטרם ידע הנער לקראו **For before** the child **can** call . . . חיל דרמשק the wealth of Damascus . . .	**2 Nephi 18:4** **For behold,** the child **shall not have** knowledge to cry. . . **before** the riches of Damascus. . .	B of M changes "**before**" to "**behold,**" and seems to make the verb "**shall have**" negative. "**Before**" is added to "**the riches.**" The meaning of the entire verse is the same in all the translations, just phrased differently. A key might be the Hebrew "בְּטֶרֶם" translated in M and Q as "**before.**" This word can also mean "**not yet.**" This text can alternately be translated: "For the child shall **not yet** have knowledge to cry . . ." closer to the B of M rendering. This would require another "**before**" later in the verse to keep the meaning in translation. B of M begins the verse "For behold" כיא הנה. This phrase is used 21 times in the Hebrew Bible mostly in the Prophets and most often in Isaiah. Perhaps "behold" הנה was dropped from later manuscripts.
Isa. 8:12	לְכֹל אֲשֶׁר יאמַר הָעָם הַזֶּה to all ***them to*** whom this people shall say	πᾶν γάρ ὃ ἐὰν εἴπῃ ὁ λαὸς οὗτος for whatsoever this people says. . .	לכול אשר יואמר העם הזה everything that this people calls	**2 Nephi 18:12** to all whom this people shall say. . .	B of M omits the italicized addition ***"them to"*** of KJV. Q and LXX translators rearrange and clarify the phrases.
Isa. 8:14	וְלִמוֹקֵשׁ and **for a snare** . . .	ἐν παγίδι are in **a snare** . . .	ולמוקש and **a snare** . . .	**2 Nephi 18:14** and a snare	KJV has "**for,**" while Q chooses not to translate the Hebrew prep. ל (for) literally. LXX without "for" gives partial support to B of M

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 8:19	וְהַמַּהֲגִים and **that mutter . . .** בְּעַד הַחַיִּים אֶל־הַמֵּתִים for the living **to the dead?**	οἱ ἐκ τῆς κοιλίας φωνοῦσιν **who speak** out of their belly. . . περὶ τῶν ζώντων τοὺς νεκρούς **to the dead** concerning the living	והמהגים and **mutter . . .** בעד חיים אל המיתים or **the dead** for the sake of the living?	**2 Nephi 18:19** and **mutter** for the living **to hear from** the dead?	B of M omits "**that**" of KJV. Either translation is acceptable. "**to hear from**" is added before "**the dead**" in B of M. These words are not in M, Q or LXX. They might have been on the Brass Plates, or they could just be giving the English sense of this verse more accuracy in translation. The Hebrew בעד translated in M as "**for,**" LXX as "**concerning**" and Q as "**for the sake of**" literally means "**in behalf of**" and usually refers to one making a petition for another. This verse refers to "making a petition in behalf of the living to "**hear from** (B of M) the "realm of **the dead**" המיתים.
Isa. 8:20	אִם־לֹא יֹאמְרוּ if they speak not	ἵνα εἴπωσιν οὐχ that they should not speak	אמ לוא יואמרו no (dawn) for one who speaks	**2 Nephi 18:20** **and** if they speak not	B of M adds "**and**" before "**if they speak not.**" It is not in the Hebrew of M or Q. It could have been in earlier manuscripts. "And he said" or "and they said" is a common occurrence in the Hebrew Bible, attested over 500 times. The same Hebrew words are used here without the initial waw ו: יואמרו The initial yod and waw might have been transposed (metathesis) from the original: ויאמרו "And they said."
Isa. 8:22	וְאֶפְלָה מְנֻדָּח **and they shall be** driven to darkness.	καὶ σκότος ὥστε μὴ βλέπειν and darkness so that one cannot see.	ואפלה מנדח then **they will be** driven into darkness.	**2 Nephi 18:22** **and shall be** driven to darkness.	B of M omits "they" before "**shall be driven**" of KJV. This is a negligible variant. The subject of "shall be" is at the beginning of the verse - "they shall look."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 9:1	וְהָאַחֲרוֹן and **afterward** . . . הִכְבִּיד דֶּרֶךְ הַיָּם **afflict** ***her by*** the way of **the sea** . . .	ὁδὸν θαλάσσης καὶ οἱ λοιποὶ *inhabiting* **the sea** coast . . .	והאחרון in **the latter time** הכביד דרך הים by the way of **the sea** . . .	**2 Nephi 19:1** and **afterwards** . . . **afflict** by the way of **the Red Sea** . . .	KJV's **"afterward"** is given an "s" to bring it up to date in English usage. "Her," omitted by B of M, is correct because it is not in the Hebrew of M or Q. **"the sea"** is **"the Red Sea"** in B of M. Tvedtnes believes this is scribal error because the Red sea is not beyond Jordan in Zebulun or Naphtali. However, perhaps The Red Sea is a general reminder of God's help in the wilderness during affliction. Nehemiah 9:9 also refers to Israel "afflicted by (the way of) the Red Sea."
Isa. 9:3	לֹא הִגְדַּלְתָּ הַשִּׂמְחָה *and* **not increased** the joy	ὃ κατήγαγες ἐν εὐφροσύνῃ σου hast **brought down** in thy joy	לוא הגדלתה השמחה you **have increased its** joy	**2 Nephi 19:3** **and increased** the joy (to him)	This variant illustrates the errors that enter in when a scribe is copying from oral dictation or trying to remember the oral tradition. The Hebrew לא and לו are pronounced the same. The first means "not," the other shows possession: "its, his, for him." Here Q supports B of M by translating it as possessing "joy" rather than negating the verb. Q spells לא in the Qumran practice with an extra **waw**: לוא but opts to use the qere reading for the translation: לו

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 9:4	שֵׁבֶט הַנֹּגֵשׂ בּוֹ הַחִתַּת כְּיוֹם מִדְיָן the rod of his oppressor, **as in the day of Midian.**	τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασεν κύριος ὡς τῇ ἡμέρᾳ τῇ ἐπὶ Μαδιαμ For he has broken the rod of the exactors, **as in the day of Madiam.**	שבט הנוגש בו והחתת כיום מדים the rod of their oppressors, . . . **as in the day of Midiam.**	**2 Nephi 19:4** The rod of his oppressor.	B of M drops the final phrase "**as in the day of Midian.**" This phrase is in M and Q and LXX. Perhaps the Brass Plates did not have this phrase in the text.
Isa. 9:7	לָמַרְבֵּה מַשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ Of the increase ***of his*** **government** and peace ***there shall be*** **no end**	μεγάλη ἡ ἀρχὴ αὐτοῦ καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον **His government** shall be great, and of his peace **there is no end.**	למרבה המשורה ולשלום אין קץ **His government** will expand, and peace **will be endless.**	**2 Nephi 19:7** Of the increase **of government** and peace **there is no end**	B of M omits "**his**" before government which is supported by the Hebrew. KJV has the future "**shall be**" while LXX supports B of M by translating the particle adverb in the present. Q translators follow KJV.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 9:8	דְּבָר שָׁלַח אֲדֹנָי בְּיַעֲקֹב The Lord **sent a word into Jacob**	θάνατον ἀπέστειλεν κύριος ἐπὶ Ιακωβ The Lord has **sent death upon Jacob**	דבר שלח יהוה ביעקוב The Lord **sent a word against Jacob**	**2 Nephi 19:8** The Lord **sent his word unto Jacob**	Notice Q has יהוה ***Jehovah*** instead of אֲדֹנָי ***Lord*** in M. B of M has "**his word**" rather that "**a word**" and "**unto Jacob**" rather than "**into Jacob**" in KJV. "**His**" is not in the Hebrew and "**unto**" is just a little change in the shade of meaning but consistent with Hebrew. Instead of "**word,**" LXX has θάνατον ***death.*** The Greek here connotes "the word of death, or death sentence" perhaps alluding to Isa. 9:14.
Isa. 9:9	וְיוֹשֵׁב שֹׁמְרוֹן and the **inhabitant** of Samaria	οἱ ἐγκαθήμενοι ἐν Σαμαρείᾳ and **they that dwelt** in Samaria	ויושבי שמרון and the **inhabitants** of Samaria	**2 Nephi 19:9** and the **inhabitants** of Samaria	Here Q supports B of M with "**inhabitants**" in the plural construct state: יושבי. LXX also supports B of M with a plural "they that dwelt:" ἐγκαθήμενοι. M has the singular יוֹשֵׁב "**inhabitant.**"
Isa. 9:15	זָקֵן וּנְשׂוּא־פָנִים הוּא רֹאשׁ **The ancient and honourable**, he is the head	πρεσβύτην καὶ τοὺς τὰ πρόσωπα θαυμάζοντας αὕτη ἡ ἀρχή **The old man and them that respect persons**, this is the head	זקן ונשא פנים הוא הרואש **The elder and dignitary** is the head	**2 Nephi 19:15** **The ancient,** he is the head	B of M omits "**and honourable**" which is in the Hebrew of M and Q and the Greek LXX. The Brass Plates might have read differently here.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 9:17	כָּלּוֹ חָנֵף for **every one** is an hypocrite	ὅτι πάντες ἄνομοι for **they are all** transgressors	כולו חנף for **everyone** is godless	**2 Nephi 19:17** for **every one of them** is a hypocrite	B of M has "**of them**" after "**everyone**" of KJV. The Hebrew of M and Q both have a singular masculine suffix on כל *all/everyone* which translates as: ***all of him*** or as a collective singular "**all of them**" or "everyone of them." Therefore B of M is literally correct with "**everyone of them.**"
Isa. 9:18	וַתִּצַּת בְּסִבְכֵי הַיַּעַר in the thickets of the **forest**	ἐν τοῖς δάσεσι τοῦ δρυμοῦ in the thickets of the **wood**	ותצת בסבכי היער in the thickets of the **forest**	**2 Nephi 19:18** in the thickets of the **forests**	B of M has ***forest*** as plural: ***forests***. "Forest"- יער could be a collective singular, inasmuch as this same word is translated in the plural elsewhere. (cf. Isa. 37:24, 2 Kings 19:23) The plural also fits the synonymous parallelism of the poetic structure: a) **devour** the **briers** and **thorns** b) **kindle** the **thickets** of the **forests** In KJV, all the objects of the verbs in this verse are plural, except *forest*. B of M's parallel is more accurately synonymous with ***forest*** as plural.
Isa. 9:21	יַחְדָּו הַמָּה ***and*** they together. . .	ὅτι ἅμα πολιορκήσουσιν **for** they shall besiege. . . together	יחדו המה **and** together they. . .	**2 Nehi 19:21** they together. . .	B of M is correct in omitting the KJV addition "**and**" before "**they together.**" "**And**" is not in the Hebrew, but can be implied in the syntax.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 10:2	דַּלִּים.. לְהַטּוֹת. To **turn aside** the needy... NIV: to deprive... DBY: to turn away...	ἐκκλίνοντες ...πτωχῶν **perverting** the cause of the poor..	להטות דלים To **turn aside** the needy...	**2 Nephi 20:2** To **turn away** the needy...	B of M has "**turn away**" rather than "turn aside." This verb נטה (here in the Hiphil form) is translated 35 different ways in KJV. "Turn away" and "turn aside" are both attested in the O.T. (cf. 1Kings 11:2-4)
Isa. 10:5	בְּיָדָם זַעְמִי in their hand is **mine indignation.**	καὶ ὀργῆς ἐστιν ἐν ταῖς χερσὶν αὐτῶν and **anger** are in their hands.	בידם זעמי in their hands is **my punishing wrath.**	**2 Nephi 20:5** in their hand is **their indignation**..	B of M has "**their indignation**" in contrast to KJV's "**mine indignation.**" This first person singular pronominal suffix is in the Hebrew but the pronoun is not in LXX giving partial agreement to B of M.
Isa. 10:7	כִּי לְהַשְׁמִיד בִּלְבָבוֹ but ***it is*** **in his heart** to destroy	but **his mind shall change and *that*** to destroy...	כיא להשמיד בלבבו rather he intends to destroy	**2 Nephi 20:7** but **in his heart it is** to destroy	B of M rearranges the phrasing for better modern syntax, but the meaning remains the same.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 10:10	כַּאֲשֶׁר מָצְאָה יָדִי As my hand hath **found**	ὃν τρόπον ταύτας ἔλαβον ἐν τῇ χειρί μου As I have **taken** them	כאשר מצאה ידי Because my power has **found**	**2 Nephi 20:10** As my hand hath **founded**	B of M has "**founded**" instead of "**found.**" Tvedtnes concludes that "founded" is an overcorrection by the scribe because the verb in LXX is "take," seemingly not close to "founded." However מצא "find" has 450 different uses in the OT. Some of these are: overpowered, captured, came upon. LXX's verb is λαμβανω and has as some of its definitions as: to take by violence, to seize, to occupy, to possess, to have given one, to conceive. When we understand that it is the king of Assyria speaking in this verse (cf. vs 8) and he is talking about founding "the kingdoms of the idols," "**founded**" fits the intent here.
Isa. 10:11	וְלַעֲצַבֶּיהָ and her idols	καὶ τοῖς εἰδώλοις αὐτῆς and her idols	ולעציבה and her worthless gods	**2 Nephi 20:11** and **to** her idols	The particle preposition "**to**"-ל added in the B of M before "**her idols**" is in the Hebrew. The English is fine with or without it.
Isa. 10:12	וּבִירוּשָׁלִָם **and on** Jerusalem. . .	καὶ ἐν Ιερουσαλημ **and** Jerusalem. . .	ובירושלים **and on** Jerusalem. . .	**2 Nephi 20:12** **and upon** Jerusalem. . .	LXX supports B of M here with some of the known meanings of ἐν being "in, on, upon," though this translation omits it. The preposition in Hebrew is used most commonly as "in" however "upon" is acceptable.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 10:13	בְּכֹחַ יָדִי עָשִׂיתִי וּבְחָכְמָתִי וְאָסִיר גְּבוּלֹת עַמִּים By the strength of my hand I have done ***it***, and by my wisdom. . . I have **removed** the **bounds** . . .	τῇ ἰσχύι ποιήσω καὶ τῇ σοφίᾳ τῆς συνέσεως ἀφελῶ ὅρια ἐθνῶν I will act in strength and by the wisdom of my understanding I will **remove** the **boundaries** of nations. . .	בכוח ידי עשיתי ובחכמתי ואסיר גבלות עמים I have done **this** with my own strength and understanding. . .I have **moved** the **boundaries** of nations.	**2 Nephi 20:13** By the strength of my hand and by my wisdom I have done **these things**. . . I have **moved** the **borders**	Though B of M arranges the phrases of this verse in a different order than KJV, the words and meaning are the same until "**moved**" becomes "**removed**" and "**borders**" becomes "**bounds.**" Both alternative translations are correct. The translators of Q chose "move(d)" like B of M and TWOT lists the first definition of גְּבוּל (KJV's *bound*) as "**border.**" "**It**" added by KJV is "**these things**" in B of M. This plural object reflects its plural antecedent.
Isa. 10:15	אִם־יִתְגַּדֵּל הַמַּשּׂוֹר ***or*** **shall** the saw magnify itself	ἢ ὑψωθήσεται πρίων **or shall** the saw lift up itself	אם־יתגדל המשור **or** the saw think itself better	**2 Nephi 20:15** **shall** the saw magnify itself	KJV's italicized "**or**" is omitted from B of M. אם is a particle and is usually translated "**if,**" evident three times later in the verse.
Isa. 10:17	וּבָעֲרָה וְאָכְלָה **and it shall** burn and **devour**	καὶ φάγεται **and it shall** devour	ובערה ואכלה **and it will** burn and **consume**	**2 Nephi 20:17** **and shall** burn and **shall devour**	B of M omits "**it**" before "**shall burn**" and adds "**shall**" before "**devour.**" B of M is closer to the literal Hebrew.
Isa. 10:21	שְׁאָר יַעֲקֹב ***even*** the remnant of Jacob	τὸ καταλειφθὲν τοῦ Ιακωβ the remnant of Jacob	שאר יעקוב a remnant of Jacob	**2 Nephi 20:21** **yea, even** the remnant of Jacob	B of M adds "**yea**" before "**even**" an addition to KJV. Both clarify the Hebrew.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 10:23	בְּקֶרֶב כָּל־הָאָרֶץ **in the midst of all** the land	ἐν τῇ οἰκουμένῃ ὅλῃ **in all** the world	בקרב כול־הארץ **throughout** the land	**2 Nephi 20:23** **in all** the land	B of M has "**in**" where KJV has "**in the midst of.**" The Hebrew בקרב - "in the midst of" or "inner part of" refers to the inward part of animals, people, groups of people or social structures. It is sometimes translated simply as "in" (cf. Gen. 45:6, Deut. 4:5, 19:10). LXX supports B of M with ἐν -"**in**" which can also be "amongst" - similar to KJV.
Isa. 10:29	חָרְדָה הָרָמָה **Ramah** is afraid	φόβος λήμψεται Ραμα fear shall seize upon **Rama**	חרדה הרמה **Ramah** trembles	**2 Nephi 20:29** **Ramath** is afraid	Tvedtnes observes that the B of M spelling of Ramath is an ancient form of the name, "with the old feminine *-ath* suffix which, in later Hebrew disappeared in pausal form of the noun." (Tvedtnes p. 50) The Brass Plates had the more ancient spelling than M's.
Isa. 10:30	צַהֲלִי קוֹלֵךְ Lift up **thy** voice	Omits this phrase	צהלי קולך Cry aloud	**2 Nephi 20:30** Lift up **the** voice	B of M has "**the**" instead of "**thy**" before "voice." This could be scribal error because the Hebrew of M and Q have this pronoun. The meaning of the phrase does not change, however.
Isa. 10:34	סְבְכֵי הַיַּעַר the thickets of the **forest**	οἱ ὑψηλοὶ the lofty ones	סבכי היער the thickets of the **forest**	**2 Nephi 20:34** the thickets of the **forests**	See Isaiah 9:18 above.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 11:13	וְסָרָה קִנְאַת אֶפְרַיִם The envy **also of Ephraim** shall depart	καὶ ἀφαιρεθήσεται ὁ ζῆλος Εφραιμ And the **envy of Ephraim** shall be taken away	וסרה קנאת אפרים **Ephraim's envy** will cease	**2 Nephi 21:13** The **envy of Ephraim also** shall depart	"**Also**" which is not literally in the Hebrew of M or Q is before "**of Ephraim**" in KJV and after "**of Ephraim**" in B of M. There is no change in meaning.
Isa. 11:14	יָמָּה **toward** the west	θάλασσαν ... προνομεύσουσιν spoil the sea	ימה **in** the west	**2 Nephi 21:14** **towards** the west	B of M updates "**toward**" of KJV to "**towards.**"
Isa. 12:2	כִּי־לִי יְשׁוּעָה וַיְהִי He **also is become** my salvation	καὶ ἐγένετό μοι εἰς σωτηρίαν and **is become** my salvation	לי לישועה היהא he **has become** my salvation	**2 Nephi 22:2** He **also has become** my salvation	B of M as well as Q's translation changes the English from "**is become**" to "**has become.**" The verb form is qal, waw consecutive imperfect, hence "**has become.**"

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 13:3	גַּם קָרָאתִי גִבּוֹרַי לְאַפִּי עַלִיזֵי I have also called my mighty ones **for mine anger,** ***even*** **them** that rejoice	γίγαντες ἔρχονται πληρῶσαι τὸν θυμόν μου χαίροντες ἅμα giants are coming to fulfill **my wrath,** rejoicing at the same time	גמ קראתי גבורי לאפי עליזי I have called my warriors to carry out **my wrath,** my proudly boasting ones.	**2 Nephi 23:3** I have also called my mighty ones, **for mine anger is not upon them** that rejoice	B of M adds "**is not upou them**" after "**mine anger**". The Hebrew as reflected in KJV appears problematical. There is a sense that something is missing here. B of M uses ל - as a conjunction meaning "because" rather than as a Hebrew preposition. However, BDB lists its 4th definition of ל as "with reference to" or "on account of, in view of, through or because of". This seems to fit the B of M translation here: "I have also called my mighty ones, **on account of** mine anger is not upon them that rejoice. . ." We might also observe that עָלָיו ***upon him/them*** looks similar to עליזי ***them that rejoice.*** Perhaps the scribe skipped over ***upon him/them*** and wrote "for mine anger them that rejoice" as it is in KJV.
Isa. 13:4	הָמוֹן. . . a multitude צְבָא . . .host	ἐθνῶν πολλῶν . . .many nations ἔθνει ὁπλομάχῳ . . .a war-like nation	המון. . .a mob צבא. . .an army	**2 Nephi 23:4** . . .the multitude . . .hosts	***"multitude"*** המון does not have a definite article in the Hebrew. B of M has "**the multitude,**" ***host*** here is a collective singular. Either plural or singular works in the English.
Isa. 13:5	יְהוָה ***even***, the Lord	κύριος the Lord	יהוה the Lord	**2 Nephi 23:5** **yea,** the Lord	B of M changes ***even*** to ***yea***. Neither is explicitly in the Hebrew, but clarifies the English syntax.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa 13:7	וְכָל־לְבַב אֱנוֹשׁ **and** every man's heart	καὶ πᾶσα ψυχὴ ἀνθρώπου **and** every soul of man	וכל לבב אנוש **and** all human courage	**2 Nephi 23:7** every man's heart	B of M drops "**and**" before "**every man's.**" This might be a scribal error, for "**and**" is in both the Hebrew and Greek text.
Isa. 13:8	וַחֻבָלִים יֹאחֵזוּן כַּיּוֹלֵדָה יְחִילוּן אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ sorrows shall take hold of them, **they shall be in pain as a woman that travaileth:** they shall be amazed one at another	ὠδῖνες αὐτοὺς ἕξουσιν ὡς γυναικὸς τικτούσης καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται pangs shall seize them **as of a woman in travail**: and they shall mourn one to another and shall be amazed	וחבלים יאחזון כיולדה יחילון איש אל רעהו יתמהו seized by pangs and throes **they will writhe like a woman in childbirth**, they will look at one another in astonishment	**2 Nephi 23:8** sorrows shall take hold of them; they shall be amazed one at another. . .	B of M omits "**they shall be in pain as a woman that travaileth.**" Tvedtnes observes that this phrase consists of only two Hebrew words: כַּיּוֹלֵדָה יְחִילוּן and could have easily been dropped from the Brass Plates or added to a text from which Q and MT were taken. (Tvedtnes p. 53)
Isa. 13:11	רָעָה ***their*** **evil** אַשְׁפִּיל and will **lay low**	κακὰ **evils** ταπεινώσω and will **bring low**	רעה **its evil** אשפיל and **lay low**	**2 Nephi 23:11** **evil . . .** and will **lay down**	The Hebrew: שׁפל (hiphil form) means to bow down in the physical sense. Figuratively, it means to humble oneself. B of M's "**lay down**" is accurate. ***Their*** before ***evil*** is not in the Hebrew.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 13:14	אִישׁ אֶל־עַמּוֹ יִפְנוּ **they shall** every man turn to his own people	ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐτοῦ **so that** a man shall turn back to his people	איש אל עמו יפנו **all will** seek their own people	**2 Nephi 23:14** **and they shall** every man turn to his own people	B of M adds the conjunction "**and**" so common in Hebrew scripture, before "**they shall.**" This brings all four phrases in the verse into parallel structure with "and" at the beginning of each. The repetition of many "ands" at the beginning of successive phrases is known as "polysyndeton" and was a convention of the Old Testament period. (See Parry p. xxxviii) B of M is also supported by the presence of a conjunction in LXX (**so that**).
Isa. 13:15	כָּל־הַנִּמְצָא Every one that is **found.** . . וְכָל־הַנִּסְפָּה and every one that is **joined *unto them*. . .**	ὃς γὰρ ἂν ἁλῶ For whosoever shall **be taken. . .** καὶ οἵτινες συνηγμένοι and they that are **gathered together**	כול הנמצא Everyone who is **found. .** וכול הנספה and every one **who is captured**	**2 Nephi 23:15** Every one that is **proud. . .** **yea** and every one that is **joined to the wicked. . .**	B of M has "**proud**" where KJV has "**found**"-**מצא**. LXX's ἁλισκομαι "**be taken**" also has a slightly varied meaning than **מצא** which is usually translated in LXX as ἑυρισκω. The Hebrew word for proud is **רחב** or **נאה**. **רום** is also translated to be: *proud, lofty, haughty.* In the hophal form it is *to be taken away, or abolished.* This definition seems to be close to the LXX translation. "**To the wicked**" nor "**unto them**" of KJV is not found in the Hebrew of M or Q.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 13:17	כֶּסֶף ... וְזָהָב לֹא יַחְפְּצוּ־בוֹ silver, **and *as for* gold, they shall not** delight in it	ἀργύριον οὐδὲ χρυσίου χρείαν ἔχουσιν silver, **neither have they** need for gold	כסף וזהב לוא יחפצו בו have no regard for silver, and **no pleasure in gold**	**2 Nephi 23:17** silver **and gold, nor shall they** delight in it.	B of M omits "**as for**" which KJV has added before "**gold.**" "**Nor shall they**" is equivalent to "**they shall not**" of B of M.
Isa. 13:18	וּקְשָׁתוֹת נְעָרִים תְּרַטַּשְׁנָה *Their* bows **also shall dash** the young men to pieces. . . לֹא־תָחוֹס עֵינָם . . . their **eye** shall not spare	τοξεύματα νεανίσκων συντρίψουσιν They **shall break** the bows of the young men. . . οὐ φείσονται οἱ ὀφθαλμοὶ αὐτῶν . . .nor shall their **eyes** spare	וקשתות נערים תרטשנה Their bows **will** destroy the youth. . . לוא תחום עינם their **eyes** will have no compassion	**2 Nephi 23:18** Their bows **shall also dash** the young men to pieces. . . . . .their **eyes** shall not spare	B of M transposes "**also shall**" of KJV to "**shall also**" with no change in meaning of the phrase. Notice how LXX translates "bows" as the object of the verb "shall break" rather than the subject of this verb. This is logical given that their is no pronominal suffix (their) on קְשָׁתוֹת- "bows" in the Hebrew, and "dash to pieces" is the feminine form of the verb implying a feminine subject which "bows" is and "Medes" is not. B of M has plural "**eyes**", KJV has "eye." LXX supports B of M, but the Hebrew is singular, albeit a collective singular meaning "attitude" or "opinion." Either is appropriate.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 13:22	וְיָמֶיהָ לֹא יִמָּשֵׁכוּ and her **days** shall not be prolonged.	καὶ οὐ χρονιεῖ and (it) will not tarry.	וימיה לוא ימשכו עוד and its **days** will not be drawn out **any further.**	**2 Nephi 23:22** and her **day** shall not be prolonged. **For I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.**	KJV's "**days**" is changed to "**day**" in B of M. The Hebrew is plural. This is another collective singular with no change in meaning. Also three phrases are added onto the end of this verse by B of M. 1QIsa[a] adds one phrase at the end which indicates there was more to this verse originally. Tvedtnes observes that this could be a case of haplography in which the scribe's eye jumped from "**For**" at the beginning of these phrases to "**For**" at the beginning of the next verse and that this part of the verse facilitates a logical transition to the next verse where the Lord's mercy is emphasized. (Tvedtnes p.55)

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
				2 Nephi 24:2	M and LXX mention "**their place,**" Both Q and B of M mention "**their place** and add a phrase to the verse that mentions "**their land.**" Q supports B of M here.
Isa. 14:2	וְהֵבִיאוּם אֶל־מְקוֹמָם and bring them to **their place;** עַל אַדְמַת יְהוָה לַעֲבָדִים **in the land** of the Lord for servants לִשְׁבִיהֶם **whose** captives they were	καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν and bring them **into their place** πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ θεοῦ εἰς δούλους they shall be multiplied **on the land** of God for servants και οἱ αἰχμαλωτεύσαντες αὐτούς **and they that took them** captives	והביאום אל ארמתם ואל מקוממ and bring them to their **land and their place,** אל אדמת יהוה לעבדים **in the land** of the Lord as servants לשוביהם **whose** captives they were	and bring them to ***their place*; yea from far unto the ends of the earth; and they shall return to *their lands* of promise.** **. . .and the land** of the Lord **shall be** for servants **. . .unto whom** they were captives;	It is interesting that each of these witnesses has a major variant in this verse. There must have been diverse versions of this verse in the accepted texts of the time. B of M adds "**yea from far unto the ends of the earth; and they shall return to their lands of promise**" to the middle of the verse. LXX adds "**they shall be multiplied,**" and Q adds "bring them **to their land.**" This verse in B of M combined with the previous verse mentions "their land" (**ארמתם**) three times, "the earth" (**אדמה**) once and "their place" (**מקמם**) once. **מקמ** is sometimes defined as " **land,** region" (TWOT 1999h). This increases the probability of scribal error among these similar words. Tvedtnes notes that "house" (**בית**) in M and Q resembles "covenant" (**ברית**) which could be "promise" in this added BofM phrase. Perhaps this is where some haplography entered in. (Tvedtnes p. 55) "In the land" (M), "on the land" (LXX), "to the land"(Q) and "and the land" (BofM) indicate no consensus here, so BofM could be as correct as the others.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 14:3	בְּיוֹם הָנִיחַ יְהוָה לְךָ in **the day** that the Lord shall give thee rest. . .	ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς in **that day** that the Lord shall give thee rest	ביום הניח יהוה לך in **the day** the Lord will give you rest	**2 Nephi 24:3** in **that day** that the Lord shall give thee rest	B of M has "**in that day**" rather than M and Q's "**in the day.**" This phrase is an idiom usually referring to the "the day of the Lord." This in fact is the context of these verses and B of M's variant is supported by LXX which has "in that day."
Isa. 14:4	וְנָשָׂאתָ הַמָּשָׁל הַזֶּה That thou shalt take up this proverb	καὶ λήμψῃ τὸν θρῆνον τοῦτον **and** thou shalt take up this lamentation	ונשאתה את המשל הזה you will take up this parable	**2 Nephi 24:4** **And it shall come to pass in that day,** that thou shalt take up this proverb	The Hebrew and Greek both begin this verse with "**And**" to give partial support to B of M. However, M and Q don't translate this conjunction because without the variants of LXX and B of M, this verse is the answering clause of the last verse (If. . . then. . .). "**And it shall come to pass in that day**" would have been omitted.
Isa. 14:5	מַטֵּה רְשָׁעִים שֵׁבֶט מֹשְׁלִים the staff of the wicked ***and*** the scepters of the rulers	τὸν ζυγὸν τῶν ἁμαρτωλῶν τὸν ζυγὸν τῶν ἀρχόντων the yoke of sinners, the yoke of princes	מטה רשעים שבט מושלים the staff of the wicked, the scepter of the rulers	**2 Nephi 24:5** the staff of the wicked, the scepters of the rulers	B of M omits "**and**" before "**the scepters**" which is not in the Hebrew, added by KJV and supported by LXX and M and Q.
Isa. 14:8	אַרְזֵי לְבָנוֹן ***and*** the cedars of Lebanon	καὶ ἡ κέδρος τοῦ Λιβάνου **and** the cedar of Libanus	ארזי הלבנון **and** the cedars of the Lebanon	**2 Nephi 24:8** **and also** the cedars of Lebanon	B of M adds "**also**" before "**the cedars.**" There is no "**and**" in the Hebrew, but there is in the Greek. M and Q have "also" -גם (gam) earlier at the beginning of the verse translated as "yea" in KJV. LXX supports B of M with (kai) - και which can mean "also" in Greek.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 14:11	הֲמִיַּת נְבָלֶיךָ ***and* the** noise of thy viols	ἡ πολλή σου εὐφροσύνη thy great mirth	המות נבלתך **the** noise of your harps	**2 Nephi 24:11** **the** noise of thy viols **is not heard**	B of M omits "**and**" before "**the noise**" of KJV. "And" is not in the Hebrew of Q or M or LXX. "**Is not heard**" is not in any of the witnesses but does complete the poetic parallel.
Isa. 14:12	נִגְדַּעְתָּ לָאָרֶץ ***How* art** thou cut down to the ground	συνετρίβη εἰς τὴν γῆν (He) is crushed to the earth	נגדעתה לארצ *How* you have been cut down to the ground	**2 Nephi 24:12** **Art** thou cut down	The Hebrew of M and Q has "**how**" אֵיךְ at the beginning of this verse, but not at the beginning of this 2nd phrase. B of M follows the literal rendering of the Hebrew here, though KJV and Q translators add "How" to make the poetic structure a closer parallel. LXX also supports B of M with "how"-πῶς at the beginning of the verse, but not in this 2nd phrase of the Greek.
Isa. 14:13	בִּלְבָבְךָ **thine** heart	τῇ διανοίᾳ σου **thine** heart	בלבבכה **your** heart	**2 Nephi 24:13** **thy** heart	"**Thine**" is changed to "**thy.**" the possessive case of "thou." This is an attributive adjective before a noun. "Thine" is usually used before vowels, "Thy" before consonants. "Heart" is a little ambiguous, sometimes considered a vowel, and sometimes a consonant.
Isa. 14:16	אֵלֶיךָ יַשְׁגִּיחוּ אֵלֶיךָ יִתְבּוֹנָנוּ **shall** narrowly look upon thee **and** consider thee, ***saying***. . .	θαυμάσουσιν ἐπὶ σοὶ καὶ ἐροῦσιν **shall** wonder at thee and **say**. . .	אליך ישגיחו יתבוננו אליכה **will** gaze at you, they **will** think about you, saying. . .	**2 Nephi 24:16** **shall** narrowly look upon thee, **and shall** consider thee, and **shall say**	1. The Hebrew imperfect "**shall**" is explicitly stated in the 1st verb of M and the 1st two verbs of the B of M phrase, accurately rendering the literal Hebrew. 2. "**Saying**" is implied in the Hebrew, but the indicative future, active form of the verb λεγω is explicit in the Greek of LXX - καὶ ἐροῦσιν - "**and shall say,**" supporting B of M.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 14:17	שָׂם תֵּבֵל ***That*** made the world. . לֹא־פָתַח בֵּיתָהּ ***that*** opened not the house. . .	ὁ θεὶς τὴν οἰκουμένην ὅλην **that** made the whole world. . . οὐκ ἔλυσεν **he** loosed not. . .	שם טבל **who** made the world. . . לוא פתח ביתה **who** did not release. .	**2 Nephi 24:17** **And** made the world. . . **and** opened not the house. . .	B of M changes "**that**" (KJV) and "**who**" (Q) added by translators to "**and**" with no change in meaning.
Isa. 14:18	כֻּלָּם ***even***, all of them	LXX omits this phrase	1QIsa[a] omits this phrase	**2 Nephi 24:18** **yea**, all of them	B of M changes the addition "**even**" of KJV to "**yea.**" This phrase is not in Q or LXX.
Isa. 14:19	לְבוּשׁ הֲרֻגִים **and as the raiment** of those that are slain	μετὰ πολλῶν τεθνηκότων with many dead	לבש הרוגים clothed with the slain	**2 Nephi 24:19** **and the remnant** of those that are slain	B of M has "**remnant**" instead of "**raiment**" which might have been a scribal error as Tvedtnes suggests. סרח- "remnant" is defined as "excess" or even "corruption." Perhaps the original had nothing about clothing or garments, but referred to the "excess slain" or "**many dead**" as in LXX. There might have been confusion surrounding this reading.
Isa. 14:21	בַּעֲוֹן אֲבוֹתָם for the **iniquity** of their fathers	ταῖς ἁμαρτίαις τοῦ πατρός σου for the **sins** of their father	בעון אבותם because of their ancestors' **iniquity**	**2 Nephi 24:21** for the **iniquities** of their fathers	KJV "**iniquity**" is changed to the plural "**iniquities**" in B of M. The Hebrew is the singular of עון. However, LXX has "sins" ἁμαρτίαις, plural to support B of M.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 14:27	וּמִי יְפֵרֵ and who shall **disannul** ***it?***	τίς διασκεδάσει who shall **frustrate**?	ומי יפר so who will **cancel it?**	**2 Nephi 24:27** and who shall **disannul?**	B of M omits "**it**" of KJV which is not in the Hebrew of M or Q nor the Greek of LXX.
Isa. 14:32	וּמַה־יֵּעָנֶה מַלְאֲכֵי־גוֹי What shall ***one*** **then answer** the messengers of the **nation?**	καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν And what shall the kings of the **nations answer**?	ומה יענו מלכי גוי What then will **they say** to the kings of the **nation**?	**2 Nephi 24:32** What shall **then answer** the messengers of the **nations**?	Here, Q and LXX both agree with B of M having the plural verb **"answer/say"** and the plural subject - not "**kings/messengers,**" even though the translators of 1QIsa[a] rearrange the sentence and place "**kings**" in the predicate here. LXX supports B of M in each variant by also having "**nations**" plural, and translating the Greek sentence with "**kings**" as the subject of the sentence, the same syntax as B of M. "Kings" מלכי and "messengers" מַלְאֲכֵי are spelled almost the same in Hebrew with the only difference being a weak aleph א.

The following comparisons are those in which Nephi is quoting an exact verse from Isaiah chapter 29. Some passages from Isaiah 29 he quotes directly, some are paraphrased with commentary, and in some, Nephi uses key phrases coined by Isaiah as he expounds on similar themes. We will analyze only those passages that are directly quoted.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:6	מֵעִם יְהוָה צְבָאוֹת תִּפָּקֵד **Thou** shalt be visited of the Lord of Hosts וְקוֹל גָּדוֹל סוּפָה וּסְעָרָה וְלַהַב and great noise, with storm and tempest, and the flame	παρὰ κυρίου σαβαωθ ἐπισκοπὴ γὰρ ἔσται from the Lord of Hosts there shall be a visitation. . . καὶ φωνῆς μεγάλης καταιγὶς φερομένη καὶ φλὸξ and a loud noise, a rushing tempest, and devouring flame	מעם יהוה צבאות תפקד You will be punished by the Lord of Hosts. . . וקול גדול סופה וסערה ולהב and great noise, with whirlwind and tempest, and the flame	**2 Ne. 27:2** **And when that day shall come they** shall be visited of the Lord of Hosts . . . **and with a** great noise, **and with** storm **and with** tempest, **and with the** flame	1. B of M adds "**And when that day shall come, they.**" Nephi has been speaking of the Gentiles and the Jews in the previous verse, and continues on with "**they.**" In contrast, M has Isaiah directly addressing these people in the 2nd person. 2. B of M adds "**and with**" before each calamity listed in this verse. M, LXX and Q do not. This emphasizes the poetic passage of this verse that Parry would characterize as "synonymia" or the repetition of similar, but not identical phrases. (Parry p. xlix)

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:7-8	7. And **the multitude of** all the nations that fight against **Ariel, even all that fight against her and her munition,** and that distress her. . . 8. **It shall even be as when an bungry man** dreameth . . . **or as when** a thirsty man dreameth,. . . so shall the multitude	7. And the wealth of all the nations together as many as have fought against **Ariel, and all they that war against Jerusalem, and all who are gathered against her,** and that distress her . . . 8. And as men drink and eat in sleep. . . so shall the wealth. . .	7. And the multitude of all the nations that fight against Aruel, even all that fight against her and her fortification and distress her. . . 8. **And it will be as when a hungry man** dreams. . . or it will be like when a thirsty man dreams. . . so will the multitude. . .	**2 Ne. 27:3** And all the nations that fight against **Zion,** and that distress her **yea, it shall be unto them, even as unto a hungry man which** dreameth . . .**or like unto** a thirsty man **which** dreameth, **yea, even** so shall the multitude. . .	B of M uses *Zion* rather than *Ariel* אֲרִיאֵל , a name used in Isaiah for Jerusalem or Zion. Ariel as used in Ezekiel means "altar hearth." Etymologies for *Ariel* in Isaiah fall into three categories: 1. ari = lion and *el*=God. "Lion of God". 2. Connecting it to *ara* - "to burn" with an affirmative "l." 3. Connecting it to the Akkadian word *arallu,* the name of the netherworld and the Mountain of God. This word might be closer to *Aruel* ארואל in 1QIsa[a]. (TWOT #159a)

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:7-8 cont.	Hebrew of the previous column: 7. הֲמוֹן כָּל־הַגּוֹיִם הַצֹּבְאִים עַל־אֲרִיאֵל וְכָל־צְבִיָּהּ וּמְצֻדָתָהּ וְהַמְּצִיקִים לָהּ 8. וְהָיָה כַּאֲשֶׁר יַחֲלֹם הָרָעֵב וְכַאֲשֶׁר יַחֲלֹם הַצָּמֵא כֵּן יִהְיֶה הֲמוֹן	Greek of the previous column: 7. ὁ πλοῦτος τῶν ἐθνῶν πάντων ὅσοι ἐπεστράτευσαν ἐπὶ Αριηλ καὶ πάντες οἱ στρατευσάμενοι ἐπὶ Ιερουσαλημ καὶ πάντες οἱ συνηγμένοι ἐπ' αὐτὴν καὶ θλίβοντες αὐτήν 8. καὶ ἔσονται ὡς οἱ ἐν ὕπνῳ πίνοντες καὶ ἔσθοντες οὕτως ἔσται ὁ πλοῦτος	Hebrew of the previous column: 7. כול הגואים המון הצובאים על ארואל וכול צביה ומצרתה והמצוקים לה 8. והיה כאשר יחלום הרעב וכאשר יחלום הצמא		Tvedtnes notes that *Ariel* might have evolved out of an abbreviation for Israel in early manuscripts of LXX. If so the abbreviation would most likely have originated in the Hebrew as evidenced by 1QIsa[a]'s *Aruel* Notice how LXX has "wealth," instead of "multitude." The Greek πλοῦτος here means "extreme abundance" (Friberg Greek Lexicon 04240) B of M adds "**it shall be unto them**" and changes "**as when**" to "**as unto**" and "**like unto.**" This verse has an "extended alternate" poetic structure in the middle phrases which is also part of a larger Chiastic structure in vss. 1-4 of chapter 27. (Parry p. 103): a. hungry man . . .dreameth b. he eateth c. he awaketh d. his soul is empty a. thirsty man . . .dreameth b. he drinketh c. he awaketh d. his soul hath appetite;

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:9	הִתְמַהְמְהוּ Stay yourselves . . . הִשְׁתַּעֲשְׁעוּ **cry ye out**. . . שָׁכְרוּ **they are** drunken. . . נָּעוּ **they** stagger. . .	ἐκλύθητε fainte ye. . . καὶ κραιπαλήσατε and be overpowered οὐκ ἀπὸ σικερα not with strong drink οὐδὲ ἀπὸ οἴνου nor with wine	התמהמהו Tarry. . . התשחעשעו take your pleasure. . . שכרון they are drunken. . . נעוו they stagger . . .	**2 Nephi 27:4** **For behold all ye that doeth iniquity**, stay yourselves. . . **for ye shall cry** out. . . **ye shall be** drunken. . . **ye shall** stagger. . .	B of M prefaces the verse with "**For behold all ye that doeth iniquity.**" Nephi adds this introduction to what follows as he uses Isaiah's words. M is a little confused with 1st an imperative verb, and then a change to 3rd person. B of M is all 2nd person as is LXX, though the Greek is quite abbreviated in this verse. Notice the difference in verbal forms between M and Q.
Isa. 29:10	כִּי־נָסַךְ עֲלֵיכֶם יְהוָה For the Lord hath poured out upon you. . . וַיְעַצֵּם אֶת־עֵינֵיכֶם **and hath** closed your eyes. . . אֶת־הַנְּבִיאִים the prophets. . . הַחֹזִים כִּסָּה the seers hath he covered.	ὅτι πεπότικεν ὑμᾶς κύριος For the Lord has made you to drink καὶ καμμύσει **and he shall** close. . . καὶ τῶν προφητῶν αὐτῶν **and *the eyes of* their** prophets. . . οἱ ὁρῶντες τὰ κρυπτά who see secret things.	כי נסך עלימה יהוה For the Lord has poured out upon you. . . ויעצם and has closed . . . את הנביאים you prophets. . . החוזים כסה and he has covered (your heads) you seers.	**2 Nephi 27:5** For **behold** the Lord hath poured out upon you. . . **For behold, ye have** closed your eyes. . . **and ye have rejected** the prophets . . . **and** the seers hath he covered **because of your iniquity.**	B of M adds "**behold**" twice before prophetic pronouncements in this verse. According to Lambdin, most *hinneh* clauses occur in direct speech and serve to introduce a fact upon which a following statement or command is based. (Lambdin p. 169) This passage fits this criteria as Nephi prepares to admonish his audience after presenting these facts. Also, "**ye have rejected**" is added before "the prophets." "**And**" is added before "the seers" which is supported by LXX. "**Because of your iniquity**" is added at the end of the verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:13	וַיֹּאמֶר אֲדֹנָי **Wherefore the Lord said . . .** נִגַּשׁ draw **near** ***me*** . . . לִבּוֹ their **heart**. . . יִרְאָתָם אֹתִי their fear **toward** me . . . מִצְוַת אֲנָשִׁים the **precept** of men.	καὶ εἶπεν κύριος **And the Lord has said**. . . ἐγγίζει μοι draw **nigh to me**. . . καρδία αὐτῶν their **heart**. . . ἀνθρώπων καὶ διδασκαλίας and **doctrines** of men.	ויואמר אדוני **And the Lord said** נגש draw **near to . . .me** לבו their **hearts**. . . יראת אותי fear **of** me . . . מצות אנשים a human **commandment**	**2 Nephi 27:25** draw **near unto me**. . . their **hearts**. . . their fear **towards** me. . . the **precepts** of men.	B of M has "**near unto me**" rather than KJV's "**draw near me.**" This is supported by LXX which has "**nigh to me.**" The Hebrew literally says "draw near." "**Me**" or "**to me**" (Q) is implied. In LXX the personal pronoun μοι - "me" is in the dative form and means "to me". LXX supports B of M further with plural "**doctrines/precepts.**" M and Q are singular. "**Toward**" is updated in English to "**towards**" in the B of M. Q translators render "**heart**" לב plural like B of M, though it is singular in the Hebrew. This is also just updating the collective meaning of this noun.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:14	לָכֵן הִנְנִי יוֹסִף Therefore, **behold**, I will proceed הַפְלֵא וָפֶלֶא ***even*** a marvellous work חָכְמַת חֲכָמָיו the wisdom of their **wise *men*** נִבוֹנָיו their **prudent *men***	διὰ. . .ἰδοὺ ἐγὼ προσθήσω Therefore **behold I** will proceed **"to do a marvelous work"** is replaced with **"to remove"** μεταθεῖναι τὴν σοφίαν τῶν σοφῶν the wisdom of the **wise** τῶν συνετῶν the **prudent**	לכן הנה אנוכי יוסף Therefore, **see, as for me** I am about to do הפלה ופלה **even** a marvelous work חכמת חכמיו the wisdom of their **wise men** נבוניו their **prudent men**	**2 Nephi 27:26** Therefore, I will proceed **yea**, a marvelous work the wisdom of their **wise and learned** their **prudent**	B of M omits **"behold,"** before "I will proceed". Notice Q adds **אנוכי** "as for me" here. B of M changes **"even"** of KJV and Q translation to **"yea."** Either is acceptable here. **"And learned"** is added after **"wise"** in B of M, and the KJV addition "men" is deleted also in B of M. This is supported by LXX. The Greek here uses an interesting verb in the place of "to do a marvelous work and a wonder," μεταθεῖναι - "to remove." Some of the other definitions of this verb are: to put one thing in place of another; to change, alter, transpose or substitute. This might shed light on the meaning of "doing a marvelous work and a wonder."
Isa. 29:15	הוֹי Woe unto them	οὐαὶ Woe to them	הוי Woe to those	**2 Nephi 27:27a** **And**, wo unto them	B of M adds **"and"** to the beginning of this verse. This is a common characteristic of the Hebrew Bible. A passage or verse very often begins with "and," even when there is no "and" explicitly written in the text.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF VARIANT
Isa. 29:19	וְיִסְפּוּ עֲנָוִים בַּיהוָה שִׂמְחָה The meek also shall increase *their* joy in the Lord	καὶ ἀγαλλιάσονται πτωχοὶ διὰ κύριον **and** the poor shall rejoice with joy because of the Lord	ויספו עניים ביהוה שמחה the meek also will increase their joy in the Lord	**2 Nephi 27:30** **And** the meek also shall increase, **and** their joy **shall be** in the Lord	Concerning the conjunction "**and,**" see above. B of M adds "**and**" at the beginning of the first two phrases of the verse. The 1st "and" is actually in the Greek, as well as in the Hebrew, where KJV and Q have chosen to translate it "**also.** " B of M makes both verbs the future or imperfect tense.
Isa. 29:21	מַחֲטִיאֵי אָדָם That make a man an offender	καὶ οἱ ποιοῦντες ἁμαρτεῖν ἀνθρώπους And they that cause men to sin	מחטיאי אדם those who make a man an offender	**2 Nephi 27:32** **And they** that make a man an offender	LXX closely follows B of M here. B of M varies from KJV by adding "**And they.**" Though this should be the translation of the Hebrew participle in KJV, it is explicit in LXX exactly as the B of M has it with the addition "and." καὶ οι means "and they (that)" or "and those (who)." Q also follows B of M.
Isa. 29:23	מַעֲשֵׂה יָדַי the work of **mine** hands	τὰ ἔργα μου **my** works	מעשה ידי the work of **my** hands	**2 Nephi 27:34** the work of **my** hands	A minor variant, "**mine**" of KJV is updated to "**my**" in B of M. The English of the KJV translators required "mine" before a word starting with a vowel, which "h" was considered at the time. It serves that function occasionally today also.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:1	שִׁמְעוּ־זֹאת **Hear ye** this. . . הַנִּקְרָאִים **which** are called. . . הַנִּשְׁבָּעִים **which** swear. . . בֶּאֱמֶת לֹא ***but* not** in truth. . .	ἀκούσατε ταῦτα Hear these *words*. . . οἱ κεκλημένοι who are called. . . οἱ ὀμνύοντες who swear. . . οὐ μετὰ ἀληθείας *but* not with truth	שמעו זואת Hear this. . . הנקראים who are called. . . הנשבעים who swear. . . באמת לוא but not in truth. . .	**1 Nephi 20:1** **Hearken and hear** this. . . **who** are called. . . **or out of the waters of baptism, who** swear. . . **yet they swear not** in truth. . .	B of M adds "**Hearken and**" before "**hear (ye) this.**" TWOT observes that אזן "**Hearken**" occurs primarily in poetic books as a parallel to the verb שמע . This addition along with "**or out of the waters of baptism**" (J.S. added to clarify "**waters of Judah**") before "**which swear**" restores a poetic parallelism called "extended synonymous." (Parry p. vii): a) Hearken a) hear this b) of Jacob b) of Israel c) waters of Judah c) waters of baptism d) name of the Lord d) mention the God of Israel e) swear not in truth e) nor in righteousness "**which**" changed to "**who**" updates the English. "**yet they swear**" in B of M might have been omitted by scribal error

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:2	כִּי **For. . .** וְעַל־אֱלֹהֵי יִשְׂרָאֵל נִסְמָכוּ יְהוָה צְבָאוֹת שְׁמוֹ and stay themselves upon the God of Israel. The Lord of Hosts *is* his name.	καὶ ἐπὶ τῷ θεῷ τοῦ Ισραηλ ἀντιστηριζόμεν οι κύριος σαβαωθ ὄνομα αὐτῷ and staying themselves on the God of Israel. The Lord of Hosts is his name.	כיא **For. . .** ועל אלוהי ישראל נסמכו יהוה צבאות שמו and rely upon the God of Israel; the Lord of hosts is his name.	**1 Nephi 20:2** **Nevertheless. . .** **but they do not** stay themselves upon the God of Israel **who is the Lord of hosts; yea**, the Lord of Hosts is his name.	"**Nevertheless**" and "**For**" are comparable in the Hebrew. (Cf. Numbers 24:22) B of M makes "**stay themselves**" negative - "**but they do not stay themselves**" This would entail the addition of the Hebrew לא. This is a parallel to the previous verse "they swear **not** in truth." Also "**who is the Lord of hosts; yea. . .**" is added after "Israel." In the first three verses of this chapter, there is a parallelism at the end of each verse unique to the B of M. Vs. 1) a. swear by the name of the Lord a. swear not in truth Vs. 2) b. **who is the Lord of Hosts** b. the Lord of Hosts is his name Vs. 3) c. I showed them c. I did show them suddenly
Isa. 48:3	הִגַּדְתִּי I have declared. . . פִּתְאֹם עָשִׂיתִי וַתָּבֹאנָה I did ***them*** suddenly, **and they came to pass.**	ἐξάπινα ἐποίησα καὶ ἐπῆλθεν I wrought suddenly and the events came to pass.	הגדתי I announced. . . פתאום עשיתי ותבואינה Suddenly I acted, and they came to pass.	**1 Nephi 20:3** **Behold,** I have declared. . . and **I showed them.** I **did show** them suddenly.	B of M adds "**Behold.**" (See Isa. 29:10 above). Tvedtnes notes that "hinneh" הנה- starts with the same letter as the word that follows it and could have been eliminated through haplography (Tvedtnes p. 65). The Hebrew has "**and they came to pass,**" not in B of M. The verb in LXX ἐπῆλθεν has as a possible meaning: "to suddenly come upon." This seems to have a connection to "**I did show them suddenly**" in B of M. Or perhaps this one word phrase in Hebrew (וַתָּבֹאנָה) could have been skipped over in an earlier manuscript.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:4	מְדַעְתִּי כִּי **Because** I knew. . .	γινώσκω ἐγὼ I know. . .	מאשר ידעתי **Because** of my knowledge. . .	**1 Nephi 20:4** **And I did it** because I knew. . .	B of M adds "**And I did it**" at the beginning of the verse. This phrase could be related to the last phrase of the previous verse in M: "and they came to pass." B of M places it at the beginning of verse 4.
Isa. 48:5	וָאַגִּיד לְךָ I have. . . declared *it* to thee. . . הִשְׁמַעְתִּיךָ I shewed *it* thee. . .	καὶ ἀνήγγειλά σοι And I **told thee** σοι ἐποίησα I made **it** known to thee. . .	ואגידה לכה I had declared **it** to you. . . השמעתיכה I had **it** announced.	**1 Nephi 20:5** And I have. . . declared to thee. . . I showed **them** thee; **and I showed them for fear . . .**	KJV and Q translators add "**it**" implied by the Hebrew after "**declared**" and "**showed.**" LXX supports B of M in the first phrase. However, all 4 witnesses have the object "**it/them**" after "showed." "Them" is as legitimate as "it" considering that neither is explicitly in the Hebrew. B of M also adds "**and I showed them for fear**" to the middle of the verse. Here again this restores a poetic parallel in this verse: a) declared to thee a) showed them thee a) **showed them for fear** b) Mine idol b) my graven image b) my molten image

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:6	שָׁמַעְתָּ חֲזֵה כֻלֶּה וְאַתֶּם הֲלוֹא תַגִּידוּ הִשְׁמַעְתִּיךָ Thou hast **heard, see** all this, and will **not ye** declare *it*? I have shewed thee. . .	ἠκούσατε πάντα καὶ ὑμεῖς οὐκ ἔγνωτε ἀλλὰ καὶ ἀκουστά σοι ἐποίησα Ye have heard all this, but ye have not known: yet I have made known to thee. . .	שמעתה הזה כלה ואתמה הלוא חגידו השמעתיכה You had **heard it. Observe** all this; and yourselves, will you not declare it? . . . I make new things known to you	**1 Nephi 20:6** Thou hast **seen and heard** all this and will **ye not** declare **them? And that** I have showed thee. . .	KJV's "**heard, see**" is changed to "**seen and heard**" in B of M. This is a legitimate translation of this phrase and changes the meaning slightly. "**Ye not**" is just a transposition of "**not ye.**" KJV's **"it"** changes to **"them."** "**And that**" added before "**I have showed**" could be implied in the Hebrew and is partially supported by "yet" (ἀλλὰ και) in LXX.
Isa. 48:7	פֶּן־תֹּאמַר lest thou shouldst say. .	μὴ εἴπῃς say not thou. . .	פן תואמר lest you should say. . .	**1 Nephi 20:7 they were declared unto thee,** lest thou shouldst say	B of M adds "they were declared unto thee" (הנדו לך) before "lest."
Isa. 48:8	גַּם לֹא־שָׁמַעְתָּ Yea, thou heardest not. . . גַּם מֵאָז לֹא־פָתְחָה אָזְנֶךָ yea, from that time, ***that* thine ear** was not opened	οὔτε ἔγνως Thou hast neither known. . . οὔτε ἀπ' ἀρχῆς ἤνοιξά σου τὰ ὦτα neither from the beginning I have opened thine ears	וגמ לוא שמעתי **And** neither had you heard. . . גם מאז לוא פתחת אוזנכה nor was **your ear** uncovered long ago	**1 Nephi 20:8** Yea, **and** thou heardest not. . . yea, from that time, **thine ear** was not opened	"**and**" is often added to clarify the Hebrew. M and LXX do not explicitly have "and," however Q does have "and" and gives support to B of M here. KJV renders "gam" גַּם as "**yea.**" So Q says "**and yea,**" or"**yea, and**" as it is in B of M. KJV has "**that**" also implied in the Hebrew. Neither LXX nor B of M have "that." Q translators also choose to leave out "that." This shows an updating of the English.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:9	לְמַעַן שְׁמִי For my name's sake אֶחֱטַם־לָךְ will I refrain **for** thee	ἕνεκεν τοῦ ἐμοῦ ὀνόματος For mine own sake ἐπάξω ἐπὶ σοί I will bring **before** thee	למען שמי For my name's sake אחטום לכה I restrain it **for** you	**1 Nephi 20:9** **Nevertheless,** for my name's sake will I refrain **from** thee	B of M adds "**nevertheless.**" "**For**" in KJV is changed to "**from**" in B of M. BDB says the preposition ל means "to, for, of, by, in," and in recent translations, "from." So the B of M translation is valid.
Isa. 48:10	הִנֵּה צְרַפְתִּיךָ וְלֹא בְכָסֶף Behold, I have refined thee, **but not with silver**	ἰδοὺ πέπρακά σε οὐχ ἕνεκεν ἀργυρίου Behold, I have sold thee, **but not for silver**	הנה צרפתיכה ולוא בכסף Look, I have refined you, **but not with silver**	**1 Nephi 20:10** **For**, behold, I have refined thee. . .	B of M adds "**for**" at the beginning of the verse and leaves off the phrase "**but not with silver.**" The phrase "**with silver**" - בְכֶסֶף and the next "**I have chosen thee**" - בְּחַרְתִּיךָ both begin with ב. Perhaps this phrase was left off the Brass Plates when the scribe's eye jumped from the missing phrase to the one following.
Isa. 48:11	לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל ***even*** for mine own sake will I do ***it***: for **how should *my name*** be polluted	ἕνεκεν ἐμοῦ ποιήσω σοι ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται For mine own sake I will do this for thee, **because my name** is profaned	למעני אעשה כיא איכה איחל for my own sake I do it; indeed, how can I be profaned	**1 Nephi 20:11** **yea,** for mine own sake will I do this, **for I will not suffer my name to** be polluted	B of M changes "**even**" to "**yea,**" and "it" to "this" a comparable translation. It also changes "**how should my name**" to "**I will not suffer my name**" making sense of a somewhat confused meaning in this verse. "Not suffer" and "Not give. . . glory" form a poetic parallel only in B of M.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:12	אֲנִי־הוּא I am he. . . אַף אֲנִי אַחֲרוֹן I **also am** the last.	LXX omits this phrase καὶ ἐγώ εἰμι εἰς τὸν αἰῶνα and I endure forever	אני הואה I am he . . . אפ אני אחרון I **am also** the last	**1 Nephi 20:12** **for** I am he. . . I **am also** the last.	B of M adds "**for**" at the beginning of the verse. B of M transposes "**also am**" of KJV to "**am also.**" Both ways are acceptable. This is also the preferred word order of the translators of Q.
Isa. 48:13	אַף־יָדִי יָסְדָה Mine hand **also hath** laid the foundation קֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו ***when*** **I call** unto them, they stand up together.	καὶ ἡ χείρ μου ἐθεμελίωσεν My hand **also has** founded καλέσω αὐτούς καὶ στήσονται ἅμα I will call them, **and** they shall stand together.	אפ ידי יסדו **Moreover,** my hands laid the foundation קורה אני אליהמה ויעמודו יחדיו I call to them, **and** they stand up at once	**1 Nephi 20:13** Mine hand **hath also** laid the foundation **I call** unto them **and** they stand up together.	B of M transposes **"also hath"** to **"hath also,"** a minor variant with no change in meaning. Notice Q translates אפ as "Moreover" and also "my hands" plural. KJV adds "**when**" before "**I call**" which is not in the Hebrew nor the Greek and also B of M. M has no waw ו (and) before "**they stand up**" יַעַמְדוּ as does Q (ויעמודו) and LXX. This supports B of M which also has "**and** they stand up."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:14	מִי בָהֶם הִגִּיד אֶת־אֵלֶּה **which** among them hath declared these *things*? וּזְרֹעוֹ כַּשְׂדִּים and his arm ***shall be on*** the Chaldeans.	τίς αὐτοῖς ἀνήγγειλεν ταῦτα **who has told them** these things? ἆραι σπέρμα Χαλδαίων to abolish the seed of the Chaldeans.	מי בהם ויגיד את אלה **who** is there among them that could declare these things? זרועו כשדיים his army, the Chaldeans.	**1 Nephi 20:14** **who** among them hath declared these things **unto them?** . . . **yea, and he will fulfil his word whicb he hath declared by them;** **. . . and** his arm shall **come upon** the Chaldeans.	B of M, LXX and Q translators change "**which**" of KJV to "**who.**" The Hebrew מִי is most often rendered "**who,**" but can also be "**which.**" LXX supports B of M with "**them**" as the object in the dative case (comparable to "**unto them**" added by B of M) relative to the verb "**told/declared.**" B of M adds a passage to form a parallel to the first passage: a) declared unto them b) these things (words) added: **b) his word** **a) declared by them** KJV's "**Shall be on**" is not in the Hebrew and is comparable to "**shall come upon**" of B of M.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:15	אֲנִי אֲנִי דִבַּרְתִּי אַף־קְרָאתִיו I, *even* I, have spoken; yea, I have **called him**:	ἐγὼ ἐλάλησα ἐγὼ ἐκάλεσα I have spoken, I have called,	אני אני דברתי אף קלאתי I myself have spoken; indeed I have **called**,	**1 Nephi 20:15** **Also, saith the Lord**; I **the Lord, yea,** I have spoken; yea, I have **called him to declare**, I have brought him. . .	B of M adds "**Also saith the Lord**" to the beginning of the verse, and "**the Lord**" after the first "**I.**" After "**called him.**" B of M adds "**to declare.**" This verse sees repetitions of "the Lord" and the conjunction "**yea.**" B of M's "**Also**" is the same as "**yea**" in Hebrew **אף**, and is repeated three times in this verse. This word is used to introduce a new thought. It is used mostly in poetry. Here, Isaiah uses it to build up to a crescendo with great intensity of feeling. We also see the poetic device *anaphora* in which the same word begins a successive set of phrases. (See Parry p.xxxvi): ***I* the Lord** ***I* have spoken** ***I* have called** ***I* have brought**

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:16	קִרְבוּ אֵלַי שִׁמְעוּ־זֹאת Come ye near unto me, **hear ye this;** מֵעֵת הֱיוֹתָהּ שָׁם אֲנִי וְעַתָּה אֲדֹנָי יְהוִה . . .from the time that **it was, there *am* I: and now** the Lord God. . .	ροσαγάγετε πρός με καὶ ἀκούσατε ταῦτα Draw night to me, and **hear ye these words** when it took place, **there was I, and now the Lord, even** the Lord. . .	קרובו אלי ושמעו זואת Draw near to me **and hear this;** בעת היותה שמה אני ועתה אדוני יהוה **at** the time **it came to be, I was there, and now** the Lord God. . .	**1 Nephi 20:16** Come ye near unto me; . . .from the time **that it was declared have I spoken; and** the Lord God . . .	B of M omits the phrase "**hear ye this,**" and adds "**declared have I spoken; and**" after "**it was.**" This verse along with verse 17 following is an extended alternate parallelism (See Parry p. xiii): a) *have I **spoken*** b) the **Lord God** c) **his Spirit** d) hath **sent** me a) thus **saith** the Lord b) thy **Redeemer** c) the **Holy One** d) *I have **sent** him* B of M restores this parallelism with the addition of two key phrases indicated here with italics.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:17	כֹּה־אָמַר יְהוָה Thus saith the Lord. . . אֲנִי יְהוָה אֱלֹהֶיךָ מְלַמֶּדְךָ I ***am*** the Lord thy God **which** teacheth thee. . . מַדְרִיכְךָ בְּדֶרֶךְ תֵּלֵךְ **which** leadeth thee by the way ***that*** thou shouldest go.	οὕτως λέγει κύριος Thus saith the Lord. . . ἐγώ εἰμι ὁ θεός σου δέδειχά σοι τοῦ εὑρεῖν σε τὴν ὁδόν ἐν ᾗ πορεύσῃ ἐν αὐτῇ I am the Lord thy God, I have shown thee how thou shouldst find the way wherein thou shouldest walk.	כוה אמר יהוה Thus says the Lord אני יהוה אלוהיכה מלמדכה I am the Lord your God who teaches you הדריכה בדרך אשר תלך בה who leads you on the way **by which** you should go.	**1 Nephi 20:17** **And** thus saith the Lord. . . **I have sent him,** the Lord thy God **who** teacheth thee **who** leadeth thee by the way thou shouldst go, **hath done it.**	B of M adds "**and**" at the beginning of the verse. "**I have sent him**" is added before "the Lord thy God." This verse along with verse 16 forms a parallel construction with the additions of B of M. This type of device is called **extended synonymous.** (See above). B of M changes KJV's "**which**" to "**who,**" an English modernization. B of M adds at the end of the verse "**hath done it.**" Interestingly, Q has an addition at the end of the verse, that varies from M. בה means "therein" or "**in it**" which might give partial support to B of M's "**hath done it.**"
Isa. 48:19	וְצֶאֱצָאֵי מֵעֶיךָ **and the offspring** of thy bowels	καὶ τὰ ἔκγονα τῆς κοιλίας **and the offspring** of thy belly	וצאציכה **and your offspring**	**1 Nephi 20:19** **the offspring** of thy bowels	B of M omits "**and**" before "**the offspring.**" "**And**" is in M and Q, but being only one letter, it possibly could have been dropped in the Brass Plates.
Isa. 48:20	הוֹצִיאוּהָ עַד־קְצֵה utter **it** ***even*** to the end	ἀπαγγείλατε ἕως ἐσχάτου proclaim **it** to the end	עד קצוי to the ends. . .	**1 Nephi 20:20** utter to the end	B of M leaves out "**it**" of M and "**even**" of KJV. Q leaves out "**utter it**" altogether. LXX supports B of M in that the Greek verb ἀπαγγείλατε has no object "**it**" though the translators insert it.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 48:21	וְלֹא צָמְאוּ הוֹלִיכָם And they thirsted not ***when*** he led **them**	καὶ ἐὰν διψήσωσιν ἄξει αὐτού And if they shall thirst, he shall lead **them**	ולוא צמאו הוליכו They did not thirst **when** he led **him**	**1 Nephi 20:21** And they thirsted not; **he led them**	B of M omits "**when**" before "**he led.**" This agrees with the Hebrew which has no "**when**" here. Notice Q has the singular pronoun "**him**" instead of "**them**" at the end.
Isa. 48:22	אֵין שָׁלוֹם *There is* no peace	οὐκ ἔστιν χαίρειν There is no joy	ואין שלום **And** there is no peace. . .	**1 Nephi 20:22** **And notwithstanding he hath done all this, and greater also** there is no peace. . .	B of M adds two phrases to the beginning of this verse. Q gives partial support with "**And**" ו added at the beginning which is not in M.
Isa. 49:1	שִׁמְעוּ אִיִּים אֵלַי Listen, O isles unto me. . .	ἀκούσατέ μου νῆσοι Hearken to me, ye islands. . .	שמעו איים אלי Listen to me, O coastlands. . .	**1 Nephi 21:1** **And again: *Hearken*, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel;** *Listen,* O isles, unto me. . .	B of M adds an entire verse before verse 1 of chapter 49. As Tvedtnes points out, this verse begins "**Hearken**" שִׁמְעוּ, the same as the first word in verse one. This might indicate that this initial verse was lost due to haplography. (Tvedtnes p. 73) The poetic construction of this passage is in a chiastic structure: a) Hearken b) ye house of Israel c) ye that are broken off d) are driven out e) because of the wickedness of the pastors d) ye that are broken off c) that are scattered abroad b) O house of Israel a) Listen

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:4	אָכֵן מִשְׁפָּטִי ***yet,* surely** my judgement. . .	τοῦτο ἡ κρίσις μου **therefore** is my judgement. . .	אכן משפטי **yet** my cause. . .	**1 Nephi 21:4** **surely** my judgement. . .	B of M omits "*yet*" before "surely." "Yet" was added by KJV translators and is not in the Hebrew of M or Q.
Isa. 49:5	יֹצְרִי מִבֶּטֶן לְעֶבֶד לוֹ formed me from the womb ***to be*** his servant. . .	πλάσας με ἐκ κοιλίας δοῦλον ἑαυτῷ formed me from the womb **to be** his own servant	יוצרך מבטן לעבד לו formed **you** from the womb **as** his servant	**1 Nephi 21:5** formed me from the womb **that I should be** his servant	B of M alters "**to be**" of KJV to "**that I should be.**" The Hebrew literally says "for/as a servant for him" which is closest to Q's translation (notice Q has the pronominal suffix on יצר as "you" rather than M's "me"). "**To be**" or "**should be**" is not in M, Q or LXX but has been implied.
Isa. 49:6	קְצֵה הָאָרֶץ **end** of the earth	ἐσχάτου τῆς γῆς **end** of the earth	קצוי הארצ **ends** of the earth	**1 Nephi 21:6** the **ends** of the earth	Here Q fully supports B of M with the plural "**ends**" rather than the singular in M and LXX.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:7	קְדוֹשׁוֹ ***and*** his Holy One. . . לִמְתָעֵב גּוֹי לְעֶבֶד the **nation** abhorreth to **a** servant. . . יְהוָה אֲשֶׁר נֶאֱמָן קָדֹשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָּ the Lord that is faithful, ***and*** **the Holy One of Israel, and he shall choose thee.**	ὁ θεὸς Ισραηλ the God of Israel βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων abhorred by the **nations** that are **tbe** servants ἕνεκεν κυρίου ὅτι πιστός ἐστιν ὁ ἅγιος Ισραηλ καὶ ἐξελεξάμην σε for the Lord's **sake, the Holy One of Israel** is faithful **and I have chosen thee.**	קדושו **and** his Holy One. . . למתעבי גוי לעבד to **ones** abhorred as **a nation**, to a servant יהוה אשר נאמן קדוש ישראל יבחרכה the Lord who is faithful, **the Holy One of Israel, the one who chose you**	**1 Nephi 21:7** his Holy One the **nations** abhorreth, to servant. . . the Lord that is faithful.	B of M omits "**and**" before "Holy One". This agrees with no waw ו in the Hebrew and is supported by no *kai* in LXX. M and Q have גּוֹי "**nation**" singular, while LXX has ἐθνῶν "**nations**" plural which supports B of M. Q has singular "nation" but has a plural participle "those abhorring" or "**those nation(s) abhorring.**" This gives the feeling of the collective singular which "**nation**" is in this verse. B of M deletes "**a**" before "servant" which is implied in Hebrew. M, Q and LXX each include two phrases not in B of M. These two phrases are actually only two words in Hebrew. These words must have been missing from the Brass Plates.
Isa. 49:8	עֲנִיתִיךָ have I heard thee. . . וְאֶתְּנְךָ לִבְרִית and give thee for a covenant. . .	ἐπήκουσά σου have I heard thee καὶ ἔδωκά σε εἰς διαθήκην and given thee for a covenant	אענכה I will answer you. . . ואתנכה לברית and given you as a covenant. . .	**1 Nephi 21:8** have I heard thee, **O isles of the sea** and give thee **my servant** for a covenant. . .	B of M adds "**O isles of the sea**" after "heard thee," and "**my servant**" after "give thee." These additions are not in M, Q or LXX but might have been eliminated through haplography because of some of the similarities in the Hebrew. "of the sea" הַיָּם and "in a day" בְּיוֹם, which immediately follows are spelled similarly in Hebrew (See Tvedtnes p. 74).

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa 49:9	לַאֲשֶׁר בַּחֹשֶׁךְ to them that ***are*** in darkness	καὶ τοῖς ἐν τῷ σκότει and *bidding* them that **are** in darkness	ולאשר בחושך and to those who **are** in darkness	**1 Nephi 21:9** to them that **sit** in darkness	B of M changes "**are**" to "**sit.**" Isa 42:7 also refers to "prisoners" that "sit in darkness." Perhaps לישבי "to them that sit" was confused with לאשר "to those who are" in an early manuscript.
Isa. 49:10	וְשָׁמֶשׁ nor sun. . .	οὐδὲ ὁ ἥλιος nor the sun. . .	ושמש or sun. . .	**1 Nephi 21:10** nor the sun. . .	B of M inserts the article "**the**" before "sun. " M is pointed this way and LXX supports B of M explicitly with the article ὁ
Isa. 49:12	הִנֵּה־אֵלֶּה מֵרָחוֹק יָבֹאוּ Behold, these shall come from far. . .	ἰδοὺ οὗτοι πόρρωθεν ἔρχονται Behold, these shall come from far. . .	הנה אלה מרחוק יבואו See, they will come from afar. . .	**1 Nephi 21:12** **And then, O house of Israel,** behold, these shall come from far. . .	B of M adds "**And then, O house of Israel,**" at the beginning of the verse. This addition is not in M, LXX or Q.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:13	וְגִילִי אָרֶץ וּפִצְחוּ הָרִים רִנָּה be joyful, O earth, and break forth into singing, O mountains. . .	καὶ ἀγαλλιάσθω ἡ γῆ ῥηξάτωσαν τὰ ὄρη εὐφροσύνην καὶ οἱ βουνοὶ and let the earth be glad; let the mountains break forth with joy. . .	וגילי ארצ פצחו הרים רונה and rejoice earth, break out mountains into song. . .	**1 Nephi 21:13** . . .be joyful, O earth; **for the feet of those who are in the east shall be established;** and break forth into singing, O mountains, **for they shall be smitten no more. . .**	B of M adds "**for the feet of those who are in the east shall be established**" after "O earth" and "**for they shall be smitten no more**" after "O mountains." Isaiah 52:7 and Nahum 1:15 talk of "the feet of him" with רַגְלֵי (feet) meaning "presence." This along with reference to "mountains" and "glad tidings/ comfort and peace" infer that this passage in B of M referenced similar passages in earlier manuscripts. וְגִילִי (and rejoice) and רַגְלֵי (feet of) are similarly spelled and could have caused a scribal error resulting in the omission of this passage in M and Q. Also נכה "smitten" is similar in appearance to "comforted" נִחַם which immediately follows.
Isa. 49:14	וַתֹּאמֶר צִיּוֹן But Zion said. . . וַאדֹנָי שְׁכֵחָנִי and my Lord hath forgotten me.	εἶπεν δὲ Σιων But Sion said. . . καὶ ὁ κύριος ἐπελάθετό μου and, The Lord has forgotten me.	ותואמר ציון But Zion had said. . . ואלוהי שכחני my God has forgotten me. . .	**1 Nephi 21:14** But, **behold,** Zion **hath** said: and my Lord hath forgotten me--**but he will show that he hath not.**	B of M adds "behold" and "**hath.**" "**Behold**" is not in the Hebrew and "**hath**" is sometimes used in the perfect tense of Hebrew verbs. The translators of Q use it here also. B of M also adds "**but he will show that he hath not.**" This phrase is also not in the Hebrew of M or Q.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:15	הֲתִשְׁכַּח אִשָּׁה Can a woman forget. . . וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ yet will I not forget thee.	μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς Will a woman forget her child. . . ἀλλ' ἐγὼ οὐκ ἐπιλήσομαί σου εἶπεν κύριος yet I will not forget thee **saith the Lord**	התשכח אשה Can a woman forget her infant. . . ואנוכי לוא אשכחכי I, however, I will not forget you.	**1 Nephi 21:15** **For** can a woman forget yet will I not forget thee, **O house of Israel.**	B of M adds "**For**" to the beginning of the verse, and "**O house of Israel**" to the end of the verse. Neither is in the Hebrew, however, LXX adds a phrase not in the Hebrew to the end of the verse: "**saith the Lord.**" This may indicate that originally there was more to this verse than what we have in M or Q.
Isa. 49:17	מְהֵרוּ בָּנַיִךְ מְהָרְסַיִךְ Thy **children** shall make haste; **thy destroyers**. . .	καὶ ταχὺ οἰκοδομηθήσῃ ὑφ' ὧν καθῃρέθης And thou shalt soon be built **by those by whom you were destroyed**. . .	מהרו בוניך מהורסיך Your **builders** are working faster **than your destroyers**. . .	**1 Nephi 21:17** Thy **children** shall make haste **against thy destroyers;**	B of M adds "**against**" before "**thy destroyers.**" This variant could be just one letter in Hebrew - the preposition ב, which could easily have been omitted in an early manuscript. Scholars disagree on whether בוניך/בָּנַיִךְ means "children" or "builders."
Isa. 49:18	בָּאוֹ־לָךְ חַי־אָנִי ***and*** come to thee, As I live. . . וּתְקָשְׁרִים כַּכַּלָּה and bind them ***on thee*** even as a bride ***doeth.***	καὶ ἥλθοσαν πρὸς σέ ζῶ ἐγώ **and are** come to thee. As I live. . . καὶ περιθήσῃ αὐτοὺς ὡς κόσμον νύμφης and put them **on** as a bride her attire.	באו לכי חי אני **to** come to you. As I live. . . ותקשרים ככלה and adorn yourself with them like a bride.	**1 Nephi 21:18** **and they shall** come to thee. **And** as I live and bind them **on** even as a bride.	KJV renders באו as "**and come.**" B of M has "**and they shall come.**" "**And**" is not in the Hebrew but is in LXX to support B of M. And additional "and" is added before "as I live." This is not in the Greek or Heb. The Hebrew is literally: "**and bind them on as a bride.**" All the other additions (thee, doeth, even) are implied in the Hebrew.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:20	עוֹד יֹאמְרוּ בְאָזְנֶיךָ בְּנֵי שְׁכֻלֶיךָ The children **which** thou shalt have, after thou hast lost **the other, shall say again in thine ears**:	ἐροῦσιν γὰρ εἰς τὰ ὦτά σου οἱ υἱοί σου For thy sons whom thou hast lost shall say in thine ears	עוד יואמרו באוזניך בני שכוליך You will yet hear the children of your bereavement say:	**1 Nephi 21:20** The children **whom** thou shalt have, after thou hast lost **the first, shall again in thine ears say:**	B of M updates "**which**" to "**whom**" and changes "**the other**" to "**the first.**" The long phrase "**whom thou shalt have, after thou hast lost the other/first**" is actually represented by just one Hebrew word שכוליך. So "the other" and "the first" are both equally valid. The last phrase is put in a different word order with no change in meaning.
Isa. 49:21	אֵלֶּה אַיֵּפֹה הֵם these, where ***had*** they *been*?	δέ μοι ποῦ ἦσαν but whence came these to me?	אלה איפו המה these, from where did they come?	**1 Nephi 21:21** these, where **have** they been?	B of M changes "**had**" of KJV to "**have.**" "Had" is the past participle of "have," but here the meaning is the same and the variant is minor.
Isa. 49:23	אַפַּיִם אֶרֶץ with *their* face **toward** the earth	ἐπὶ πρόσωπον τῆς γῆς on the face of the earth	אפים ארצ with their faces **to** the earth	**1 Nephi 21:23** with their face **towards** the earth	B of M changes "**toward**" to "**towards.**" This modernizes this preposition.
Isa. 49:24	הֲיֻקַּח **Shall** the prey be taken וְאִם־שְׁבִי צַדִּיק or the lawful **captive**	μὴ λήμψεταί τις Will anyone take spoils. . . αἰχμαλωτεύσῃ take a man **captive**	היקחו Can they seize prey אמ שבי עריץ the **captives** of a tyrant	**1 Nephi 21:24** **For shall** the prey be taken the lawful **captives**	B of M has "**For**" at the beginning of the verse, and also makes "**captives**" plural. Q also has "**captives**" in the plural construct state modifying "tyrant." This supports B of M. LXX also gives partial support to B of M here. In LXX the particle μὴ introduces a question expecting a negative answer. "For" serves the same purpose here in this verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 49:26	וְכֶעָסִיס **and** (with wine) they shall be drunken	καὶ πίονται and they shall drink	וכעסים and (with wine) they will be drunk	**1 Nephi 21:26** they shall be drunken	B of M eliminates "**and**" before "they will be drunken." "And" is in the Hebrew of M and Q and the Greek of LXX.
Isa. 50:1	כֹּה אָמַר יְהוָה אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ **Thus saith the Lord,** Where is the bill of your mother's divorcement? whom I have put away? or which of my creditors ***is it* to whom I have** sold you?	οὕτως λέγει κύριος ποῖον τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν ᾧ ἐξαπέστειλα αὐτήν ἢ τίνι ὑπόχρεῳ πέπρακα ὑμᾶς **Thus saith the Lord,** of what kind is your mothers bill of divorcement, by which I put her away? Or **to** which debtor have I sold you?	כוה אמר יהוה ספר כריתות איזה אמכמה אשר שלחתיה או מי מנושי אשר אחכמה לו מכרתי **Thus says the Lord:** Where is your mother's divorce decree, by which I sent her away? Or to which of my creditors have I sold you?	**2 Nephi 7:1** **Yea, *for thus saith the Lord*: Have I put thee away, or have I cast thee off forever? *For thus saith the Lord*:** Where is the bill of your mother's divorcement? **To** whom have I put **thee** away, or **to** which of my creditors **have I** sold you?	This verse begins "**Thus saith the Lord.**" B of M adds three phrases to the beginning of this verse which begins, "Yea, for **thus saith the Lord.**" Perhaps a scribe jumped from the first "thus saith" to the second "thus saith" and left out these B of M phrases. B of M also has other minor differences in this verse. "**To**" and "**thee**" are added in the next phrase. (LXX has "to") The final phrase is rearranged somewhat to parallel the phrase before it: a) To whom have I. . . b) To which have I . . . The syntax of the final phrase of the verse closely follows that of LXX.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 50:2	**Wherefore when I came** וְאֵין אִישׁ **was there** no man? וְאֵין עוֹנֶה ***was*** **there** none to answer? נְהָרוֹת the **rivers**. . . תִּבְאַשׁ דְּגָתָם מֵאֵין מַיִם וְתָמֹת בַּצָּמָא their fish stinketh *there is* no water, and dieth for thirst.	**Why did I come** καὶ οὐκ ἦν ἄνθρωπος and **there was** no man. . καὶ οὐκ ἦν ὁ ὑπακούων and **there was** none to hearken. . . ποταμοὺς **rivers**. . . καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν **and** their fish shall be dried up. . . τοῦ μὴ εἶναι ὕδωρ καὶ ἀποθανοῦνται ἐν δίψει there is no water, and shall die for thirst.	**Why, when I came** ואין איש was there no one there? ואין עונה was there no answer? נהרות the **rivers**. . . חיבש דגתם מאין מים ותמות בצמא their fish stink for lack of water and die of thirst.	**2 Nephi 7:2** **Wherefore**, when I came **there was** no man; **yea, there was** none to answer, **O House of Israel**. . . **their** rivers. . . **and** their fish to stink because **the waters are dried up, and they die because of** thirst.	B of M changes the question of M, Q and LXX to a statement. The Hebrew מַדּוּעַ and the Greek τί indicate a question. The archaic English "**Wherefore**" means "what" or "why." The modern meaning is "for that cause or reason." The LXX English translation structures the phrase like the Book of Mormon, but inflects it as a question. B of M's "**their rivers**"' antecedent is **"House of Israel"** which is added. He can dry up their "rivers" and their waters so the fish die. "**And**" before "**fish**" in B of M is supported by LXX.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 50:4	לָעוּת אֶת־יָעֵף דָּבָר יָעִיר בַּבֹּקֶר to speak a word in season to *him that is* weary: he wakeneth morning. . .	εἰπεῖν λόγον ἔθηκέν μοι πρωί To speak a word: he has appointed me for early	לעות את יעף דבר ויעיר בבוקר to sustain the weary with words. **And** he stirs morning	**2 Nephi 7:4** to speak a word in season **unto thee, O house of Israel. When ye are** weary, he waketh morning. . .	B of M adds "**unto thee, O house of Israel**" after "season." Much like verse 2, Isaiah reiterates who he is addressing, rather than referring to Israel in the 3rd person. Jacob appears to be quoting Isaiah, but his prophecies to this branch of the House of Israel are addressed directly to them in a slight paraphrase.
Isa. 50:6	גֵּוִי נָתַתִּי לְמַכִּים I gave my back to the **smiters**. . .	τὸν νῶτόν μου δέδωκα εἰς μάστιγας I gave my back to **scourges**	גוי נתתי למכים I gave my back to **those who beat me**. .	**2 Nephi 7:6** I gave my back to the **smiter**. . .	B of M has KJV's "**smiters**" as "**smiter**" with no change in meaning. "The smiter" here is collective singular.
Isa. 50:8	קָרוֹב מַצְדִּיקִי *He is* near that justifieth me. . . יִגַּשׁ אֵלָי *Let* him come near to me	ὅτι ἐγγίζει ὁ δικαιώσας με for he that has justified me draws near. . . ἐγγισάτω μοι Let him draw nigh to me.	קרוב מצדיקי He who justifies me is near. . . ינש אלי Let him approach me.	**2 Nephi 7:8** **and the Lord** is near **and he** justifieth me. . . Let him come near **me, and I will smite him with the strength of my mouth.**	B of M has "**and the Lord**" is near, rather than "**he**" is near. B of M also adds a phrase to the end of this verse: "**and I will smite him with the strength of my mouth.**"

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 50:9	הֵן אֲדֹנָי **Behold** the Lord. . . מִי־הוּא יַרְשִׁיעֵנִי הֵן כֻּלָּם כַּבֶּגֶד יְבִלּוּ עָשׁ **Who *is* he *that*** shall condemn me? **Lo they all** shall wax old as a garment, the moth. . .	ἰδοὺ κύριος **Behold**, the Lord. . . τίς κακώσει με ἰδοὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε καὶ ὡς σὴς who will hurt me? behold, all ye shall wax old as a garment, **and** a moth. . .	הנה אדוני **See**, my Lord. . . מי הוא הירשעני הנה כולם כבגד יבלו עש Who is it that will condemn me? See they will all wear out like a garment, the moth. . .	**2 Nephi 7:9** **For** the Lord. . . **And all they who** shall condemn me, **behold, all they** shall wax old as a garment, **and** the moth. . .	B of M changes "**Behold**" to "**For,**" and "**Who is he that**" to "**And all they who**" which parallels "all they shall wax old" keeping the plural "they." "**Behold, all they**" of B of M becomes "**Lo, they all**" in KJV, essentially the same in meaning and translation. B of M adds "**and**" before "**the moth.**" "**And**" is not in the Hebrew of M and Q, but is in LXX supporting B of M.
Isa. 50:10	וְאֵין נֹגַהּ לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעֵן בֵּאלֹהָיו and hath no light? **Let him trust in the name of the Lord. And stay upon his God.**	οὐκ ἔστιν αὐτοῖς φῶς πεποίθατε ἐπὶ τῷ ὀνόματι κυρίου καὶ ἀντιστηρίσασθε ἐπὶ τῷ θεῷ and have no light, **trust in the name of the Lord and stay upon God.**	ואין נוגה לי יבטח בשם יהוה וישען באלוהיו and have no light? **Let him trust in the name of the Lord, and rely upon his God.**	**2 Nephi 7:10** and hath no light?	M, Q and LXX all have an additional phrase at the end of this verse. B of M omits it. Perhaps it was lacking in the Brass Plates.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 50:11	קֹדְחֵי אֵשׁ kindle **a** fire. . . וּבְזִיקוֹת בְּעַרְתֶּם and in the sparks ***that*** ye have kindled. . .	πῦρ καίετε **kindle a** fire. . . καὶ τῇ φλογί ᾗ ἐξεκαύσατε and in the flame **which** ye have kindled. . .	קודחי אש light **a** fire. . . ובזיקות בערתמה the torches **that** you have set ablaze	**2 Nephi 7:11** kindle fire. . . the sparks **which** ye have kindled. . .	B of M removes "**a**" before "**fire**" of KJV, Q and LXX. Because the indefinite article is inferred in Hebrew this is an acceptable translation. B of M changes "**that**" to "**which.**" Both are acceptable.
Isa 51:1	שִׁמְעוּ אֵלַי מְבַקְשֵׁי יְהוָה. . . Hearken **to** me. . .**ye that seek the Lord.** בּוֹר נֻקַּרְתֶּם מַקֵּבֶת hole of the pit ***whence*** ye are digged.	ἀκούσατέ μου καὶ ζητοῦντες τὸν κύριον Hearken **to** me. . **and seek the Lord.** βόθυνον τοῦ λάκκου ὃν ὠρύξατε hole of the pit **which** ye have dug.	שמעו אלי מבקבי יהוה Listen to me. . . who seek the Lord. בור נקרתמה מקבת quarry **from which** you were dug.	**2 Nephi 8:1** Hearken **unto** me. . . hole of the pit **from whence** ye are digged.	Both "**to**" and "**unto**" are both acceptable Hebrew translations after "**Hearken.**" B of M omits "**and seek the Lord.**" "**Whence**" and "**from whence**" are essentially the same in Hebrew.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa 51:2	שָׂרָה תָּחוֹלֶלְכֶם Sarah ***that*** bare you וַאֲבָרְכֵהוּ וְאַרְבֵּהוּ and blessed him, **and increased him.**	Σαρραν τὴν ὠδίνουσαν ὑμᾶς Sarrha **that** bore you καὶ εὐλόγησα αὐτὸν καὶ ἠγάπησα αὐτὸν καὶ ἐπλήθυνα αὐτόν . . . and blessed him **and loved him and multiplied him.**	שרה תחוללכמה Sarah **who** bore you. . . ואפרהו וארבהו . . . **I made him fruitful and made him many.**	**2 Nephi 8:2** Sarah, **she that** bare you . . .and blessed him.	B of M adds "**she**" after "Sarah." In Hebrew "she" can be explicit as הוא or it can be implied from the verb. This verb is not a participle but 3rd person feminine singular, polel imperfect of חול with a 2nd person masculine plural suffix. It means "to writhe with labor pains." B of M omits "and increased him." Each witness here varies the ending to this verse. It is interesting to note that "**I blessed him**" and "**I increased him**" and "**I made him fruitful**" are all spelled similarly: ואברכהו וארבהו ואפרהו Perhaps their was some confusion in an early text over these verbs. B of M has only "**and blessed him.**"
Isa. 51:4	לְאוֹר עַמִּים for a light **of** the people.	εἰς φῶς ἐθνῶν for a light **of** the nations.	לאור עמים a light **for** the peoples.	**2 Nephi 8:4** for a light **for** the people.	"**Of**" in KJV is changed to "**for**" in B of M. Though the Hebrew of Q is the same as M, translators chose to render this phrase like that in B of M. The Hebrew literally says: "for a light of people." "For" (ל) before "light" really applies to both "light" and "people/nations" or "for a light for people." B of M is a correct translation.
Isa. 51:5	וּזְרֹעַי יִשְׁפְּטוּ and mine **arms** shall judge. . .	εἰς τὸν βραχίονά μου on mine **arm**. . .	וזרועו ישפוטו and his **arm** will judge	**2 Nephi 8:5** and mine **arm** shall judge. . .	B of M alters KJV "**arms**" to "**arm**" singular. This is supported by τὸν βραχίονα μου "mine arm" in LXX and also "his arm" singular וזרועו of Q.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:7	עַם תּוֹרָתִי בִלְבָּם the people in whose heart *is* my law	λαός μου οὗ ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν the people in whose heart **is** my law	עם תורתי בלבם people **who have** my law in their hearts	**2 Nephi 8:7** the people in whose heart I **have written** my law	B of M adds "**I have written**" before "**my law.**" This phrase is not in the Hebrew nor the Greek. However the concept of having the law "written upon their hearts" is well known anciently (Cf. Jer. 31:33; Prov. 3:3, 7:3; Rom. 2:15; 2 Cor. 3:2; Heb. 8:10, 10:16).
Isa. 51:9	כִּימֵי קֶדֶם דֹּרוֹת עוֹלָמִים as in the ancient days, **in the generations of old** הֲלוֹא אַתְּ־הִיא *Art* thou not **it**. . .	ἐξεγείρου ὡς ἐν ἀρχῇ ἡμέρας ὡς γενεὰ αἰῶνος οὐ σὺ εἶ as in the early time, **the ancient generation**.	כימי קדם דורות עולמים as in the days of old, **ancient times** הלוא אתי היאה Was **it** not you. . .	**2 Nephi 8:9** as in the ancient days Art thou not **he**. . .	B of M omits "**in the generations of old**" after "ancient days." Tvedtnes notes that some manuscripts of M lack דרות "generations" also (See Tvedtnes p. 84). B of M also changes "**it**" to "**he.**" This word (היא) in Hebrew is synonymous. LXX omits the second half of this verse altogether.
Isa. 51:10	הֲלוֹא אַתְּ־הִיא הַמַּחֲרֶבֶת *Art* thou not **it** which hath dried	ἡ ἐρημοῦσα Art thou not **it** that dried	הלוא אתי היאה המחרבת Was **it** not you who dried up	**2 Nephi 8:10** Art thou not **he** who hath dried	B of M changes "**it**" to "**he.**" See comments on the previous verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:11	וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּן נָסוּ יָגוֹן and everlasting joy *shall be* upon their **head**, they shall obtain gladness and joy, ***and*** **sorrow** (shall flee away)	καὶ ἀγαλλιάματος αἰωνίου ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν ἀγαλλίασις καὶ αἴνεσις ὀδύνη and everlasting exultation, for praise and joy shall come upon their head, pain	ושמחת עולם על רואשיהמה ששון ושמחה ישיגו ונס יגון Everlasting joy will be upon their **heads.** They will attain joy and gladness, **and** sorrow (will flee away)	**2 Nephi 8:11** and everlasting joy **and holiness** shall be upon their **heads**; and they shall obtain gladness and joy; **sorrow**	B of M adds "**and holiness**" after "joy," which is not in the Hebrew or Greek. "Head" in M becomes "heads" in B of M. This is supported by רואשיהמה "their heads" in Q. LXX supports B of M here without "**and**" before "**pain/sorrow.**" M also has no "**and**" but KJV inserts one, and Q differs from M and does include "**and**" before "sorrow will flee away."
Isa. 51:12	אָנֹכִי אָנֹכִי הוּא I, ***even*** I, *am* he מִי־אַתְּ who *art* thou וֵמוֹת of **a man** *that* shall die חָצִיר יִנָּתֵן which shall be made *as* grass.	ἐγώ εἰμι ἐγώ εἰμι I, even I, am he γνῶθι τίνα εὐλαβηθεῖσα **consider** who thou art ἀνθρώπου θνητοῦ mortal man οἳ ὡσεὶ χόρτος ἐξηράνθησαν who are withered as grass.	אנוכי אנוכי הואה I, I am he מי אתי who are you ימות who will die חציר נתן made like grass	**2 Nephi 8:12** I **am he, yea,** I am he **Behold,** who art thou. . . of **man** **who** shall die **who** shall be made like unto grass?	"**Even**" of M is comparable to "**yea**" of B of M. The literal Hebrew of M and Q is "I, I am he." LXX gives partial support to B of M with "I am, I am" - two explicit pronouns and verbs. B of M adds "**Behold**" before "**who art thou.**" LXX adds "**consider**" γνῶθί and another verb εὐλαβηθεῖσα - "to be cautious." B of M changes "a man that" to "man who" and "which" to "who," all modernizations.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:15	רֹגַע הַיָּם וַיֶּהֱמוּ גַלָּיו יְהוָה צְבָאוֹת שְׁמוֹ **that divided the sea,** whose waves roared: the Lord of Hosts *is* **his** name.	ὁ ταράσσων τὴν θάλασσαν καὶ ἠχῶν τὰ κύματα αὐτῆς κύριος σαβαωθ ὄνομά μοι **That troubles the sea** and causes the waves thereof to roar: the Lord of Hosts is **my** name.	רוגע הים ויהמו גליו יהוה צבאות שמו **stirring up the sea so that** its waves roar, the Lord of Hosts is his name.	**2 Nephi 8:15** whose waves roared; the Lord of Hosts is **my** name.	B of M deletes "**that divided the sea**" before "whose waves." Scholars disagree about the meaning of רֹגַע "divide." Here it means "to act in an instant," but the root is the same as "to rest" (Cf. Isa. 51:4). Perhaps B of M's omission reflects confusion about this passage. LXX supports B of M's "**my name**" against M and Q's "**his name.**" Waws (שמו) and Yods (שמי) were often interchanged or confused for one another in ancient Hebrew.
Isa. 51:16	עַמִּי־אָתָּה thou *art* my people.	λαός μου εἶ σύ Thou art my people.	עמיא אתה You are my people.	**2 Nephi 8:16** **Behold**, thou art my people.	B of M adds "**behold**" to this phrase, which is not in M, Q or LXX. As Jacob quoted Isaiah, he paraphrased some of the passages that produced these variants. Perhaps **Behold**, was added by Jacob rather than missing from M or Q.
Isa. 51:17	מָצִית ***and*** wrung ***them*** out,	καὶ ἐξεκένωσας τὸ κόνδυ **and** drained the cup	מציתי **and** drained **it**	**2 Nephi 8:17** wrung out,	B of M omits the added italicized words "and" and "them" of KJV. מצה means "to pour out," here referring to "the dregs of the cup of trembling."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:18	אֵין *There is* none. . . בָּנִים יָלְדָה the sons *whom* she hath brought forth . . . וְאֵין מַחֲזִיק neither *is there any* that taketh. . . בָּנִים גִּדְּלָה the sons ***that*** she hath brought up.	καὶ οὐκ ἦν **And** there was none. . . τῶν τέκνων σου ὧν ἔτεκες the children **whom** thou borest. καὶ οὐκ ἦν ὁ ἀντιλαμβανόμενος and **there** was none that taketh τῶν υἱῶν σου ὧν ὕψωσας the children **whom** thou hast reared.	אין There is no one. . . בנים ילדה the children she bore. . . ואין מחזיק none to take her. . . בנים גדלה the children she raised.	**2 Nephi 8:18** **And** none. . . the sons she brought forth. . . neither that taketh. . . the sons she hath brought up.	B of M adds "**And**" at the beginning of the verse which is not in M or Q, but is explicitly in LXX. B of M eliminates all the KJV italicized words. These are not in the Hebrew. Q translators also eliminate all of those in this verse.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:19	שְׁתַּיִם הֵנָּה These **two *things*** הַשֹּׁד וְהַשֶּׁבֶר desolation and destruction. . . מִי אֲנַחֲמֵךְ by whom shall I comfort thee?	δύο ταῦτα Wherefore, these **things** πτῶμα καὶ σύντριμμα downfall and destruction τίς σε παρακαλέσει who shall comfort thee?	שתים המה These **two things** השד והשבר ruin and destruction מי ינחמך Who will comfort you?	**2 Nephi 8:19** These **two sons** **Thy** desolation and destruction **and** by whom shall I comfort thee?	B of M has "**two sons**" instead of "**two things.**" The Hebrew literally says "these two." Neither "sons" nor "things" are in the text. However, the list of "these things" given in the verse consists of four things, not two: "**desolation** and **destruction**, and the **famine** and the **sword**." Tvedtnes observes the two things (des. and destruct) are stated again in parallel (famine and sword) (See Tvedtnes p. 87). However, LXX lists all four things, not as a parallel. "These things" might be referring to something else. B of M refers to verse 20 in stating that it is "two sons." LXX has "**these two,**" though the translators leave out "**two.**" B of M also adds "Thy" and "and" to the text, not in the Hebrew.
Isa. 51:20	בָּנַיִךְ עָלְפוּ Thy sons have fainted	οἱ υἱοί σου οἱ ἀπορούμενοι Thy sons are the perplexed ones	בניך עולפו Your sons have fainted	**2 Nephi 8:20** Thy sons have fainted, **save these two;**	B of M adds "**save these two,**" referring back to the previous verse. All of Israel's sons are fainted (עלפ here means "to be covered or encrusted") or dead, except these two who "lie at the head of all the streets" but are not dead.
Isa. 51:21	וְלֹא מָיִן **but** not with wine.	οὐκ ἀπὸ οἴνου **but** not with wine.	ולוא מיין **but** not with wine.	**2 Nephi 8:21** **and** not with wine.	B of M changes "**but**" to "**and,**" a valid translation. Waw ו at the beginning of a word is usually translated "**and.**"

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 51:22	וֵאלֹהַיִךְ יָרִיב and thy God ***that*** pleadeth . . . קֻבַּעַת ***even*** the dregs. . .	ὁ κρίνων **that** judges . . . LXX omits this phrase	אלוהיך יריב your God, **who** pleads קובעת of staggering. . .	**2 Nephi 8:22** and thy God pleadeth. . . the dregs. . .	B of M omits "**that**" and "**even,**" both italized additions to KJV and not in the Hebrew.
Isa. 52:2	קוּמִי שְׁבִי arise, ***and*** sit down	ἀνάστηθι κάθισον arise, sit down	וקומי ושבי and arise **and** sit	**2 Nephi 8:25** arise, sit down	B of M omits the added italicized "**and**" which is not in M but is in Q. LXX also omits it, supporting B of M
Isa. 53:1	מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ Who hath believed our report . . .	κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν O Lord, who has believed out report?	מי האמין לשמועתנו Who has believed our message?	**Mosiah 14:1** **Yea, even doth not Isaiah say:** Who hath believed out report. . .	In Mosiah 14, the prophet Abinadi quotes Isaiah 53. He introduces his quotation with this phrase added in verse 1.
Isa. 53:6	עֲוֹן כֻּלָּנוּ the **iniquity** of us all	ταῖς ἁμαρτίαις ἡμῶν for our **sins.**	עוון כולנו the **iniquity** of us all	**Mosiah 14:6** the **iniquities** of us all	B of M makes "**iniquity**" plural which is supported by LXX "**sins.**"
Isa. 53:7	וְלֹא יִפְתַּח פִּיו so he **openeth** not his mouth	οὐκ ἀνοίγει τὸ στόμα so he **opens** not his mouth	ולוא פתח פידהו he **did not open** his mouth	**Mosiah 14:7** so he **opened not** his mouth	Here the present tense "**openeth/opens not**" of M and LXX is changed to past tense "**opened not**" in B of M. This is supported by Q's perfect tense "**did not open.**"

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 53:8	מִפֶּשַׁע עַמִּי for the **transgression** of my people	ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου because of the **iniquities** of my people	מפשע עמי for the **transgression** of my people	**Mosiah 14:8** for the **transgressions** of my people	M's "**transgression**" is "**transgressions**" in B of M. LXX supports B of M here with the plural noun "**iniquities.**"
Isa. 53:9	עַל לֹא־חָמָס עָשָׂה because he had done no **violence**	ὅτι ἀνομίαν οὐκ ἐποίησεν for he practised no **iniquity**	על לוא חמס עשה although he done no violence	**Mosiah 14:9** because he had done no **evil**	KJV's "**violence**" is חָמָס almost always refers to "sinful violence" in the Hebrew Bible. It was the cause of the flood. (CF. Gen. 6:11,13) B of M renders this word "**evil.**" LXX's ἀνομίαν seems closer to B of M. It means "wickedness, or living with complete disregard for any kind of law."
Isa. 53:11	מֵעֲמַל נַפְשׁוֹ יִרְאֶה He shall see **of** the travail of his soul	ἀπὸ τοῦ πόνου τῆς ψυχῆς δεῖξαι αὐτῷ φῶς **away from** the travail of his soul to shew him light	מעמל נפשוה יראה אור **out of** the suffering of his soul he will see light	**Mosiah 14:11** He shall see the travail of his soul	B of M omits "of" before "the travail." The Hebrew here is the prefixed מִן -"from." LXX has it as "away from" and Q (here 1QIsa^{a}, 1QIsa^{b}, and 1QIsa^{d}) and LXX add the word אור/φῶς "light" as the direct object of "he will see." Tvedtnes believes "of" was deleted in error from B of M (Tvedtnes p. 93), however because of ancient omissions in this phrase, perhaps Joseph Smith sensed confusion and clarified it by deleting "of."

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 53:12	וְהוּא חֵטְא־רַבִּים נָשָׂא and he **bare the sin** of many	καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν and he **bore the sins** of many	והואה הטאי רבים נשא and he **bore the sins** of many	**Mosiah 14:12** and he **bore the sins** of many	KJV's "bare" is the archaic of "bear" or "to carry." Though KJV has present tense "bare" the Hebrew is perfect "carried" or "bore" as it is in B of M, Q and LXX. Q and LXX also support B of M with the plural "sins" which is not in M. Tvedtnes notes that "sins" is also in the Syriac, the Targum, Symmachus (Greek) and the Vulgate. (Tvedtnes p. 94)
Isa. 54:1	רָנִּי עֲקָרָה Sing, O barren	εὐφράνθητι στεῖρα η Rejoice, thou barren	רוני עקרה Sing, O woman barren	**3 Nephi 22:1** **And then shall that which is written come to pass:** Sing, O barren	B of M adds Christ's introduction to his quoting of Isaiah 54.
Isa. 54:2	מִשְׁכְּנוֹתַיִךְ **thine** habitations	LXX omits this phrase	משכנותיך **your** dwellings	**3 Nephi 22:2** **thy** habitations	B of M has "**thy**" rather than "**thine**" of KJV. "Thine" is the form used before vowels. "H" was considered a vowel at the time of the KJV translations.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 54:4	כִּי בֹּשֶׁת עֲלוּמַיִךְ תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood anymore.	ὅτι αἰσχύνην αἰώνιον ἐπιλήσῃ καὶ ὄνειδος τῆς χηρείας σου οὐ μὴ μνησθήσῃ for thou shalt forget thy former shame and shalt no more at all remember the reproach of thy widowhood.	כיא בושת עלומיך תשכחי וחרפת אלמנותיך לוא תזכורי עוד For you will forget the disgrace of your youth and the reproach of your widowhood you will remember no more.	**3 Nephi 22:4** for thou shalt forget the shame of thy youth **And shalt not remember the reproach of thy youth** and shalt not remember the reproach of thy widowhood anymore.	B of M adds a phrase to the middle of the verse. Tvedtnes points out that this is a printers error after 1830. The 1830 edition did not have this phrase and it is also not in the RLDS edition of the B of M. The printers eye jumped back again to "**of thy youth**" after he set "**thou shalt not remember the reproach.**" (See Tvedtnes p. 94)
Isa. 54:5	כִּי בֹעֲלַיִךְ עֹשַׂיִךְ For thy maker ***is*** **thine** husband	ὅτι κύριος ὁ ποιῶν σε For it is the Lord that made thee	כיא בעלכי עושיך For your maker **is your** husband	**3 Nephi 22:5** For thy maker, **thy** husband	B of M updates "**thine**" to "**thy**" (see Isa. 54:2 above) and omits "**is**" which is implied in the Hebrew.
Isa. 54:9	כִּי־מֵי נֹחַ זֹאת לִי For this ***is as*** the waters of Noah unto me וּמִגְּעַר־בָּךְ **nor rebuke thee**	ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ Νωε τοῦτό μοί ἐστιν From the time of the water of Noe this is my purpose ἔτι μηδὲ ἐν ἀπειλῇ σου **neither when thou art threatened**	כימי נוח זואת לי For this is to me like the waters of Noah ומגעור בך **and will not rebuke you**	**3 Nephi 22:9** For this, the waters of Noah unto me	B of M omits KJV's addition "**is as**" that is implied in the Hebrew. B of M deletes the phrase "**nor rebuke thee**" which is in M, Q and LXX.

VERSE	MASORETIC	SEPTUAGINT	QUMRAN	BOOK OF MORMON	SIGNIFICANCE OF THE VARIANTS
Isa. 54:15	הֵן גּוֹר יָגוּר אֲפֶס מֵאוֹתִי Behold, they shall surely gather together, ***but*** not by me	ἰδοὺ προσήλυτοι προσελεύσονταί σοι δι' ἐμοῦ Behold, strangers shall come to thee by me	הנה גור יגור אכס מאתי See, if anyone does attack you, it will not be from me	**3 Nephi 22:15** Behold, they shall surely gather together **against thee**, not by me	B of M eliminates "**but**" in KJV that is not in the Hebrew of M or Q. B of M adds "**against thee**" after "together." This parallels the same phrase later in the verse: "shall gather together **against thee.**" LXX partially supports this B of M addition with "shall come **to thee**" - προσελεύσονταί σοι

TABLE #2

BOOK OF MORMON VARIANTS WITH LXX SUPPORT
LXX supports these variants against M

Isaiah 2:10
Isaiah 2:16
isaiah 3:8
Isaiah 5:4
Isaiah 5:5
Isaiah 5:30
Isaiah 6:9
Isaiah 6:10
Isaiah 7:14
Isaiah 10:5
Isaiah 10:10
Isaiah 10:23
Isaiah 14:3
Isaiah 14:21
Isaiah 14:16 - 2 variants
Isaiah 14:32 - 2 variants
Isaiah 29:13 - 2 variants
Isaiah 48:14
Isaiah 48:20
Isaiah 51:5
Isaiah 51:12
Isaiah 51:15
Isaiah 53:6
Isaiah 53:8
Isaiah 53:12
Isaiah 54:15

The following KJV verses vary from Isaiah in the Book of Mormon, but partially agree with LXX. Because LXX is an ancient translation from the Hebrew, it is hard to know which variants are just words implied by the Hebrew, or words that vary from the Hebrew and support the Book of Mormon. These verses fall into this category of "agreement," but not necessarily "support" for B of M. Most of these variants are articles and conjunctions.

Isaiah 2:11
Isaiah 3:8
Isaiah 3:14
Isaiah 5:1
Isaiah 5:30
Isaiah 6:12
Isaiah 7:1
Isaiah 9:9
Isaiah 10:12
Isaiah 13:14
Isaiah 13:15
Isaiah 13:18
Isaiah 14:4
Isaiah 14:5
Isaiah 14:8
Isaiah 14:11
Isaiah 14:12
Isaiah 14:19
Isaiah 14:21
Isaiah 14:27
Isaiah 29:9
Isaiah 29:10
Isaiah 29:14
Isaiah 48:5
Isaiah 48:6
Isaiah 48:13
Isaiah 49:7
Isaiah 49:10
Isaiah 49:18
Isaiah 49:24
Isaiah 50:2 -2 variants
Isaiah 50:8
Isaiah 51:11
Isaiah 51:18
Isaiah 51:19
Isaiah 52:2
Isaiah 53:9

The following variants have some agreement with LXX, in conjunction with M and/or Q against KJV.

Isaiah 7:25
Isaiah 9:7
Isaiah 14:4
Isaiah 14:5
Isaiah 14:11
Isaiah 14:12
Isaiah 14:27
Isaiah 29:14
Isaiah 29:21
Isaiah 48:5
Isaiah 51:5

TABLE #3

BOOK OF MORMON VARIANTS SUPPORTED BY Q

The following verses of Isaiah in the Book of Mormon contain variants that are supported by Q against M.

Isaiah 2:11
Isaiah 3:10
Isaiah 9:3
Isaiah 9:9
Isaiah 13:22
Isaiah 14:2
Isaiah 14:32
Isaiah 48:8
Isaiah 48:13
Isaiah 48:17
Isaiah 48:22
Isaiah 49:4
Isaiah 49:6
Isaiah 49:7
Isaiah 49:24
Isaiah 50:4 (partial)
Isaiah 51:5
Isaiah 51:11
Isaiah 53:7
Isaiah 53:12

The Isaiah scrolls at Qumran are given a modern translation in *"The Dead Sea Scrolls Bible,* translated by Martin Abegg, Jr., Peter Flint and Eugene Ulrich, (San Francisco: Harper Collins, 2000*)* . Though it has no bearing on this thesis, it is an interesting aside to observe where the Book of Mormon modernizes some archaic words in Isaiah and where these align with this modern translation of Q.

Isaiah 2:12
Isaiah 3:9
Isaiah 3:26
Isaiah 5:5
Isaiah 8:14
Isaiah 10:13
Isaiah 12:2
Isaiah 14:5
Isaiah 29:13
Isaiah 29:23
Isaiah 48:1
Isaiah 48:8
Isaiah 48:12
Isaiah 48:13
Isaiah 48:14
Isaiah 49:14
Isaiah 51:4
Isaiah 51:18

The following variants are supported by Q in conjunction with M against KJV. These are associated with italics in KJV.

Isaiah 6:5
Isaiah 7:25
Isaiah 9:7
Isaiah 14:4
Isaiah 14:11
Isaiah 14:27
Isaiah 48:5
Isaiah 49:7

TABLE #4

BOOK OF MORMON VARIANTS SUPPORTED BY M AGAINST KJV:

Seventy-eight variants in Book of Mormon Isaiah were found to be supported by M against KJV.
52 of these variants are associated with KJV's added words in italics.

Isaiah 3:9, 2 variants
Isaiah 3:10, 2 variants
Isaiah 3:11, 2 variants
Isaiah 3:14
Isaiah 3:15
Isaiah 3:18, 3 variants
Isaiah 3:26
Isaiah 4:2, 2 variants
Isaiah 5:19
Isaiah 5:21
Isaiah 5:24
Isaiah 5:29, 3 variants
Isaiah 6:5
Isaiah 7:1
Isaiah 7:8
Isaiah 7:15
Isaiah 7:17
Isaiah 7:20
Isaiah 7:21
Isaiah 7:22
Isaiah 7:23, 2 variants
Isaiah 7:25, 2 variants
Isaiah 8:12
Isaiah 9:1
Isaiah 9:7
Isaiah 9:17
Isaiah 9:21
Isaiah 10:2
Isaiah 10:11
Isaiah 10:13
Isaiah 10:15
Isaiah 10:17, 2 variants
Isaiah 12:2
Isaiah 13:3
Isaiah 13:11
Isaiah 13:17
Isaiah 14:4
Isaiah 14:5
Isaiah 14:11
Isaiah 14:16
Isaiah 14:17, 2 variants
Isaiah 14:27
Isaiah 14:32
Isaiah 48:2
Isaiah 48:5
Isaiah 48:9
Isaiah 48:13
Isaiah 48:14
Isaiah 48:15
Isaiah 48:21
Isaiah 49:4
Isaiah 49:7
Isaiah 49:10
Isaiah 49:14
Isaiah 49:18
Isaiah 49:20
Isaiah 51:9
Isaiah 51:11
Isaiah 51:17, 2 variants
Isaiah 51:18, 3 variants
Isaiah 51:21
Isaiah 51:22, 2 variants
Isaiah 52:2
Isaiah 53:11
Isaiah 54:9
Isaiah 54:15

TABLE #5

BOOK OF MORMON VARIANTS THAT RESTORE POETIC PARALLEL PATTERNS IN ISAIAH:

Isaiah 2:5
Isaiah 2:6
Isaiah 2:9
Isaiah 2:12
Isaiah 2:13
Isaiah 2:14
Isaiah 3:1
Isaiah 3:18
Isaiah 5:5
Isaiah 5:9
Isaiah 5:28
Isaiah 7:15
Isaiah 7:18
Isaiah 9:18
Isaiah 13:14
Isaiah 29:6
Isaiah 48:1
Isaiah 48:2
Isaiah 48:5
Isaiah 48:11
Isaiah 48:14
Isaiah 48:15
Isaiah 48:16
Isaiah 48:17
Isaiah 49:1
Isaiah 50:1
Isaiah 50:9
Isaiah 54:15

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